CARAKA SAṂHITĀ

(TEXT WITH ENGLISH TRANSLATION)

P. V. SHARMA

B.A.M.S.
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INTRODUCTION

Vol. I of the Caraka Saṃhitā was released in November 1981 at the inaugural session of the world Sanskrit Conference held at Varanasi. It is after about a year that vol. II is coming out. During this period we were watching the response of scholars and readers towards the sudden appearance of this new edition of the Caraka Saṃhitā. We are glad that it has been very heartening and encouraging which prompted us to plan for further volumes of the great work. It is now contemplated to prepare critical notes on the Saṃhitā incorporating the views of main commentators and discussing them threadbare so as to bring out definite conclusions on various topics. As this would entail great deal of space and would practically be an independent work, a separate vol. III has been planned for this which is expected to follow soon.

Importance of the latter half of the Caraka Saṃhitā

Vol. II contains the last three sections (Cikitsāsthāna, Kalpasthāna and Siddhisthāna) of the Saṃhitā. Caraka Saṃhitā is predominantly a text on therapeutics and the author has excelled in describing the management of diseases systematically. That is why Caraka is regarded as the best one in the field of therapeutics–'चरकस्तु चिकित्सिते'. It is pertinent too because Caraka represents the school of medicine and his work is the embodiment of doctrines and traditions of therapeutics of this school. From this point of view, this volume is very important.

The Cikitsāsthāna (section on therapeutics) contains thirty chapters out of which the major portion (seventeen chapters) is ascribed to the authorship of Dṛḍhabala. The other two sections (Kalpasthāna and Siddhisthāna) are entirely accredited to Dṛḍhabala. Thus historically too, this portion is important.

The Cikitsāsthāna begins with the chapters on Rasāyana and Vājikaraṇa which indicates the priority of prevention and promotion over treatment of disorders. The other peculiarity of these two chapters is that it is reminiscent of the ancient style of dividing a chapter into four quarters (pādās) as is seenin Pāṇini's aṣṭādhyāyī and Patañjali's mahābhāṣya. It is surprising that this style is seen in no other chapter of the Saṃhitā except that the matter of the Sūtrasthāna is divided into 'Catuṣkas' (quadruples).

Dīrghañjīvitīya vis-a-vis Āyurvedasamutthānīya

The extant Caraka Saṃhitā begins with the chapter on longevity (dīrghañjīvitīya) and the Cikitsāthāna begins with the chapter on rasāyana which provides longevity. Thus both these chapters relate to, more or less, the same topic. Secondly, the reporting of the deputation of sages to Lord Indra is seen in both the chapters though with slight variation. In the latter chapter Indra himself narrates the order of the advent of Āyurveda from Brahmā onwards while in the former one the author (redactor ?) of the text gives it as introduction to the text. Moreover, in the former chapter Bharadwāja is sent to Indra as representative of the sages while in the latter one there is no mention of Bharadwāja and the sages themselves went to Indra in a group. The other material difference is that in Sūtrasthāna the sages have been shown as assembled because of the afflictions of the people to search remedies for the same but in Cikitsāsthāna the sages having been unable to serve the people because of deterioration of their own healt happroached lord Indra who preached sermons of Āyurveda to them and also advised them to use the celestial rasāyana drugs grown in Himalayas The narration of the Cikitsāsthāna seems to be more logical in view of the title of the chapter (1. 4) while that of the Sūtrasthāna seems to be appended later on (most probably on the basis of the Susruta Saṃhitā) because Bharadwāja looks as a superfluous figure who has nowhere been mentioned again in the text. According to statement given in the Cikitsāsthāna, Atri himself was one of the members of the delegation and it is but natural that he taught his son Punarvasu Ātreya, the science of Āyurveda. As the eight branches of Āyurveda were described not in the beginning of the text but at the end of the first section (Sūtrasthāna), the initial tradition of Āyurveda was traced in the last quarter of the first chapter of the Cikitsāsthāna and not in the beginning of the text.

According to Vāgbhaṭa (A. S. Su. 1. 7) Punarvasu Ātreya himself approached Indra and taught Āyurveda to his son and other disciples. But, in my opinion, the statement recorded in the chapter of Rasāyana (Ci. 1. 4) looks genuine and rational and is also supported by Kāśyapa[1]. The statement of Vāgbhaṭa may also be read as under :—

ब्रह्मा स्मृत्वाऽऽयुषो वेदं प्रजापतिमजिग्रहत् ।

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[१]. इन्द्रः ऋषिभ्यश्चतुर्भ्यः कश्यपवसिष्ठात्रिभृगुभ्यः, ते पुत्रेभ्यः शिष्येभ्यश्च प्रददुः । (Kā. Vi. 1. 10)

सोऽश्विनौ तौ सहस्राक्षं सोऽत्रिं पुत्रादिकान् मुनिः ।
तेऽग्निवेशादिकांस्ते तु पृथक् तन्त्राणि तेनिरे । (A. H. Su. 1. 3-4)

Portion redacted by Dṛḍhabala

In Cikitsāsthāna, from the third chapter onwards, therapeutic management of diseases starting from Jwara (fever) and ending with disorders of reproductive system is given. The description is in a very systematic manner consisting of definition, synonyms, types, etilogy, pathogenesis, prodromal symptoms, symptoms, prognosis, principles of treatment, drugs and their formulations, dietitic regimen and concluding remarks. The entire subject matter is dealt with in thirty chapters, out of these chapters which seventeen ones are ascribed to Dṛḍhabala is a matter of controversy. The Bengal tradition follows the Cakrapāṇi's view,[1] while the Bombay tradition adopts a different course. What has been the basis of Cakrapāṇi's statement is also a matter of scrutiny but because it is confirmed by the quotations in Nāvanītaka and Jejjaṭa's statement[2] the above chapters may be taken as redacted by Caraka and the remaining ones by Dṛḍhabala. However, one thing remains to be solved that in Nidānasthāna (Ch. 6) the title of the chapter is based on 'Śoṣa' while in Cikitsāsthāna (Ch. 8) the title is changed as 'Rājayakṣma-Cikitsita'. This is the single instance out of the eight diseases discribed in Nidānasthāna where change has been made. Is it casual or does it indicate change of redactorship ? Though nobody has pointed out this has to be considered.

Kalpasthāna contains pharmaceutical preparations of emetic and purgative drugs. In the introductory chapter there is general information about collection and storage of drugs and method of administration. In the concluding chapter again some general informations are given ending with units of weight. Entire matter is arranged in twelve chapters.

Siddhisthāna describes the management of five evacuative measures (Pañca Karma) in details ending with a number of formulations for sustaining enema and tantrayuktis. This section is also completed in twelve chapters.

Texual variations and readings

I have dealt with this problem in vol. I. In this volume too, such variations may be observed. I also pointed out in previous volume some incorrect readings in Nirnayasagar edition and suggestion to improve them.

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[1] ते च चरकसंस्कृतान् यक्ष्मचिकित्सान्तानष्टावध्यायान् तथाऽर्शोऽतीसारविसर्पद्विव्रणीयमदात्ययोक्तान् विहाय ज्ञेयाः ।
(C. Ci. 30. 289-290)

[2] Caraka Saṃhitā (Jamnagar edition) vol. I, p. 103-105.

Some suggestions for correct and more appropriate readings in the portion coming under vol. II are already published in detail (Sachitra Ayurveda, March, 1982, pp. 623-627). However, some important ones are being mentioned here :—

1. In preparation of Bhallātaka taila (Ci. 1. 2. 15), the paste of madhuka has been said to be used in quantity of one akṣa (karṣa = 10 gm.) which looks negligible for the quantity (2 kg. 560 gm.) of Bhallātaka taila. Hence the present reading 'कल्केनाक्षभागेन' 'has been replaced by 'कल्केनाष्टभागेन'

2. In treatment of gulma (Ci. 5. 76–77) there is no relevance of 'peyā'. Hence the present reading 'शूलानाहहरी पेया बीजपूररसेन वा' is incorrect and has been modified as 'शूलनाहहराः पेया बीजपूररसेन वा'

3. In 'दार्वीं सुराह्वां' the correct reading should be 'दार्वीं सुराह्व' because here the use of devadāru is intended and not that of Indravāruṇī (see Cakrapāni's commentary). 'सुराह्व' means devadāru while 'सुराह्वा' would mean Indravāruṇī.

4. In "फलत्रिकं दारुनिशां विशालां,
मुस्तां च निःक्वाथ्य निशां सकल्काम्" (Ci. 6. 40)
the word 'सकल्काम्' has no meaning because all drugs are to be decocted as such and there is no any reference of kalka (paste). In fact, it should read as 'सवल्काम्'– 'valka' meaning 'Somavalka' which is a useful drugs for diabetes and already prescribed by Caraka (Ci. 6. 38)

5. The word 'शैला' in a formulation under the treatment of Kuṣṭha (cu. 7. 111) is not clear. It should be 'सैला' (कनकक्षीरी सैला भार्गी) Elā has also been used by elsewhere in paste for kuṣṭha (Ci. 7. 84)

6. 'कम्पिल्लकं पयस्तुथम्' (Ci. 7. 120) the word 'पयः' is irrelevant because there is no latex in kampillaka and only dusty hairs of the fruits of kampillaka are used. Hence 'पयः' should be replaced by 'रजः'. Thus the correct reading should be 'काम्पिल्लकं रजस्तुत्थम्'

7. The reading 'पूतीकदारुजटिलाः पक्वसुरा' (Ci. 7. 123) has created great confusion even in minds of great commentators like Yogīndra Nāth Sen who interpreted 'पक्वसुरा' as surā (wine) produced by fermenting cooked cereals, but this is quite irrelevant because the present context is of raw drugs (plants) and not of preparations. Correctly the reading should be 'शक्रसुरा' instead of 'पक्वसुरा' which means 'इन्द्रवारुणी' Cakrapāṇi has rightly interpreted it as 'गोरक्षकर्कटी' presumably this confusion has taken place due to printing error.

8. 'कुर्याद्र्धदलांशं' (Ci 7–140) should read as 'कुर्यादर्धपलांशं' because the context is of weight of drugs.

9. In udararoga (Ci. 13. 48) the reading 'अनुदकमप्राप्तमुदरं' should be revised as 'अनुदकप्राप्तमुदरं' ।

10. At one place (Ci. 13. 88) the setting of a line is deranged with the result that the meaning is quite upset. The present reading is as follows :—

यूषैर्मांसरसैश्चापि दीपनीयसमायुतैः ।
यकृति प्लीहवत् सर्वं तुल्यत्वाद्भेषजं मतम् ।।
लघून्यन्नानि संसृज्य दद्यात् प्लीहोदरे भिषक् ।

This is incorrect. In fact the second line should be the last one and the verse should read as—

यूषैर्मांसरसैश्चापि दीपनीयसमायुतैः ।
लघून्यन्नानि संसृज्य दद्यात् प्लीहोदरे भिषक् ।।
यकृति प्लीहवत् सर्वं तुल्यत्वाद्भेषजं मतम् ।

11. 'इति पटोलादिचूर्णम्' should be inserted after 'पटोलमूलं प्रपूजितम्' (Ci. 13. 119–123).

12. In 'इष्टकस्य खराह्वायाः शाकैर्गृञ्जनकस्य वा' (Ci. 14. 43) the reading 'इष्टकस्य' (meaning brick) is quite irrelevant because here the context is to foment the piles with the bundle of certain vegetables. Hence the words 'इष्टकस्य' has been replaced by 'शीप्यकस्य' which seems to be more relevant.

13. Picchābasti in treatment of arśa ends with the verse Ci. 14. 228. Thereafter there is one formulation of 'anuvāsana sneha' (Ci. 14. 229). Hence the concluding title 'इति पिच्छाबस्तिः' should come after the verse 228 and not 229.

14. There are so many mistakes at the end of the ehapter 14 of the Cikitsāsthāna :

a) In verse 242, 'शीतोष्णानि च योजयेत्' should read as 'शीतोष्णानि च योजयन्'
b) In verse 252, 'सशर्कराः' should read as 'सशार्कराः'
c) In verse 253, 'द्विविधं' should read as 'द्वैविध्यं' and 'पेष्याश्च' as 'पेयाश्च'
d) In verse 254, 'प्रक्षालनावगाहाश्च' should read as 'प्रच्छादनावगाहाश्च'

One can easily justify these corrections if he goes carefully through the chapter and usage of words therein.

15. Water naturally flows to the lower side hence the reading 'स्थलान्निम्नादिवोदकं' (Ci. 15. 35) denotes quite contrary meaning. The correct version should be 'स्थलं निम्नमिवोदकं'

16. The reading 'कोलाम्बु' (Ci. 15. 89) seems to be inappropriate because the context is of fruits and egetable. The correct reading should be 'कोलाम्ल'

17. In effects of Citrakādya guṭikā, the following verse is found—

गुटिका मातुलुङ्गस्य दाडिमस्य रसेन वा ।
कृता विपाचयत्यामं दीपयत्याशु चालनम् ॥ (Ci. 15. 97)

Evidently, in the second line 'चालनम्' is a printing error which should read correctly as 'चानलम्'

18. 'सघृतं लवणैर्युक्तं' (Ci. 15. 205) should read as 'स घृतं लवणैर्युक्तं' because the word 'स' here qualifies 'नरः'

19. In colophon of the chapter on treatment of grahaṇī disorders (Ci. 15) the word 'ग्रहणीचिकित्सितं' should read as 'ग्रहणीदोषचिकित्सितं' on the basis of the title of the chapter. Jamnagar edition has repeated the mistake but Gangādhara has rightly corrected it.

20. In 'उपेक्षिताः दहेयुर्हि शुष्कं कक्षमिवानलः' (Ci. 17. 69) 'शुष्कं कक्षं' does not convey the relevant idea. It should read appropriatily as 'शुष्कं वृक्षमिवानलः'

21. The concluding title 'इति मनःशिलादिघृतम्' should read after the verse Ci. 17. 145 and not 146 because the context changes therein.

22. In Ci. 18. 87 the reading 'नीलीसाराणि' looks quite incorrect because the herb 'Nīli' or Nīlinī (indigofera sp.) has no 'sāra' (heartwood). Cakrapāṇi is also misled by this reading and has interpreted it as 'नीलिनीफलसारं' which is again not clear. In fact, the present reading 'नीलीसाराणि पिप्पली' should read as 'नीली वारणपिप्पली'. Vāraṇapippali (Gajapippalī) has also been used in this context elsewhere (Ci. 18. 57).

23. In 'जीवकर्षभकाकोलीतामलक्यृद्धिजीवकैः' ci. 18. 101, the word 'Jīvaka' is repeated which is not proper and as such the latter one has been replaced by 'Vṛddhika'.

24. The word 'त्वक्कल्कैः' following 'न्यग्रोधोदुम्बरप्लक्षवेतसाश्वत्थपल्लवैः' (Ci. 21. 86) should read as 'कल्कितैः' because it is qualifying 'पल्लवैः'

25. The verse 'अब्धातुं देहस्थं' (Ci. 22. 11) is read separately and is interpreted by Cakrapāṇi as general Saṃprāpti of all the five types of Tṛṣṇā. Here Cakrapāṇi is wrong and the editor of the Nirnayasagar edition has been misled by him. After close scrutiny, the verse appears to be connected with vātika tṛṣṇā and as such should read alongwith the following verse (Ci. 22. 12). It may be noted that the general saṃprāpti of the disease has already been said after etiology (Ci. 22. 5–6). This is one of the instances of how Cakrapāṇi himself has got confused in intrepreting the text and has been source of confusion for later authors.

26. Caraka has always used the verbal root 'तृष्' in Parasmaipada (see Ci. 22, 11, 16, 20 etc.) and such the use of 'तृष्यते' (Ci. 22. 19) is not according to Caraka's style. Hence it should read as 'तृष्यति'.

27. In ci. 22. 49, 'लेहम्' should read as 'लेह्यम्'. Similarly 'तृषितः' (Ci. 22. 51) should read as 'प्रपिबेत्'

28. 'सकृकण्टकाः' (Ci. 28. 9) should read as 'कृकलासकाः' and 'जंगमं' (Ci. 23.10–15) as 'जांगमम्'

29. The sense of the verse Ci. 23. 42 is that as wind spreads the fire blood spreads the poison in the body. The sense is not conveyed by the word 'विषाधानं' which should read correctly as 'विषाध्मानं'

30. In the context of skin disorders, 'विचर्चिका' may be the appropriate reading for 'विसूचिका' (Ci. 23. 84)

31. The insects have been said as of two categories—Dūṣīviṣa and Prāṇahara (Ci. 23. 140). After describing the symptoms of Dūṣīviṣa type, those of Prāṇahara type are mentioned. Hence the reading 'दूषीविषार्दितः' is incorrect and should be replaced by 'प्राणहरार्दितः'. This mistake has been committed by the editions of Chowkhambha and Jamnagar evidently on the basis of the Nirnayasagar edition.

32. 'सक्षौद्रं खदिरारिष्टं कौटजं मूलमम्भसा' should read correctly as 'सक्षौद्रं खादिरारिष्टकौटजं मूलमम्भसा' which would mean that root of khadira, ariṣṭa and · kuṭaja mixed with honey are to be taken with water. Here also Cakrapāṇi got confused by the incorrect reading and as such was misled to give alternative interpretation—'खदिरश्चारिष्टश्चेति खदिरारिष्टः, किं वा खदिरकृतोऽरिष्टः'

33. The reading 'इक्षुरसो' (Ci. 23. 231) is incorrect because the context is of raw drugs for making powder where sugarcane juice is quite irrelevant. Hence it should be corrected as 'इक्षुरको'

34. 'गरः' (Ci. 23, 234) should be read as 'नरः'

Similarly 'श्वेतभण्डाश्वखुरकौ' should read as 'श्वेतभड्यश्वखुरकौ'

35. 'मध्ये चोत्तममध्ययोः' (Ci. 24. 71) is not at all intelligible hence it should read as 'मदे चोत्तमकेऽधिकाम्'. Cakrapāṇi also conveys the same idea.

36. 'चित्रं राजसमापन्नं' should be read as 'चित्रं राजसमापानं' because in the present context three types of Āpāna (Drinking party) are described. Jamnagar and Gaṅgādhara editions have corrected the mistake but the Chowkhamba edition has preserved it.

37. In Ci. 24. 159 'हेमपत्रं कुटन्नटम्' should read as 'हेमपुष्पकुटन्नटम्' because 'leaves of Nāgakeśara' or tejapatra are not appropriate here.

Similarly, 'व्यञ्जनानां' (Ci. 24. 162) is clearly a printing mistake and should be corrected as 'व्यजनानां'. amnagar and Chowkhamba editions have maintained the mistake but Gaṅgādhara has corrected it.

38. 'शोधनौ रोपणीयौ च कषायौ' (Ci. 24. 41) should read as 'शोधनरोपणीयौ च कषायौ' because the former reading would mean two types of each śodhana and ropaṇa which is not the case. The actual idea is two types of kaṣāya–śodhana and ropaṇa.

Similarly in the same verse, 'पत्रं छादने' should be read as 'पत्रच्छादने'

39. In six types of surgical measure, 'लेपनं' (Ci. 25. 55) is clearly a printing error which should be corrected as 'लेखनं'

40. 'कनकादिकानां' (Ci. 26. 67) is evidently a printing error and should be corrected as 'कतकादिकानां'

41. 'पूतिश्रवणं' and 'स्निग्धश्रुतिः' (Ci. 26. 121–122) are also printing errors. As the context is of the discharge from ears, these should read as 'पूतिस्रवणं' and 'स्निग्धस्रुतिः'

42. 'इति खालित्यरोगनिदानम्' should come after the verse Ci. 26. 126 and not 127.

43. In 'कफानिलोत्थिते दाहः शेषयो रक्तमोक्षणम्' (Ci. 26. 175) the word 'शेषयोः' has been interpreted differently by commentators. Gaṅgādhara takes it for Sannipātaja. Possibly both are wrong because they tried to interpret an incorrect reading. Head diseases are of five types and as such leaving kaphaja and vātaja there are three other types. Hence 'शेषयोः' in dual number could not have been used for the three remaining types, it should have been 'शेषेषु'. Moreover, management of Sannipātaja and krimija types has been described separately further in verses Ci. 183 and onwards. In my opinion, the correct reading should be 'शंखयोः' which would mean cauterization and blood–letting in temples. This idea is also supported by Cakrapāṇi.

44. The closing title 'इति शिरोरोगचिकित्सा' should come immediately after the verse Ci. 26. 180 and not after the following line.

45. The reading 'स्युरल्पमरिचाःसमाः' (Ci. 36. 255) is again controversial. Gaṅgādhara has left it totally, Jamnagar edition retains it with interpretation 'a bit of black pepper'. In my opinion, it does not look sound. The appropriate reading should be 'सश्वेतमरिचाः समाः'–white pepper is a good drug for eye diseases and has been used by Caraka and Suśruta.

46. 'क्षीरात् सहचराद् भृंगराजाच्च सौरसाद्रसात्' (Ci. 26. 258) should read as 'क्षीराद् साहचराद् भार्गराजाच्च सौरसाद्रसात्'. Thus they all would be uniformly connected with 'रसात्'

47. Appropriate reading for 'शाल्मली' (Ci. 27. 29) should be 'शाल्मलं' meaning exudation of śālmali tree. This is also confirmed by Cakrapāṇi.

48. 'अपानस्थानमन्त्रस्थः' (Ci. 28. 10) should read as 'अपानस्थानमन्त्राणि' because this is in context of the sites of apāna vāyu. Cakrapāṇi has interpreted it like this 'अन्त्राणि चापानस्थानम्' but has retained the reading as such. Jamnagar edition has followed this. Gaṅgādhara interprets it differently meaning vāyu situated in antra helps elimination of semen, urine, faeces etc. This is based on the ideas of Suśruta (Su. No. 1. 18) which might also be responsible for the modification of the original reading 'अन्त्राणि' as 'अन्त्रस्थः'

49. 'दीना जिह्वा समुत्क्षिप्ता' (Ci. 28. 41) seems to be denoting the condition of tongue in facial paralysis and not the adjective of Vāk. Hence I have proposed the reading as 'भुग्ना जिह्वा समुत्क्षिप्ता' (Tongue when protruded is crooked.)

50. विवृतास्यत्वमथवा कुर्यात् स्तब्धमवेदनम् ।
हनुग्रहं च संस्तभ्य हनुं संवृतवक्त्रताम् ॥ (चि० २८-४९)

This version is approved by Cakrapāṇi and followed by later editions like Jamnagar and Chowkhamba. Here is an instance of error in setting. The last portion of the first line 'संवृतवक्त्रताम्' has gone down and that of the second line 'स्तब्धमवेदनम्' has come up in its place. The correct version should be as follows :—

विवृतास्यत्वमथवा कुर्यात संवृतवक्त्रताम् ।
हनुग्रहं च संस्तभ्य हनुं स्तब्धमवेदनम् ॥

This is confirmed by the version of Vāgbhaṭa (A. H. Ni. 15. 30). Because of this Gaṅgādhara has the alternative version 'संवृतमाननम्' which anyhow fills up the gap but does not convey the entire idea. In fact, in the above verse, Caraka has defined two disorders of Jaw—Hanusraṃsa and Hanugraha. In the former there is displacement of jaw by which mouth may remain open or closed according to its nature while in the latter there is painless stiffening of jaw. Because of the incorrect version, Cakrapāṇi got confused in interpretation and took both the disorders as one–'एतद्द्वयमपि हनुस्तम्भ एव'. Vāgbhaṭa has named the former condition as 'हनुस्रंस' so as to diffentiate it from the latter (हनुग्रह or हनुस्तम्भ)

51. Similarly, In another verse (Ci. 28. 53–55) there is deragement of lines. The reading as adopted by all the editions is—

हत्वैकं मारुतः पक्षं दक्षिणं वाममेव वा ।
कुर्याच्चेष्टानिवृत्तिं हि रुजं वाक्स्तम्भमेव च ।

गृहीत्वार्धं शरीरस्य सिराः स्नायूर्विशोष्य च ॥
पादं संकोचयत्येकं हस्तं वा तोदशूलकृत् ।
एकांगरोगं तं विद्यात् सर्वांगं सर्वदेहजम् ॥

The commentators of the Chowkhamba edition take the first two lines as the description of पक्षवध and the following two lines as that of 'एकांगरोग' while the Jamnagar edition, reaching near the correctness, takes the first three lines as the description of पक्षवध. The correct arrangement of the first three lines (the last two lines are alright) should be as follows :—

"गृहीत्वाऽर्धं शरीरस्य सिराः स्नायूर्विशोष्य च ॥
हत्वैकं मारुतः पक्षं दक्षिणं वाममेव च ।
कुर्याच्चेष्टानिवृतिं हि रुजं वाक्स्तम्भमेव च ॥"

52. 'ज्ञात्वा स्मृतिबलक्षयम्' (Ci. 28. 202) should read as 'ज्ञानस्मृतिबलक्षयम्'

53. Discrepancy is also found in the arrangement of words in verses for महापद्मक तैल (Ci. 29. 110–113). In the present edition, the closing title of the formulation is 'महापद्म तैल' but looking to the nomenclature of the next formulation as 'खुड्डाकपद्मक तैल' it should read correctly as 'महापद्मक तैल'. The second inference drawn is that as in खुड्डाकपद्मक तैल the verses for महापद्मक तैल should begin with the word 'पद्मक'. The confusion has arisen because the present edition has 'पद्म' as the first word and so the name 'महापद्म' but it seems to be incorrect in face of the above facts. The proposed correct version of the first line should be 'पद्मकोत्पलयष्ट्याह्वफेनिलापद्मचेतसैः' instead of 'पद्मचेतसयष्ट्याह्वफेनिलापद्मकोत्पलैः'. Cakrapāṇi has adopted the incorrect version.

54. 'क्षीरपिष्टमुमालेपः' (Ci. 29. 140) should read as 'क्षीरपिष्टामुमां लेपः' so as to keep the word 'लेप' free for joining with other drugs coming in the verse.

55. 'कुर्युरष्टविधं भूयो दोषतस्तन्निबोध मे' (Ci. 30. 236) should read as 'कुर्युरष्टविधं दोषं लिंगतस्तान्निबोध मे'

56. The present reading of the vese Ci. 30. 250 is not clearly intelligible. The proposed version is—

"अन्ये च विविधाः रोगाः दोषैः क्षीरसमाश्रितैः ।
क्षीरे वातादिभिर्दुष्टे संभवन्ति तदात्मकाः ।"

57. अमृतासप्तपर्णत्वक्क्वाथञ्चैव सनागरम् ।
किराततिक्तकक्काथं श्लेकपादेरितान् पिबेत् ॥

should read as—

'अमृतासप्तपर्णत्वक्क्वाथं क्वाथञ्च नागरात् ।
किराततिक्तकक्काथं श्लोकपादेरितान् पिबेत् ॥'

By this the three decoctions become quite distinguished.

58. In 'निशान्ते दिवसान्ते च वर्षान्ते वातजाः गदाः' the reading 'वर्षान्ते' is incorrect. It should be 'वर्धन्ते' which is correctly adopted by Gaṅgādhara. Other two editions have repeated the mistake.

59. 'धान्यमाषो भवेदेको' (Ka. 12. 88) should read as 'धान्यमाषो भवेत्ताभ्यां'

60. Here is an instance where all the commentators committed errors due to incorrect reading. In अष्टमानं तु विज्ञेयं कुडवौ द्वौ तु मानिका (ka. 12. 93) 'कुडवौ द्वौ' should be replaced by 'प्रसृतौ द्वौ' because it is the context of prasṛta, kuḍava is already described above.

Similarly, in the same verse 'पलं चतुर्गुणं' should be read as 'चतुर्गुणपलं'

61. सम्यक् सुखेनैति च यः स बस्तिः (Si. 3. 32) should read as 'सम्यक् सुखेनैति कृतः स बस्तिः'

62. रष्टादशाद् द्वादशतः परं स्युः (Si. 3. 32) should read as 'राष्टादशाद् द्वादशतः परं स्यात्'

63. 'युञ्ज्यात् प्रधमनैर्नस्यैर्धूमैरस्य विरेचयेत्' (Si. 7. 46) should read as 'युञ्ज्यात् प्रधमनैर्नस्यैर्धूमैः शीर्षविरेचनम्'।

64. In Si. 8. 31, the correct reading should be 'कफेन विशि पित्तेऽस्रे कफे विट्पित्तशोणितैः' in place of 'कफेन विशि पित्ते वा कफे विट्पित्तशोणितैः'।

65. श्वसनं कफवाताभ्यां रुद्धं तस्य विमोक्षयेत्।
तीक्ष्णैः प्रधमनैः संज्ञां तासु गुक्तासु विन्दति ॥ (Si. 9. 16)

Here 'तासु मुक्तासु' does not fit with 'श्वसनं'. Hence the correct reading should be 'धमनीः कफवाताभ्यां रुद्धास्तस्य विमोक्षयेत्'

66. The correct reading of 'कृतवेधनमाह वातलं' (Si. 11. 9) should be 'कृतवेधनमस्त्यवातलं'. Here also all the editions have mistaken.

67. 'गवादिषु द्वित्रिगुणं यथाबलम्' (Si. 11. 22) should read as 'गोवाजिनो द्वित्रिगुणं यथाबलम्' because the context is only of गो and वाजी and not of other animals. Cakrapāṇi is confused by this incorrect version alongwith other commentators.

68. अविचंक्रमणासने (Si. 12. 11) should be corrected as 'अतिचंक्रमणासने'।

69. 'गात्रावसादवातादिप्रकोपजाश्च' (Si. 12. 13 (6)) should read as 'गात्रावसादा वातादिप्रकोपजाश्च'।

70. 'रजोविसर्प' (Si. 12. 15 (1)) should read as 'रजोविसर्ग'।

71. 'अरिष्टक्षीरसीध्वाद्या' (Si. 12. 31) should read as 'अरिष्टक्षारसीध्वाद्या'।

72. 'षड्विंशता' (Si. 12. 41) should read as 'षट्त्रिंशता' because it indicates thirty six tantrayuktis.

I am fully conscious of the risk in putting up the above proposals for correct and more appropriate alternative readings. I have also shown how even great commentators have mistaken because of following the incorrect readings blindly and not analysing them critically. The job was risky because I did not follow the prescribed procedure of consulting a number of manuscripts and depended solely on my insight and experience as G. J. Meulenbeld[1] pointed out. In fact, the errors were so apparent that they did not warrant a number of manuscripts to correct them in majority of cases. I also did not consider it wise to allow the errors to perpetuate. I am only hopeful that my suggestions might prove as a guideline for scholars working upon a critical edition of the text of the Caraka Saṃhitā. My object of this adventurous task is twofold—one, to draw the attention of the scholars towards urgent necessity of preparing a critical edition of the Caraka Saṃhitā and two, till such time, the saṃhitās should be read carefully and critically with open eyes not relying blindly upon various editions and commentaries. There is no last word in the realm of knowledge and I share the humble sentiments of Prof. Emmerick that there is always scope for improvement[2].

I am thankful to Prof. Filliozat for going through the work and sending his scholarly remarks. It is sad that he is no more to see this volume published.

Varanasi.
5 February, 1983.

P. V. Sharma

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[1] Personal communication 9. 4. 82.

[2] R. E. Emmerick : The Siddhasāra of Ravigupta, vol. I, preface, VIII.

CONTENTS

6. CIKITSĀSTHĀNAM

(Section on therapeutics)

CHAPTER I On Rasāyana (promotive treatment)

I. 1. On Rasāyana relating to Harītakī, Āmalakī etc.

Synonyms of Bheṣaja 3
Two types of Bheṣaja and Abheṣaja 3
Definition and functions of Rasāyana 3–4
Definition and function of Vājīkaraṇa 4
Two methods of Rasāyana treatment 4–5
Preparation of patient for Rasāyana treatment 5
Properties and actions of Harītakī 5–6
Properties and actions of Āmalakī 6
Method of collection of their fruits 6
Brāhma Rasāyana 6–7
The second Brāhma Rasāyana 8–9
Cyavanaprāśa 9
The fourth Āmalaka Rasāyana 10
The fifth formulation of Harītakī 11

I. 2. On Rasāyana relating to desire for vital breath.

Cause of morbidities and their prevention by Rasāyana 13
Āmalaka-ghṛta 14
Āmalakāvaleha 15
Āmalaka-cūrṇa 15
Viḍaṅgāvaleha 15
The other Āmalakāvaleha 16
Nāgabalā-Rasāyana 16
Balā etc. used as Rasāyana 17
Method of extracting juice as substitute of fresh one 17
Bhallātaka-kṣīra 17
Bhallātaka-kṣaudra 18
Bhallātaka-taila 18
Bhallātaka-ghṛta 18
Guḍa-bhallātaka 18
Bhallātaka-yūṣa 18
Bhallātaka-palala 18
Bhallātaka-saktu 18
Bhallātaka-lavaṇa 18
Bhallātaka-tarpaṇa 18
Actions of bhallātaka 18

I. 3. Rasāyana relating to hand-plucked fruits of Āmalakī.

Āmalakāyasa Brāhma Rasāyana 20
Kevalāmalaka Rasāyana 21
Lauhādi Rasāyana 21–22
Aindra Rasāyana 22
Medhya Rasāyana 23
Pippali-Rasāyana 23
Triphalā-Rasāyana 24
Three other triphalā-Rasāyanas 24–25
Śilājatu-Rasāyana 25–26

I. 4. On Rasāyana relating to uplift of the science of life.

Deputation of sages approaching Indra 27–28
Celestial herbs grown in Himalayas 28
The other Rasāyana said by Indra 30
Comparison of indoor and outdoor methods of Rasāyana treatment 31
Ācāra-Rasāyana (behaviourial Rasāyana) 31–32
Entire therapy depends on physician 32
Marvellous achievements of Aśvins 32
Physician–the promoter of life 33
Physician–the thrice-born 33
Duties of the patient and the physician 33–34
Science of life meant for people's welfare 34

CHAPTER II On Vājīkaraṇa (aphrodisiac treatment)

II. 1. On aphrodisiacs relating to formulations of śara roots etc.

Importance of aphrodisiac treatment 35
Charming women–the foremost aphrodisiac 35
Value of progeny 36
Bṛṁhaṇī guṭikā 37
Vājīkaraṇa ghṛta 37
Vājīkaraṇa piṇḍarasa 38
Aphrodisiac buffallow-meat-soup 38
Other aphrodisiac meat-soups 38
Aphrodisiac meat 39
Aphrosiac cock's meat formulation 39
Aphrodisiac egg-juice 39
Importance of purification of body before the use of Vājīkaraṇa 39

II. 2. On aphrodisiacs relating to that sprinkled with milk etc.

Fertility-producing ṣaṣṭikādi guṭikā 40
Aphrodisiac formulation of Pūpalikā etc. 41
Fertility-producing juice 41
Aphrodisiac formulation of milk 42
Aphrodisiac formulation of ghee 42
Aphrodisiac formulation of the supernatant layer of curd. 42
Aphrodisiac formulation of ṣaṣṭika rice 43
Aphrodisiac pūpalikā 43

II. 3. On aphrodisiac relating to cow fed on black-gram leaves etc.

Milk of cow fed on leaves of black-gram, sugarcane or arjuna–an excellent aphrodisiac 44
Aphrodisiac formulations of pippali 44
Aphrodisiac pāyasa formulation 45
Aphrodisiac pūpalikā 45
Aphrodisiac śatāvarī ghṛta 45
Aphrodisiac madhuka formulation 45

II. 3. On aphrodisiac to make the person potent :

Two types of person in relation to virility and sex 47
Aphrodisiac meat-boluses 48
Aphrodisiac buffallow-meat-soup 48
Aphrodisiac fish-meat fried in ghee 48

Two aphrodisiac pūpalikā preparations 49
Aphrodisiac pūpalikā of black-gram etc. 49
Ghee providing virility 50
Aphrodisiac boluses 50
Aphrodisiac utkārikā 60
Maximum and minimum age limit for sexual intercourse 50
Causes of diminution of semen 50
Causes of loss of sexual potency 51
Characters of productive semen 51
Difinition of Vājīkaraṇa 51

CHAPTER III—On treatment of Jwara (fever)

Fever as the chief among diseases 52
Synonyms of Jwara 53
Source of origin of fever 53
Initial appearance of fever 53
Effects of fever 54
Eight causes of fever 54
Prodromal symptoms of fever 55
Location of fever 55
Specific character of fever 55
Classification of fever 55
Psychosomatic nature of fever 55
Vayu–a good synergist 56
Symptoms of internal and external fever 56
Natural and unnatural fever 56–57
Prognosis of fever 57
Santata jwara (Remmittent fever) 57
Satataka jvara (double quotidian fever) 58
Anedyuṣka jvara (quotidian fever) 58
Tṛtīyaka jvara (Tertian fever) 58
Caturthaka jvara (quartan fever) 58
Caturthaka-viparyaya (Reverse quartan) 59
Five types of viṣama jvara (intermittent fever) 59
Symptoms of fever located in Dhātus 59
Symptoms of dual fevers 60
Symptoms of sannipāta jvara 61
Exogenous fever 63
Pathogenesis of fever 64
Symptoms of maturing fever 65
Symptoms of mature fever 65
Contra-indications in acute fever 65
Digestives for immature doṣas 66
Principles of treatment 66–67
Dietitic management 69–71
Antipyretic extracts 71–72
Śaṭyādi gaṇa 72
Bṛhtyādi gaṇa 72
Formulations of ghee 73–74
Evacuative therapy 74
Formulations of milk 74
Non-unctuous and unctuous enema 75–76
Candanādya taila 76–77
Agurvādya taila 78
Treatment of sannipāta jvara 81
Management of Karṇamūlaśotha 81
Management of inflammatory fever 81
Management of viṣama jvara 81
Formulations allevating viṣama jvara 82
Spiritual treatment 83

Psychological treatment 83
Signs of remission of fever 84
Remission by crisis and lysis 84
Characters of the patient free from fever 84
Management during convalescense 84
Relapsing fever and management 85

CHAPTER IV—On treatment of Raktapitta (internal haemorrhage)

Causes of Raktapitta 86
Pathogenesis 87
Definition of Raktapitta 87
Signs of different types of Raktapitta 87
Movements of Raktapitta 87
Prognosis 87–88
Principles of treatment 89
Dietitic regimen 89–91
Effective formulations 91–94
Vāsā-ghṛta 94
Śatāvaryādi ghṛta 95
Treatment of epistaxis 95

CHAPTER V—On treatment of gulma (abdominal lump)

Etiology, pathogenesis and sites of gulma 98
Causes and symptoms of five types of gulma 98–100
Principles of treatment 100–104

formulations

Tryūṣaṇādi ghṛta 104
The other tryūṣaṇādi ghṛta 104
Hiṅgu-sauvarcalādya ghṛta 105
Pippalyādya ghṛta 105
Hiṅgvādi cūrṇa and guṭikā 106
Laśuna-kṣīra 107
Taila-pañcaka 107
Śilājatu 107
Enema 108
Nīlinyādya ghṛta 108
Rohinyādya ghṛta 109
Trāyamāṇādya ghṛta 109–110
Āmalakādya ghṛta 110
Drākṣādya ghṛta 110
Vāsā-ghṛta 110
Daśamūlī ghṛta 112
Bhallatakādya ghṛta 112
Kṣīraṣaṭpalaka ghṛta 112
Miśraka sneha 113
Dantīharitakī 113
Prognosis of gulma 114
Treatment of Raktagulma 114–115

CHAPTER VI—On treatment of Prameha

Etiological factors 117
Pathogenesis 117
Twenty types of Prameha 117
Prodromal symptoms 118
Two constitutional types of patients 118
Pacificatory treatment 119
Formulations for vātika, paittika and Kaphaja prameha 120–121
Madhvāsava 122
Difference between Raktameha and Raktapitta 123
Prognosis 124
Congenital & hereditary disease 124
Treatment of diabetic boils 124

CHAPTER VII--On treatment of Kuṣṭha (Leprosy and other skin disorders)
Etiology 125
Pathogenic material 125
Eighteen (seven plus eleven) types 125
Prodromal symptoms 125
Seven mahākuṣṭhas 126
Eleven kṣudra kuṣṭhas 127
Dosic predominance in various types 127
Signs and symptoms of vāta, pitta and kapha 128
Prognosis 128
Principles of treatment according to dosic predominance 128–130
General treatment 130–131
Mustādi cūrṇa 131
Madhvāsava 132
Kanakabindvariṣṭa 132
Diet 133
Pastes 133
Decoctions 134
Śvetakaravīrādya taila 135
Śvetakaravīra-pallavādya taila 135
Tiktekṣvākvādi taila 135
Kanakakṣīrī taila 136
Tiktaṣaṭpalaka ghṛta 139
Mahātiktka ghṛta 140
Treatment of leucoderma 141
Three types of leucoderma 142
Prognosis and etiology of leucoderma 142
CHAPTER VIII--On treatment of Rājayakṣmā (Phthisis)
Mythical origin of Rājayakṣmā 143
Four causes of phthisis 144
Eleven symptoms 144–145
Prodromal symptoms 146
Pathogenesis 146
Eleven, six and three symptoms 146–148
Symptomatic treatment 148–150
Evacuative therapy 150
Useful formulations 150
Sitopalādi leha 152
Dūrālabhādi ghṛta 152
Jīvantyādi ghṛta 152
Measures alleviating tastlessness of mouth 154
Yavānīṣāḍava 155
Tālīśādya cūrṇa and guṭikā 155
Dietitic regimen 155–156
External measures 157
CHAPTER IX—On treatment of unmāda (Insanity)
Etiology, Pathogenesis, general characters, difinition and types 160
Symptoms of five types 160–162
Insanity caused by spirits 162–164
Principles of treatment 164–165
Formulations :
Kalyāṇaka ghṛta 165
Mahākalyāṇaka ghṛta 166
Mahāpaiśācika ghṛta 166
Laśunādya ghṛta 167
The other laśunādya ghṛta 167
Psychotherapy treatment of exogeneous type 170
Prevention of insanity 171
Signs of recovery 171

CHAPTER X—On treatment of apasmāra (epilepsy)

Definition of 'Apasmāra' 172
Etiology of pathogenesis 172
Clinical picture 172
Four types and their symptoms 172
Types of epilepsy 172
Principles of treatment 173
Pañcagavya ghṛta 173
Mahāpañcagavya ghṛta 173
Etiology, pathogenesis, character and treatment of mahāgada (atattvābhiniveśa) 176–167
Caution about protection of the epileptics and the insanes 177

CHAPTER XI—On treatment of kṣata-kṣīṇa (wounded in chest and wasted) :

Etiology and pathogenesis 178–179
Prodromal symptoms 179
Symptoms 179
Prognosis 179
Treatment 179

Formulations :

Elādi guṭikā 18
Amṛtaprāśa ghṛta 181
Śvadaṁṣṭrādi ghṛta 182
Five formulation as sarpirguḍa 182–185
Saindhavādi cūrṇa 186
Ṣāḍava 186
Use of Nāgabalā 186
Conclusion of the principle of treatment 187

CHAPTER XII—On treatment of Śvayathu (swelling)

Types of swelling 188
Etiology and pathogenesis 188
Prodromal signs 189
General characters 189
Symptoms of vātika etc. 189
Principles of treatment 190
Contra-indications 190
Some useful formulations 190–191
Gaṇḍīrādyariṣṭa 192
Aṣṭaśatāriṣṭa 193
Punaranavādyariṣṭa 193
Triphalādyariṣṭa 193
Kṣāraguḍikā 194
Use of śilājatu 195
Kaṁsaharītakī 195
Citraka-ghṛta 196
Dietitic regimen 196–197
External measures 197–198

Localised swellings

Śālūka 198
Biḍālikā 199
Tāluvidradhi 199
Upajihvikā 199
Adhijihvikā 199
Upakuśa 199
Dantavidradhi 199
Galagaṇḍa 199
Gaṇḍamālā 199
Granthi 199
Arbuda 200
Alajī 200
Akṣata 200
Vidārikā 200
Visphoṭaka 201
Kakṣyā 201

Piḍakā 201
Romāntikā 201
Masūrikā 201
Bradhna 201
Vṛddhi 201
Bhagandara 202
Ślīpada 202
Jālakagardabha 202

CHAPTER XIII—On treatment of Udara (Abdorminal diseasas)

Etiology and pathogenesis 204
Prodromal symptoms 204–205
General clinical picture 205
Types of udara 205
Causes and symptoms of all the types 205–209
Prognosis 209–210
Principles of treatment 210–213
Dietitic regimen 213–214
Use of buttermilk 214

Formulations :

Paṭolādya cūrṇa 216
Nārāyaṇa cūrṇa 216
Hapuṣādya cūrṇa 217
Nīlinyādya cūrṇa 217
Snuhīkṣira-ghṛta 218
Other formulations 218–219
The last resort 221
Surgical operation in obstructed, perforated and ascitic abdomen 222

CHAPTER XIV—on treatment of arśa (piles)

Two types of piles-congenital and acquired 224
Site of piles 224
Different forms and colours of piles 224
Characters of congenital piles 225–226
Different shapes of piles 226
Causes and symptoms of vātika etc. 227
Prodromal symptoms 229
Prognosis 229
Demerits of surgical treatment 230
Dry piles and bleeding piles 230
Treatment of dry piles 230–232
Takrāriṣṭa 233
Importance of buttermilk in piles 233

Formulations

Abhayāriṣṭa 239
Dantyāriṣṭa 239
Phalāriṣṭa 239
Śārkara ariṣṭa 240
Kanakāriṣṭa 241
Treatment of bleeding piles 241
Kuṭajādi rasakriyā 247
Picchā-basti 247
Hrīberādi ghṛta 247
Suniṣaṇṇaka-cāṅgerī-ghṛta 247
Concluding remark 248

CHAPTER XV—On treatment of Grahaṇī disorder

Importance of Agni (Jāṭharāgni) 249
Physiology of digestion 250
Bhūtāgni 250
Dhātvagni 251
Formation of Dhātus, upadhātus and Malas 251
Causes of derangement of agni and food poisoning with symptoms 253

Nature of Grahaṇī roga and its symptoms 254
Prodromal symptoms 254
Grahaṇī and its functions 254
Dosic types 254
Principles of treatment 255

Formulations

Daśamūlādya ghṛta 256
Tryūṣaṇādya ghṛta 257
Pañcamūlādya ghṛta and cūrṇa 257
Citrakādya guṭikā 257
Maricādya cūrṇa 259
Importance of buttermilk 259
Takrāriṣṭa 260
Candanādya ghṛta 260
Nāgarādya cūrṇa 261
Bhūnimbādya cūrṇa 261
Kirātādya cūrṇa 261
Madhūkāsava 262
Durālabhāsava 263
Mūlāsava 263
Piṇḍāsava 264
Madhvariṣṭa 264
Kṣāraghṛta 265
Kṣāraguḍikā 265
Symptomatic treatment 267
Tīkṣṇāgni and its management 269
Samaśana, viṣamāśana and adhyaśana 270

CHAPTER XVI—On treatment of Pāṇḍuroga (anaemia)

Types of Pāṇḍuroga 272
Etiology, prognosis and character 272–273
Prodromal symptoms 273
General symptoms 273
Characters of vātika etc. 273–274
Prognosis 275
Kāmalā–its characters and prognosis 275
Principles of treatment 275–276

Formulations

Dāḍimādya ghṛta 277
Kaṭukādya ghṛta 277
Pathyāghṛta 277
Dantīghṛta 277
Haridrādi ghṛta 277
Navāyasa cūrṇa 279
Maṇḍūra vaṭaka 279
Yogarāja 280
Śilājatu-vaṭaka 280
Punarnavāmaṇḍūra 281
Dhatryavaleha 281
Maṇḍūra-vaṭaka 282
Gauḍa ariṣṭa 282
Bījakāriṣṭa 282
Dhātryariṣṭa 233
Management of Kāmalā 284
Halīmaka and its management 285

CHAPTER XVII—On treatment of Hikkā (Hiccup) and Śvāsa (Dyspnoea).

Importance of these two disorders 286–287
General etiology 287
Pathogenesis 287
Prodromal symptoms 287
Five types of hikkā and their characters 288–289
Prognosis 290

Pathogenesis of śvāsa 290
Five types of śvāsa and their characters 290–292
Principles of treatment 292–297

Formulations

Śaṭyādi cūrṇa 297
Muktādya cūrṇa 298
Tejovatyādi ghṛta 299
Manahśilādi ghṛta 299
Concluding remark 300

CHAPTER XVIII—On treatment of Kāsa (cough)

Five types of cough 301
Prodromal symptoms 301
Pathogenesis 301
Etiology and characters of vātika etc. 301–303
Jarākāsa 303
Prognosis 303
Principles of treatment 303

Formulations

Kaṇṭakārī-ghṛta 304
Pippalyādya ghṛta 304
Tryūṣaṇādya ghṛta 304
Rāsnā-ghṛta 305
Citrakādi leha 305–306
Agastyaharītakī 306
Daśamūlādi ghṛta 312
Kaṇṭakārī-ghṛta 312
Kulatthādi ghṛta 312
Dvipañcamūlādi ghṛta 315
Gudūcyadi ghṛta 316
Harītakī-leha 316
Padmakādi leha 317
Concluding remarks 318–319

CHAPTER IXX—On treatment of Atisāra (Diarrhoea)

Mythical origin of the disease 320
Six types of Atisāra and their characters 320–323
Principles of treatment 323
Śālaparṇyādi gaṇa 324
Management of prolapse of rectum 326
Cāṅgerī-ghṛta 326
Cavyādi ghṛta 326
Management of vātika etc. 326–333
Raktātisāra and its management 333

CHAPTER XX—On treatment of Chardi (Vomiting)

Five types of chardi 335
Prodromal symptoms 335
Etiology and symptoms of all types of chardi 335–336
Prognosis 336
Principles of treatment and formulations 336–340

CHAPTER XXI—On treatment of Visarpa (Erysipelas)

Definition of 'Visarpa' 342
Seven types 342
Seven pathogenic factors 342
Etiology and pathogenesis 342–343
Three types according to situation 343
Etiology and symptoms of all types 343-347
Prognosis 347
Principles of treatment and formulations 348–353

Dietitic regimen 354
Management of agni, kardama and granthi types 354–355
Concluding remarks 356

CHAPTER XXII—On treatment of Tṛṣṇā (Polydipsia)

Etiology and pathogenesis 358
Prodromal symptoms 358
Symptoms 358
Character of five types of Tṛṣṇā 358–359
Management 360–363

CHAPTER XXIII—On treatment of Viṣa (Poisoning)

Mythical origin of 'Viṣa' 364
Animal and vegetable poisons 365
Gara Viṣa 365
Symptoms of animal and vegetable poisons 365
Six impulses of poisoning in men, four in quadrupeds and three in birds 366
Correlation of properties and actions of poison 366–367
Dūṣīviṣa 367
Signs of death by poisoning 367–368
Twenty four remedial measures 368
Mṛtasaṁjīvana agada 371
Gandhahastī agada 372
Mahāgandhahastī agada 373
Kṣārāgada 373
Test of poisoned food 375
Symptoms of poisoned food 375
Symptoms of other poisoned articles 376
Three types of snakes 377
Symptoms of their bite 377–378
Gaudheyaka 379
Dūṣīviṣa lūtā 379
Ākhu-dūṣīviṣa 379
Poisoning by lizard, scorpion, hornet, uccitiṅga, frog, fishes, leeches, house lizard, centepedes, mosquito and bee. 380
Prognosis 331
Symptoms according to doṣas involved and their management 381–382
Symptoms of bite by mad dog and other fierce animals with management 382–383
Management of snake-bite and other animal poisons 385–386
Pañcaśirīṣa agada 386
Śaṅkā-viṣa 387
Dietitic management in cases of poisoning 387
Garaviṣa and its management 388
Amṛta ghṛta 389
Concluding remarks 389

CHAPTER XXIV—On treatment of madātyaya (alcoholism)

Importance of surā (wine) 390–391
Method of drinking 391–392
Ten properties of wine counteracting those of ojas 392
Hṛdaya–the seat of ojas and consciousness 393
Definition of Mada (intoxication) 393
Three stages of intoxication 393–394
Demerits of wine 394–395
Merits of wine 395
Correct planning of eight triads 396

Three types of drinking party 396-397
Symptoms of different types of madātyaya 398
Wine vis-a-vis poison 399
General character of alcoholism 399
Management of alcoholism 399-406
Dhvaṃsaka and vikṣaya 407
Concluding remarks 407

CHAPTER XXV—On treatment of two types of vraṇa (wound)

Innate and exogenous wounds 409
Management of innate wounds 410
Twenty types of wound 410
Threefold examination 410
Twelve types of defective wounds 410
Eight locations 410
Eight types of odours 411
Fourteen types of discharges 411
Sixteen complications 411
Twenty four defects 411
Prognosis 411
Thirty sixty measures of treatment of wounds 412
Management of inflammation 412
Group of drugs tearing ripened inflammation 413
Six types of surgical operations and their indications 413
Management of fracture and dislocation 414
Management of wounds 415
Probing 415
Wound-cleaning and wound-healing formulations 416
Indications aud contra-indications in wounds 417
Formulations for regenerating wound colour and hairs in skin 418

CHAPTER XXVI--On treatment of the disorders of Three vital organs.

Basti, Hṛdaya and Śiras-Three important vital organs 420
Etiology and management of udāvarta 420-423
Etiology and symptoms of Mūtrakṛcchra (dysuria), Aśmarī (calculus) and śarkarā (gravels) 423-424
Management of dysuria 425-427
Management of calculus and gravels 427-429
Etiology of Hṛdroga (heart disease) 429
Symptoms of different types 430
Management of Hṛdroga 430-433
Etiology and symptoms of pratiśyāya 434
Other diseases of nose 434-335
Symptoms of head diseases 436
Symptoms of the diseases of mouth 436
Symptoms of arocaka (anorexia) 437
Symptoms of ear diseases 438
Symptoms of eye diseases 438
Khālitya (baldness) and its pathogenesis 438
Treatment of pīnasa and other diseases of nose 439-440
Treatment of diseases of head 441-442
Māyūra ghṛta 442
Mahāmāyūra ghṛta 442
Treatment of disease of mouth 444

Kālaka cūrṇa 444
Pītaka cūrṇa 444
Dārvī-rasakriyā 445
Gargles and mouth washes 445
Khadirādi guṭikā and taila 446
Treatment of arocaka 447
Treatment of disease of ear 447–448
Treatment of disease of eye 448–449
Sukhāvatī varti 449
Dṛṣṭipradā varti 449
Treatment of khālitya etc. 451–452
Mahānīla taila 452
Treatment of Svarabheda (hoarseness of voice) 453
Locations and functions of Tridoṣa 454

CHAPTER XXVII--On treatment of Ūrustambha.

Etiology, pathogenesis and characters of Ūrustambha 456
Prodromal symptoms 456
Symptoms 457
Prognosis 457
Inapplicability of evacuative measures 457
Internal treatment of ūrustambha 457–459
Aṣṭakaṭvara taila 459
Exeternal treatment of ūrustambha 459
Principles of treatment in brief 460

CHAPTER XXVIII--On treatment of vātavyādhi.

Importance of Vāyu 461
Types of vāyu, their locations and functions 461
Etiology of vātika disorder 462
Various vātika disorders 463
Symptoms according to various locations of vāyu 463
Ardita (facial paralysis) 464–465
Manyāstambha 465
Antarāyāma and bahirāyāma 465
Hanusraṃsa and hanugraha 465
Ākṣepa and Daṇḍaka 466
Ardhāṅgavāta (hemiplegia) 466
Ekāṅgaroga and sarvāṅgaroga 466
Gṛdhrasī 466
Khallī 466
Types of Āvaraṇa (covering) of vāyu with their symptoms 467
Prognosis of vātavyādhi 468
General treatment of vātavyādhi 468–469
Treatment of particular disorders 470–471
Wholesome applications 472
Svedas 472
Snehas 473–475
Amṛtādya taila 476–477
Rāsnātaila 477
Mūlakādya taila 477
Vṛṣamūlādi taila 477
Mūlaka taila 478
Importance of tailas in vātavyādhi 478
Treatment of in condition of covering or combination with other doṣas 479
Treatment according to locations 479–480
Symptoms and treatment of mutual covering of vāta 481–482
Covering of types of vāta with other doṣas and their treatment 483–485

Treatment of these defects 524–525
Dosage and forms of paediatric drugs 528

(E) *Concluding remarks :*

Portions reconstructed by Dṛḍhabala 529
Routes of administration of drugs 529
Time of administration of drugs 530
Importance of proper dosage 530
Importance of sātmya (suitability) 532
Planning of treatment after thorough examination. 532–533
Wholesome diet 533

7. KALPASTHĀNAM

(Section on Pharmaceuticals)

CHAPTER I—On Pharmaceutical preparations of Madana.

(A) Significance of Kalpasthāna 537
Emetic, purgative or both 537
Mode of action of the above 537
Six hundred evacuative formulations 538
Ways for maximum effectivity of drugs 538
Three types of place (habitat) 538–539
Method of collection of drugs 539
Storage and preservation of drugs 540
(B) Madanaphala, the best emetic 540
Method of its collection and storage 540
Method of administration of emetic drugs 541
Formulations of Madanaphala 542–544
Symptoms of Madana 544

CHAPTER II—On pharmaceutical preparations of Jīmūta.

Symptoms, properties and indications of Jīmūta 545
Method of administration and formulations 545–546

CHAPTER III—On pharmaceutical preparations of Ikṣvāku

Symptoms and indications 547
Formulations 547–549

CHAPTER IV—On pharmaceutical preparations of Dhāmārgava

Symptoms and indications 550
Formulations 550–551

CHAPTER V—On pharmaceutical preparation of Vatsaka

Symptoms of vatsaka 552
Characters of male and female types 552
Indications 552
Formulations 553

CHAPTER VI—On pharmaceutical prepararions of Kṛtavedhana

Symptoms, properties and indications 554
Formulations 554–555

CHAPTER VII—On pharmaceutical preparations of Śyāmā and trivṛt

Synonyms of trivṛt 556
Properties 556
Two types of root and their indications 556
Method of collection 556
Formulations 557–558
Kalyāṇaka guḍa 559

CHAPTER VIII—On pharmaceutical preparations of caturaṅgula

Synonyms 564
Indications 564

Method of collection and storage 564
Formulations 564–565

CHAPTER IX—On pharmaceutical preparations of Tilvaka

Synonyms of Tilvaka 566
Formulations 566–567

CHAPTER X—On pharmaceutical preparations of Sudhā (snuhī)

Snuhī–the most drastic purgative, its indications and contraindications 568
Types and synonyms of snuhī 568
Collection of drug 568
Formulations 568–569

CHAPTER XI--On pharmaceutical preparations of Saptalā and Śaṅkhinī

Synonyms of satpalā and śaṅkhinī 570
Their indications 570
Collection and storage 570
Formulations 570–571

CHAPTER XII--On pharmaceutical preparations of Dantī and Dravantī

(A) Synonyms of Dantī and Dravantī 572
Collection and storage 572
Properties 573
Formulations 573–576

(B) Additional remarks :

Title of formulations 576
Result of combination of drugs having similar and contrary vīrya 576
Potentiation of formulations 577
Ways of modifying effects of formulations 577
Characters of drastic, medium and mild drugs 577
Their indications and other considerations 578–580
Units of weight 581
Some guideliness about preparations of formulations 582
Three types of snehapāka 582

SIDDHISTHĀNAM

(Section on successful management)

CHAPTER I—On successful preparation

Maximum and minimum periods for unction 587
Functions of unction and fomentation 588
Preparatory diet for patients to be evacuated 588
Dietitic regimen after evacuation 588
Impulses and quantity of excreta in emesis and purgation 588
Symptoms of proper, defective and excessive emesis 589
Symptoms of proper, defective and excessive purgation 589
Administration of Nirūha (non-unctuous) and anuvāsana (unctuous) enemas 590
Functions of basti 591
Some indications and contra-indications 592
Enema as fifty percent medicine 592
Well-administered enema 592
Symptoms of proper, deficient and excessive non-unctuous enemation 593
Symptoms of proper, deficient and excessive unctuous enemation 593

Proper period of rectal stay for uncting substance 593
Karma, kāla and yoga basti 594
Symptoms of proper, deficient and excessive head evacuation 594
period of abstenance 595
Reason of difficulty in enemation 595
Reason of the curable disorder not getting pacified even on treatment 595

CHAPTER II—On successful management of Pañcakarma

Types of patients not be treated 596
Patients unfit for emesis with reasons 597
Patients fit for emesis 598
Patients unfit for purgation with reasons 598–599
Patients fit for purgation 599
Patients unfit for non-unctuous enemation with reasons 600
Patients fit for non-unctuous enemation 601
Patients unfit for unctuous enemation 602
Patients unfit for head evacuation with reasons 602
Patients fit for head evacuation 603

CHAPTER III—On principles of successful (application of) enemation

Factors to be considered for successful enemation 605
Basic materials for the nozzle 605
Size and shape of the nozzle 605–606
The enema pouch 606
Method of enemation 606–608
Post-enematic management 608
Quantity of the drug in non-unctuous enema 609
The cot 609
Some formulations for non-unctuous enema 609–614

CHAPTER IV—On successful management of unctuous enema

Some formulations for unctucus enema 615–616
Six complications of unctuous enema and their management 616–618
Management during and after enemation 618–619
Some precautionary measures 619

CHAPTER V—On successful management of the complication of nozzle and enema pouch

Eight defects of nozzle 620
Eight defects of enema pouch 621
Eight defects due to fault of operator 621
Management 621

CHAPTER VI—On successful management of the complications of emasis and purgation

Method of emesis and purgation 623–625
Ten untoward effects and their management 625–631

CHAPTER VII—On successful management of the complications of enema

Twelve complications of improper enemation and their management 632–638

Potency of enemation 638

CHAPTER VIII—On successful management with formulations in terms of prasṛta (80 gm.)

Some formulations for various disorders 639–640
Thirty six types of diarrhoea 641
Complications of diarrhoea 641
Management of the above conditions 641–642
Some useful formulations and gruels 642–643

CHAPTER IX—On successful management of the (disorders related to) three vital parts

Importance of three marmas (vital parts) 644
Situations of three marmas 644
Disorders due to afflication of heart, head and urinary bladder 645
Protection of these particularly from vāyu 645–646
Apatantraka and its treatment 647
Tandrā and its treatment 648
Thirteen disorders of urinary bladder and their treatment 648–650
Method of uttara basti (urethral vaginal douche) 651–652
Certain head disorders (śaṅkhaka, ardhāvabhedaka, sūryāvarta and anantavāta) 652–654
Five types of Nastahkarma (nasal therapy) 654
Method of nasal therapy 655–656

CHAPTER X—On successful application of basti (enemas)

Merits of basti 658
Three types of basti 658
Vehicles for basti 659
Decoctions and additional drugs for basti 659
Some important formulations for enema 659–661

CHAPTER XI—On successful dose of (the enema prepared with) fruits

8Discussion in assembly of sages 662–663
Mechanism of action of enema 664
Enema in veterinary medicine 664–665
Ever–ill persons and their management 666–667

CHAPTER XII—On successful management of post-enematic conditions

Care after enemation 668
Diet and prohibitions 668
Complications due to (observance) of eight prohibitions with treatment 669–670
Twelve yāpanā bastis (sustaining enemas) 671–674
Other similar enemas 674–677
Excellent aphrodisiac uncting formulations 677–679
Prohibitions during the course 680
Concluding remarks on the treatise 681
Informations about Dṛḍhabala, the redactor 681
Tantrayukti and its types 681–682
Closing remarks 683

APPENDICES

1. Names of sages, gods and authors 685
2. Flora of the Caraka Saṃhitā 687
3. Fauna of the Caraka Saṃhitā 735
4. Animal Products 743
5. Inorganic Substances 754
6. Groups of Drugs 757
7. Pharmaceutical processes and preparations 761
8. Apparatus, Utensils and Accessories 767
9. Weights and Measures 772
10. Dietary items and Preparations 773
11. Geographical divisions and terms 778
12. Anatmical terms 781
13. Physiological terms 790
14. Terms Relating to Action 798
15. Pathological conditions and Syndromes 816
16. Terms relating to Therapeutics 855
17. Some important formulations 867

INDEX 871

CARAKA-SAṂHITĀ

6. CHIKITSĀSTHĀNAM

(SECTION ON THERAPEUTICS)

चिकित्सास्थानम्

प्रथमोऽध्यायः

CHAPTER I[1]

रसायनाध्याये प्रथमः पादः

First quarter of the chapter on rasāyana (promotive treatment) (1.1)

अथातोऽभयामलकीयं रसायनपादं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the quarter of rasāyana (promotive treatment) relating to harītakī, āmalakī etc. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Atreya. [2]

चिकित्सितं व्याधिहरं पथ्यं साधनमौषधम्। प्रायश्चित्तं प्रशमन प्रकृतिस्थापनं हितम् ॥ ३ ॥
विद्याद्भेषजनामानि,

Cikitsita (that which alleviates disorders), vyādhihara (destroyer of diseases), pathya (beneficial for the channels), sādhana (that which is instrument for performance), auṣadha (that which is prepared of herbs), prāyaścitta (expiation), praśamana (pacification), prakṛtisthāpana (that which helps recovery), hita (wholesome)—these are the synonyms of bheṣaja (therapeutics). [3]

भेषजं द्विविधं च तत्।
स्वस्थस्योर्जस्करं किञ्चित् किञ्चिदार्तस्य रोगनुत् ॥ ४ ॥

Therapeutics is of two types—(1) that which promotes strength (and immunity) in the healthy, (2) that which alleviates disorders. [4]

अभेषजं च द्विविधं बाधनं सानुबाधनम्। स्वस्थस्योर्जस्करं यत्तु तद्वृष्यं तद्रसायनम् ॥ ५ ॥
प्रायः, प्रायेण रोगाणां द्वितीयं प्रशमे मतम्। प्रायःशब्दो विशेषार्थो ह्युभयं ह्युभयार्थकृत् ॥ ६ ॥

Abheṣaja (non-therapeutics) is also of two types—(1) bādhana (acute), (2) sānubādhana (chronic).

That which promotes strength and immunity is mostly included in vṛṣya (aphrodisiac) and rasāyana (promotive treatment) while the therapy of the second group is mostly used for alleviation disorders. The word 'prāyaḥ' (mostly) denotes only particularity because both the groups perform both the above functions (promotion of strength including immunity and alleviation of disorders). [5–6]

दीर्घमायुः स्मृतिं मेधामारोग्यं तरुणं वयः। प्रभावर्णस्वरौदार्यं देहेन्द्रियबलं परम् ॥ ७ ॥

वाक्सिद्धिं प्रणतिं कान्तिं लभते ना रसायनात् । लाभोपायो हि शस्तानां रसादीनां रसायनम् ॥ ८ ॥

From promotive treatment, one attains longevity, memory, intelligence, freedom from disorders, youthful age, excellence of lustre, complexion and voice, optimum strength of physique and sense organs, successful words, respectability and brilliance. Rasāyana (promotive treatment) means the way for attaining excellent rasa etc. (dhātus). [7–8]

अपत्यसंतानकरं यत् सद्यः संप्रहर्षणम् । वाजीवातिबलो येन यात्यप्रतिहतः स्त्रियः ॥ ९ ॥
भवत्यतिप्रियः स्त्रीणां येन येनोपचीयते । जीर्यतोऽप्यक्षयं शुक्रं फलवद्येन दृश्यते ॥ १० ॥
प्रभूतशाखः शाखीव येन चैत्यो यथा महान् । भवत्यर्च्यो बहुमतः प्रजानां सुबहुप्रजः ॥ ११ ॥
संतानमूलं येनेह प्रेत्य चानन्त्यमश्नुते । यशः श्रियं बलं पुष्टिं वाजीकरणमेव तत् ॥ १२ ॥

Vājīkaraṇa (aphrodisiac treatment) is that which produces lineage of progeny, quick sexual stimulation, enables one to perform sexual act with the women uninterruptedly and vigorously like a horse, makes one charming for the women, promotes corpulence, and infallible and indestructible semen even in the old persons, renders one great having a number of off-springs like a sacred tree branched profusely and commanding respect and popularity in the society. By this one attains eternality based on filial tradition here and hereafter along with fame, fortune, strength and corpulence. [9–12]

स्वस्थस्योर्जस्करं त्वेतद्द्विविधं प्रोक्तमौषधम् । यद्व्याधिनिर्घातकरं वक्ष्यते तच्चिकित्सिते ॥ १३ ॥
चिकित्सितार्थं एतावान् विकाराणां यदौषधम् । रसायनविधिश्चाग्रे वाजीकरणमेव च ॥ १४ ॥

Thus the twofold promotive treatment for the healthy is said. As regards the measures for alleviating diseases, those will be described in the concerned chapters on therapeutics. The sole purpose of therapeutics is to alleviate disorders. Of them, the method of rasāyana has been said first and thereafter the aphrodisiac measures. [13–14]

अभेषजमिति ज्ञेयं विपरीतं यदौषधात् । तदसेव्यं निषेव्यं तु प्रवक्ष्यामि यदौषधम् ॥ १५ ॥

'Abheṣaja' is that which is contrary to therapy. This is to be avoided whereas the therapeutic measures to be descibed further are to be adopted. [15]

रसायनानां द्विविधं प्रयोगमृषयो विदुः । कुटीप्रावेशिकं चैव वातातपिकमेव च ॥ १६ ॥
कुटीप्रावेशिकस्यादौ विधिः समुपदेक्ष्यते । नृपवैद्यद्विजातीनां साधूनां पुण्यकर्मणाम् ॥ १७ ॥
निवासे निर्भये शस्ते प्राप्योपकरणे पुरे । दिशि पूर्वोत्तरस्यां च सुभूमौ कारयेत् कुटीम् ॥ १८ ॥
विस्तारोत्सेधसंपन्नां त्रिगर्भां सूक्ष्मलोचनाम् । घनभित्तिमृतुसुखां सुस्पष्टां मनसः प्रियाम् ॥ १९ ॥
शब्दादीनामशस्तानामगम्यां स्त्रीविवर्जिताम् । इष्टोपकरणोपेतां सज्जवैद्यौषधद्विजाम् ॥ २० ॥
अथोदगयने शुक्ले तिथिनक्षत्रपूजिते । मुहुर्तकरणोपेते प्रशस्ते कृतवापनः ॥ २१ ॥
धृतिस्मृतिबलं कृत्वा श्रद्दधानः समाहितः । विधूय मानसान् दोषान् मैत्रीं भूतेषु चिन्तयन् ॥ २२ ॥

देवताः पूजयित्वाऽग्रे द्विजातींश्च प्रदक्षिणम् । देवगोब्राह्मणान् कृत्वा ततस्तां प्रविशेत् कुटीम् ॥ २३ ॥
तस्यां संशोधनैः शुद्धः सुखी जातबलः पुनः । रसायनं प्रयुञ्जीत तत्प्रवक्ष्यामि शोधनम् ॥ २४ ॥

The sages have prescribed two methods of the use of rasāyana treatment—kuṭīprāveśika (indoor) and vātātapika (open air).

At first, the method of indoor treatment will be described. For this a cottage should be built in an auspicious ground, facing eastward or northward and in a locality which is inhabited by king, physician and brāhmaṇas, holy saints, is free from dangers, auspicious and with easy availability of necessary accessories. It should have sufficient space area and height, three interior chambers one after the other, a small opening, thick walls and should be comfortable for the seasons, well-clean and favourable. It should be impermeable for undesirable sound etc. (sense objects), free from women, equipped with necessary accessories and attended by physician with medicaments and brāhmaṇas.

Now, in northernly course of the sun, bright fortnight and auspicious date, star, hour and karaṇa, one having clean-shaved, with strong restraint and memory, faith and concentration, and having got rid of mental defects, feeling companionship with all the creatures, having worshipped the gods and brāhmaṇas first and keeping the gods, cow and brāhmaṇas to the right side, one should enter the cottage and be cleansed with evacuative measures and thereafter when he feels happy and strong, he should use rasāyana treatment. Further (I) shall say about cleansing measures. [16–24]

हरीतकीनां चूर्णानि सैन्धवामलके गुडम् । वचां विडङ्गं रजनीं पिप्पलीं विश्वभेषजम् ॥ २५ ॥
पिबेदुष्णाम्बुना जन्तुः स्नेहस्वेदोपपादितः । तेन शुद्धशरीराय कृतसंसर्जनाय च ॥ २६ ॥
त्रिरात्रं यावकं दद्यात् पञ्चाहं वाऽपि सर्पिषा । सप्ताहं वा पुराणस्य यावच्छुद्धेस्तु वर्चसः ॥ २७ ॥
शुद्धकोष्ठं तु तं ज्ञात्वा रसायनमुपाचरेत् । वयः प्रकृतिसात्म्यज्ञो यौगिकं यस्य यद्भवेत् ॥ २८ ॥

The person, well-uncted and fomented, should take with hot water the formulation consisting of the powders of harītakī, rock salt, āmalaka, jaggery, vacā, viḍaṅga, haridrā, long pepper and dry ginger. When he is evacuated properly by this and has followed the routine dietitic regimen, he should be given barley preparation added with ghee for three, five or seven days (according to measure of evacuation) till the accumulated faeces are eliminated. Thus when he is considered as having cleansed bowels, the physician should administer the appropriate rasāyana (drug) taking into consideration his age, constitution and suitability. [25–28]

हरीतकीं पञ्चरसामुष्णामलवणां शिवाम् । दोषानुलोमनीं लघ्वीं विद्यादीपनपाचनीम् ॥ २९ ॥
आयुष्यां पौष्टिकीं धन्यां वयसः स्थापनीं पराम् । सर्वरोगप्रशमनीं बुद्धीन्द्रियबलप्रदाम् ॥ ३० ॥

कुष्ठं गुल्ममुदावर्तं शोषं पाण्ड्वामयं मदम् । अर्शांसि ग्रहणीदोषं पुराणं विषमज्वरम् ॥ ३१ ॥
हृद्रोगं सशिरोरोगमतीसारमरोचकम् । कासं प्रमेहमानाहं प्लीहानमुदरं नवम् ॥ ३२ ॥
कफप्रसेकं वैस्वर्यं वैवर्ण्यं कामलां क्रिमीन् । श्वयथुं तमकं छर्दिं क्लैब्यमङ्गावसादनम् ॥ ३३ ॥
स्रोतोविबन्धान् विविधान् प्रलेपं हृदयोरसोः । स्मृतिबुद्धिप्रमोहं च जयेच्छीघ्रं हरीतकी ॥ ३४ ॥
(अजीर्णिनो रूक्षभुजः स्त्रीमद्यविषकर्शिताः । सेवेरन्नाभयामेते क्षुत्तृष्णोष्णार्दिताश्च ये ॥ ३५ ॥)
तान् गुणांस्तानि कर्माणि विद्यादामलकेष्वपि । यान्युक्तानि हरीतक्या वीर्यस्य तु विपर्ययः ॥ ३६ ॥
अतश्चामृतकल्पानि विद्यात् कर्मभिरीदृशैः । हरीतकीनां शस्यानि भिषगामलकस्य च ॥ ३७ ॥

Harītakī possesses five rasas devoid of only saline taste, is hot, beneficial, carminative, light, appetiser, digestive, life-promoting, tonic, excellent sustainer of youthful age, alleviates all diseases and provides strength to all the sense organs. It alleviates leprosy (including skin disorders), gulma, udāvarta, phthisis, anaemia, narcosis, piles, disorders of grahaṇī, chronic intermittent fever, heart disease, head disease, diarrhoea, anorexia, cough, prameha, hardness of bowels, spleen enlargement, acute abdominal disorders, excessive secretion of mucus, hoarseness of voice, disorders of complexion, jaundice, helminths, oedema, bronchial asthma, vomiting, impotency, lassitude in organs, various obstructions in channels, plastering of heart and chest, impairment of memory and intellect in a short time.

(Those having indigestion, rough food, emaciated by indulgence in women, wine and poisonous substances and afflicted with hunger, thirst and heat should not use harītakī for long.)

Āmalakī has the same properties and actions as harītakī, only the vīrya is contrary (harītakī being hot while āmalakī is cold).

Thus looking to these actions one should regard the fruits of harītakī as well as āmalakī like nectar. [29–37]

ओषधीनां परा भूमिर्हिमवाञ् शैलसत्तमः । तस्मात्फलानि तज्जानि ग्राहयेत्कालजानि तु ॥ ३८ ॥
आपूर्णरसवीर्याणि काले काले यथाविधि । आदित्यपवनच्छायासलिलप्रीणितानि च ॥ ३९ ॥
यान्यजग्धान्यपूतीनि निर्व्रणान्यगदानि च । तेषां प्रयोगं वक्ष्यामि फलानां कर्म चोत्तमम् ॥ ४० ॥

There is the excellent among the mountains, named Himālaya, which is the best habitat of medicinal plants. Hence one should obtain the fruits grown there in proper time, mature with taste and potency, replenished with the sun, air, shade and water in respective seasons according to need, and which are uneaten, unputrified, uninjured and non-toxic. (I) will explain further the excellent actions and use of these fruits. [38–40]

पञ्चानां पञ्चमूलानां भागान् दशपलोन्मितान् । हरीतकीसहस्रं च त्रिगुणामलकं नवम् ॥ ४१ ॥
विदारिगन्धां बृहतीं पृश्निपर्णीं निदिग्धिकाम् । विद्याद्विदारिगन्धाद्यं श्वदंष्ट्रापञ्चमं गणम् ॥ ४२ ॥
बिल्वाग्निमन्थश्योनाकं काश्मर्यमथ पाटलाम् । पुनर्नवां शूर्पपर्ण्यौ बलामेरण्डमेव च ॥ ४३ ॥

जीवकर्षभकौ मेदां जीवन्तीं सशतावरीम्। शरेक्षुदर्भकाशानां शालीनां मूलमेव च ॥ ४१ ॥
इत्येषां पञ्चमूलानां पञ्चानामुपकल्पयेत्। भागान् यथोक्तांस्तत्सर्वं साध्यं दशगुणेऽम्भसि ॥ ४५ ॥
दशभागावशेषं तु पूतं तं ग्राहयेद्रसम्। हरीतकीश्च ताः सर्वाः सर्वाण्यामलकानि च ॥ ४६ ॥
तानि सर्वाण्यनस्थीनि फलान्यापोथ्य कूर्चनैः। विनीय तस्मिन्निर्यूहे चूर्णानीमानि दापयेत् ॥४६॥
मण्डूकपर्ण्याः पिप्पल्याः शङ्खपुष्प्याः प्लवस्य च। मुस्तानां सविडङ्गानां चन्दनागुरुणोस्तथा ॥४८॥
मधुकस्य हरिद्राया वचायाः कनकस्य च। भागांश्चतुष्पलान् कृत्वा सूक्ष्मैलायास्त्वचस्तथा ॥४९॥
सितोपलासहस्रं च चूर्णितं तुलयाऽधिकम्। तैलस्य द्व्याढकं तत्र दद्यात्त्रीणि च सर्पिषः ॥ ५० ॥
साध्यमौदुम्बरे पात्रे तत् सर्वं मृदुनाऽग्निना। ज्ञात्वा लेहमदग्धं च शीतं क्षौद्रेण संसृजेत् ॥ ५१ ॥
क्षौद्रप्रमाणं स्नेहार्धं तत् सर्वं घृतभाजने। तिष्ठेत्संमूर्च्छितं तस्य मात्रां काले प्रयोजयेत् ॥ ५२ ॥
या नोपरुन्ध्यादाहारमेवं मात्रा जरां प्रति। षष्टिकः पयसा चात्र जीर्णे भोजनमिष्यते ॥ ५३ ॥
वैखानसा बालखिल्यास्तथा चान्ये तपोधनाः। रसायनमिदं प्राश्य बभूवुरमितायुषः ॥ ५४ ॥
मुक्त्वा जीर्णं वपुश्चाग्र्यमवापुस्तरुणं वयः। वीततन्द्राक्लमश्वासा निरातङ्काः समाहिताः ॥ ५५ ॥
मेधास्मृतिबलोपेताश्चिररात्रं तपोधनाः। ब्राह्मं तपो ब्रह्मचर्यं चेरुश्चात्यन्तनिष्ठया ॥ ५६ ॥
रसायनमिदं ब्राह्ममायुष्कामः प्रयोजयेत्। दीर्घमायुर्वयश्चाग्र्यं कामांश्चेष्टान् समश्नुते ॥ ५७ ॥
(इति ब्राह्मरसायनम्)

Five root pentads are taken in quantity of 400 gm. each (pentad) alongwith the fresh fruits of harītakī and āmalakī in number of one thousand and three thousand respectively. (The five pentads are as follows) :—śālaparṇī, bṛhatī, pṛśniparṇī, kaṇṭakārī and gokṣura constitute the vidārigandhādi group of five roots. Similarly bilwa, agnimantha, śyonāka, kāśmarya and pāṭalā constitute the bilwādi pentad of roots. Punarnavā, mudgaparṇī, māṣaparṇī, balā and eraṇḍa constitute punarnavādi pentad. Jīvaka, ṛṣabhaka, medā, jīvantī and śatāvarī constitute jivakādi pentad. Roots of śara, ikṣu, darbha, kāśa and śāli constitute the śarādi pentad of roots[1]. These five pentads are taken together and boiled in ten times water. When water is reduced to one-tenth it is brought down and filtered. On the other hand, the fruits of harītakī and āmalakī are picked out, their seeds are removed and pounded well on stone slabs or in mortar. This is mixed in the above decoction and powder of the following drugs and substances are added to it—maṇḍūkaparṇī, pippalī, śaṅkhapuṣpī, plava, musta, viḍaṅga, candana, aguru, madhūka, haridrā, vacā, nāgakeśara, sūkṣma elā and twak each in quantity of 160 gm. and sugarcandy 44 kg., tila oil 5 kg. 120 gm., ghee 7 kg., 680 gm. are added to it. All this is cooked in copper utensil on mild fire. When it is converted into linctus and is not burnt it is brought down. Honey is added to it in quantity of 3 kg. 840 gm. when it is cooled down. Now the preparation is kept in a vessel uncted with ghee.

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1. These pentads (pañcamūla) are also known as laghu. bṛhat, madhyama, jīvana and tṛṇa respectively.

This should be taken in proper time and dose. The proper dose is that which does not disturb the digestion of the food. When the drug is digested the patient should take ṣaṣṭika rice with milk.

By taking this rasāyana drug the sages of vaikhānasa and bālakhilya groups and other ones attained immeasurable life-span; acquired excellent young age shedding off the rotten physique, became free from drowsiness, exhaustion, dyspnoea and diseases; and endowed with full concentration, intellect and strength practised celibacy and spiritual penance with full devotion. One desirous of longevity should use this 'Brāhma rasāyana' by which he attains long life, excellent (youthful) age and favourite pleasures. [41–57]

(Thus is said the Brāhma rasāyana).

यथोक्तगुणानामामलकानां सहस्रं पिष्टस्वेदनविधिना पयस ऊष्मणा सुस्विन्नमनातपशुष्कमनस्थि चूर्णयेत् । तदामलकसहस्रस्वरसपरिपीतं स्थिरापुनर्नवाजीवन्तीनागबलाब्रह्मसुवर्चलामण्डूकपर्णीशतावरीशङ्खपुष्पीपिप्पलीवचाविडङ्गस्वयङ्गुतामृताचन्दनागुरुमधुकमधूकपुष्पोत्पलपद्ममालतीयुवतीयूथिकाचूर्णाष्टभागसंयुक्तं पुनर्नागबलासहस्रपलस्वरसपरिपीतमनातपशुष्कं द्विगुणितसर्पिषा क्षौद्रसर्पिषा वा क्षुद्रगुडाकृतिं कृत्वा शुचौ दृढे घृतभाविते कुम्भे भस्मराशेरधः स्थापयेदन्तर्भूमेः पक्षं कृतरक्षाविधानमथर्ववेदविदा, पक्षात्यये चोद्धृत्य कनकरजतताम्रप्रवालकालायसचूर्णाष्टभागसंयुक्तमर्धकर्षवृद्ध्या यथोक्तेन विधिना प्रातः प्रातः प्रयुञ्जानोऽग्निबलमभिसमीक्ष्य, जीर्णे च षष्टिकं पयसा ससर्पिष्कमुपसेवमानो यथोक्तान् गुणान् समश्नुत इति ॥ ५८ ॥

The fruits of āmalakī having the above qualities are taken in the number of 1000 and are steamed on the vapour of milk like the flour-paste. When they are well-steamed, they are taken out, dried in shade and are powdered after removing the seeds. This is impregnated with the juice of one thousand fresh fruits of āmalakī and added with the powder of śālaparṇī, punarnavā, jīvantī, nāgabalā, brahmasuvarcalā, maṇḍūkaparṇī, śatāvarī, śaṅkhapuṣpī, pippalī, vacā, viḍaṅga, kapikacchū, guḍūcī, candana, aguru, madhuka, flowers of madhūka, utpala, kamala, jātī, taruṇī and yūthikā in the quantity one-eighth of the āmalakī powder. This is again impregnated with the juice of nāgabalā in the quantity of 40 kg. and dried in shade. Then in double quantity ghee or ghee-honey mixed are added to it and is made in the shape of small boluses. This is kept in a clean and strong vessel uncted with ghee and is stored underground within the heap of ashes for a fortnight after having performed the protective rites through the knowers of Atharvaveda. After the fortnight is over, this should be taken out and added with the powder (bhasma) of gold, silver, copper, coral and iron in one-eighth quantity. [58]

भवन्ति चात्र—

इदं रसायनं ब्राह्मं महर्षिगणसेवितम् । भवत्यरोगो दीर्घायुः प्रयुञ्जानो महाबलः ॥ ५९ ॥

कान्तः प्रजानां सिद्धार्थश्चन्द्रादित्यसमद्युतिः । श्रुतं धारयते सत्त्वमार्षं चास्य प्रवर्तते ॥ ६० ॥
धरणीधरसारश्च वायुना समविक्रमः । स भवत्यविषं चास्य गात्रे संपद्यते विषम् ॥ ६१ ॥
(इति द्वितीयं ब्राह्मरसायनम्)

This should be taken regularly in the dose of 5 gms. gradually increasing with the same by the said method in every morning taking into consideration the power of digestion. After the drug is digested, ṣaṣṭika rice alongwith milk added with ghee should be taken. Thus one attains the results mentioned above.

Here are the verses—

On using this Brāhma rasāyana, already used by the great sages, one becomes disease-free, longlived and with great strength. He becomes charming to the world, with all missions fulfilled, having splendour like that of the moon and the sun, acquires and retains the knowledge. He is endowed with sagely psyche, firmness like that of mountain, valour like that of wind. Even poison is reduced to non-poison on coming in contact with his body. [59–61]

(Thus is said the second Brāhma rasāyana).

बिल्वोऽग्निमन्थः श्योनाकः काश्मर्यः पाटलिर्बला । पर्ण्यश्चतस्रः पिप्पल्यः श्वदंष्ट्रा बृहतीद्वयम् ॥६२॥
शृङ्गी तामलकी द्राक्षा जीवन्ती पुष्करागुरु । अभया चामृता ऋद्धिर्जीवकर्षभकौ शटी ॥ ६३ ॥
मुस्तं पुनर्नवा मेदा सैला चन्दनमुत्पलम् । विदारी वृषमूलानि काकोली काकनासिका ॥ ६४ ॥
एषां पलोन्मितान् भागाञ्छतान्यामलकस्य च । पञ्च दद्यात्तदैकध्यं जलद्रोणे विपाचयेत् ॥ ६५ ॥
ज्ञात्वा गतरसान्येतान्यौषधान्यथ तं रसम् । तच्चामलकमुद्धृत्य निष्कुलं तैलसर्पिषोः ॥ ६६ ॥
पलद्वादशके भृष्ट्वा दत्त्वा चार्धतुलां भिषक् । मत्स्यण्डिकायाः पूताया लेहवत्साधु साधयेत् ॥६७॥
षट्पलं मधुनश्चात्र सिद्धशीते प्रदापयेत् । चतुष्पलं तुगाक्षीर्याः पिप्पलीद्विपलं तथा ॥ ६८ ॥
पलमेकं निदध्याच्च त्वगेलापत्रकेशरात् । इत्ययं च्यवनप्राशः परमुक्तो रसायनः ॥ ६९ ॥
कासश्वासहरश्चैव विशेषेणोपदिश्यते । क्षीणक्षतानां वृद्धानां बालानां चाङ्गवर्धनः ॥ ७० ॥
स्वरक्षयमुरोरोगं हृद्रोगं वातशोणितम् । पिपासां मूत्रशुक्रस्थान् दोषांश्चाप्यपकर्षति ॥ ७१ ॥
अस्य मात्रां प्रयुञ्जीत योपरुन्ध्यान्न भोजनम् । अस्य प्रयोगाच्च्यवनः सुवृद्धोऽभूत् पुनर्युवा ॥ ७२ ॥
मेधां स्मृतिं कान्तिमनामयत्वमायुःप्रकर्षं बलमिन्द्रियाणाम् ।
स्त्रीषु प्रहर्षं परमग्निवृद्धिं वर्णप्रसादं पवनानुलोम्यम् ॥ ७३ ॥
रसायनस्यास्य नरः प्रयोगाल्लभेत जीर्णोऽपि कुटीप्रवेशात् ।
जराकृतं रूपमपास्य सर्वं बिभर्ति रूपं नवयौवनस्य ॥ ७४ ॥
(इति च्यवनप्राशः)

Bilwa, agnimantha, śyonāka, kāśmarya, pāṭalā, balā, four leaved herbs (śālaparṇī, pṛśniparṇī, mudgaparṇī, māṣaparṇī), pippalī, gokṣura, bṛhatī, kaṇṭakārī, karkaṭaśṛngī, tāmalakī, drākṣā, jīvantī, puṣkaramūla, aguru, harītakī, guḍūcī, ṛddhi, jīvaka, ṛṣabhaka, śaṭī, musta, punarnavā, medā, elā, candana, utpala, vidārī, vāsā (roots), kākolī, and kākanāsā each in quantity of 40 gms. and 500 fruits of āmalakī—all these together should be boiled in water measuring 100 litres 240 ml. when the drugs are extracted completely the decoction should be brought down. The fruits of āmalakī also should be taken out and their seeds are removed. Then it should be fried in tila oil and ghee (mixed) in quantity of 480 gms. Now it should be cooked in the above decoction adding to it 2 kg. of clean sugarcandy and prepared into a linctus. When it is self-cooled, 240 gm. of honey should be added to it. In the end, 160 gm. twak, elā, patra and nāgakeśara (combined together) should be added. This is the famous 'cyavanaprāśa', an excellent rasāyan. Particularly it alleviates cough and dyspnoea, is useful for the wasted, injured and old people and promotes development of children. It alleviates hoarseness of voice, chest diseases, heart disease, vātarakta, thirst and disorders of urine and semen. It should be taken in the dose which does not interfere with the food (intake and digestion). By using this (rasāyana) the extremely old Cyavana regained youthful age. If this rasāyana is used by the indoor method, even the old attains intellect, memory, lustre, freedom from diseases, longevity, strength of senses, sexual vigour, increased agni (digestion and metabolism), fairness of complexion and carmination of wind. One, shedding the form of the old age, puts on that of the fresh youth. [62–74]

(Thus is said cyavanaprāśa).

अथामलकहरीतकीनामामलकबिभीतकानां हरीतकीबिभीतकानामामलकहरीतकीबिभीतकानां वा पलाशत्वगवनद्धानां मृदाऽवलिप्तानां कुकूलस्विन्नानामकुलकानां पलसहस्रमुलूखले संपोथ्य दधिघृतमधुपललतैलशर्करासंयुक्तं भक्षयेदनन्नभुग्यथोक्तेन विधिना; तस्यान्ते यवाग्वादिभिः प्रकृत्यवस्थापनम् अभ्यङ्गोत्सादनं सर्पिषा यवचूर्णैश्च, अयं च रसायनप्रयोगप्रकर्षो द्विस्तावदग्निबलमभिसमीक्ष्य, प्रतिभोजनं यूषेण पयसा वा षष्टिकः ससर्पिष्कः, यतः परं यथासुखविहारः कामभक्ष्यः स्यात् । अनेन प्रयोगेणर्षयः पुनर्युवत्वमवापुर्बभूवुश्चानेकवर्षशतजीविनो निर्विकाराः परं शरीरबुद्धीन्द्रियबलसमुदिताश्चेरुश्चात्यन्तनिष्ठया तपः ॥ ७५ ॥

(इति चतुर्थामलकरसायनम् ।)

The fruits of āmalaka and harītakī or āmalaka and bibhītaka or harītakī and bibhītaka or āmalaka, harītakī and bibhītaka should be wrapped with the bark of palaśa tree and after having been pasted with mud should be cooked on charcoal. (When they are well-cooked) their seeds are removed and 40 kg. of this material should be pounded in a mortar and added with curd, ghee, honey, sesamum paste, tila oil and sugar. This should be taken on empty stomach by the above method. After the course of treatment, one should be brought back to its normal state by intake of gruel etc. He should also be massaged and annointed with ghee and barley powder. This is the limit of the use of the rasāyana. Keeping in view the power of digestion, he should be given diet consisting of ṣaṣṭika rice added with ghee along with soup or milk for the period double of the same for treatment. Thereafter he may move and eat according to pleasure. By this treatment, the sages regained youthfulness and attained disease-free life of many hundreds of years, and endowed with the strength of physique, intellect and senses practised penance with utmost devotion. [75]

(Thus is said the fourth Āmalaka rasāyana).

हरीतक्यामलकबिभीतकपञ्चमूलनिर्यूहे पिप्पलीमधुकमधूककाकोलीक्षीरकाकोल्यात्मगुप्ताजीवकर्षभकक्षीरशुक्लाकल्कसंप्रयुक्तेन विदारीस्वरसेन क्षीराष्टगुणसंप्रयुक्तेन च सर्पिषः कुम्भं साधयित्वा प्रयुञ्जानोऽग्निबलसमां मात्रां जीर्णे च क्षीरसर्पिर्भ्यां शालिषष्टिकमुष्णोदकानुपानमश्नञ्जराव्याधिपापाभिचारव्यपगतभयः शरीरेन्द्रियबुद्धिबलमतुलमुपलभ्याप्रतिहतसर्वारम्भः परमायुरवाप्नुयात् ॥ ७६ ॥

(इति पञ्चमो हरीतकीयोगः ।)

The decoction of harītakī, āmalaka, bibhītaka and five root pentads having been added with the paste of pippalī, madhuka, madhūka, kākolī, kṣīrakākolī, kapikacchū, jīvaka, ṛṣabhaka and kṣīravidārī; the juice of vidārī and eight times milk should be added to ghee in quantity of 20 kg. 480 gm. and cooked properly. One should use it in proper dose according to his power of digestion. After the drug is digested, he should take the diet consisting of śāli and ṣaṣṭika rice along with milk and ghee with the afterdrink of hot water.

By this one becomes free from the fear of old age, diseases, afflictions and spells and attaining unique strength of body, senses and intellect becomes unobstructed in all his activities and enjoys maximum life-span. [76]

(Thus is said the fifth formulation of harītakī)

हरीतक्यामलकबिभीतकहरिद्रास्थिराबलाविडङ्गामृतवल्लीविश्वभेषजमधुकपिप्पलीसोमवल्कसिद्धेन क्षीरसर्पिषा मधुशर्कराभ्यामपि च सन्नीयामलकस्वरसशतपरिपीतमामलकचूर्णमयश्चूर्णचतुर्भागसंप्रयुक्तं पाणितलमात्रं प्रातः प्रातः प्राश्य यथोक्तेन विधिना सायं मुद्गयूषेण पयसा वा ससर्पिष्कं शालिषष्टिकान्नमश्नीयात् , त्रिवर्षप्रयोगादस्य वर्षशतमजरं वयस्तिष्ठति, श्रुतमवतिष्ठते, सर्वामयाः प्रशाम्यन्ति, विषमविषं भवति गात्रे, गात्रमश्मवत् स्थिरीभवति, अधृष्यो भूतानां भवति ॥ ७७ ॥

Ghee extracted from milk is cooked with harītakī, āmalaka, bibhītaka, haridrā śālaparṇī, balā, viḍaṅga, guḍūcī, śuṇṭhī, madhuka, pippali and kaṭphala. This (ghee) alongwith honey and sugar is mixed with the āmalaka powder impregnated hundred times with the juice of āmalaka fruits and added with iron powder (bhasma) in 1/4 quantity. Ten gms. of this formulation should be taken in every morning by the above method. In the evening, the patient should take diet consisting of śāli and ṣaṣṭika rice added with ghee along with the soup of green gram or milk. If this formulation is used regularly for three years, the person attains a life-span of hundred years free from old age, acquires knowledge, his diseases are alleviated, poison becomes ineffective in his body which is rendered firm as stone and he becomes invincible for the organisms. [77]

भवन्ति चात्र—

यथाऽमराणाममृतं यथा भोगवतां सुधा । तथाऽभवन्महर्षीणां रसायनविधिः पुरा ॥ ७८ ॥
न जरां न च दौर्बल्यं नातुर्यं निधनं न च । जग्मुर्वर्षसहस्राणि रसायनपराः पुरा ॥ ७९ ॥
न केवलं दीर्घमिहायुरश्नुते रसायनं यो विधिवन्निषेवते ।
गतिं स देवर्षिनिषेवितां शुभां प्रपद्यते ब्रह्म तथैति चाक्षरम् ॥ ८० ॥

Here are the verses—

As was nectar for the gods and ambrosia for the serpents so was the rasāyana treatment for the great sages in early times. The persons using rasāyana treatment in early ages lived for thousands of years unaffected by old age, debility, illness and death.

One who uses the rasāyana treatment methodically attains not only long life but also the auspicious status enjoyed by the godly sages and finally oneness with indestructible God. [78–80]

तत्र श्लोकः—

अभयामलकीयेऽस्मिन् षड्योगाः परिकीर्तिताः । रसायनानां सिद्धानामायुर्यैरनुवर्तते ॥ ८१ ॥

Now the summing up verse—

In this quarter of harītakī, āmalakī etc. six accomplished rasāyana formulations have been described which promote life. [81]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने रसायनाध्यायेऽभयामलकीयो
नाम रसायनपादः प्रथमः ॥ १ ॥

Thus ends the first quarter of harītakī, āmalakī etc. in the chapter on
rasāyana in cikitsāsthāna in the treatise composed by Agniveśa
and redacted by Caraka. (1.1)

रसायनाध्याये द्वितीयः पादः

Second quarter of the chapter on rasāyana. (1.2)

अथातः प्राणकामीयं रसायनपादं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the quarter of the chapter on rasāyana on desire for vital breath etc. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

प्राणकामाः शुश्रूषध्वमिदमुच्यमानममृतमिवापरमदितिसुतहितकरमचिन्त्याद्भुतप्रभावमायुष्यमारोग्यकरं वयसः स्थापनं निद्रातन्द्राश्रमक्लमालस्यदौर्बल्यापहरमनिलकफपित्तसाम्यकरं स्थैर्यकरमबद्धमांसहरमन्तरग्निसन्धुक्षणं प्रभावर्णस्वरोत्तमकरं रसायनविधानम्। अनेन च्यवनादयो महर्षयः पुनर्युवत्वमापुर्नारीणां चेष्टतमा बभूवुः, स्थिरसमसुविभक्तमांसाः, सुसंहतस्थिरशरीराः, सुप्रसन्नबलवर्णेन्द्रियाः, सर्वत्राप्रतिहतपराक्रमाः, क्लेशसहाश्च। सर्वे शरीरदोषा भवन्ति ग्राम्याहारादम्ललवणकटुकक्षारशुष्कशाकमाषतिलपललपिष्टान्नभोजिनां विरूढनवशूकशमीधान्यविरुद्धासात्म्यरूक्षक्षाराभिष्यन्दिभोजिनां क्लिन्नगुरुपूतिपर्युषितभोजिनां विषमाध्यशनप्रायाणां दिवास्वप्नस्त्रीमद्यनित्यानां विषमातिमात्रव्यायामसंक्षोभितशरीराणां भयक्रोधशोकलोभमोहायासबहुलानाम्; अतोनिमित्तं हि शिथिलीभवन्ति मांसानि, विमुच्यन्ते सन्धयः, विदह्यते रक्तं, विष्यन्दते चानल्पं मेदः, न सन्धीयतेऽस्थिषु मज्जा, शुक्रं न प्रवर्तते, क्षयमुपैत्योजः; स एवंभूतो ग्लायति, सीदति, निद्रातन्द्रालस्यसमन्वितो निरुत्साहः श्वसिति, असमर्थश्चेष्टानां शारीरमानसीनां, नष्टस्मृतिबुद्धिच्छायो रोगाणामधिष्ठानभूतो न सर्वमायुरवाप्नोति। तस्मादेतान् दोषानवेक्षमाणः सर्वान् यथोक्तानहितानपास्याहारविहारान् रसायनानि प्रयोक्तुमर्हतीत्युक्त्वा भगवान् पुनर्वसुरात्रेय उवाच—॥ ३ ॥

O desirous of vital breath ! listen to me explaining the method of rasāyana treatment which is like another nectar, beneficial for the gods, having incomprehensible miraculous effects, promotes life-span, provides health, sustains (youthful) age, removes sleep, drowsiness, exertion, exhaustion, lassitude and debility, restores equilibrium of vāta, kapha and pitta, brings stability, alleviates laxity of muscles, kindles internal fire and produces excellent lustre, complexion and voice. By (using) this the great sages like Cyavana etc. regained youthful age and became charming for the women, they also attained firm, even and well-divided muscles; compact and stable physique; blossomed strength, complexion and senses; uninterrupted prowess and endurance. All morbidities arise due to domestic food in those eating sour, saline, pungent, alkaline, dried vegetables, meat, sesamum, sesamum paste and preparations of (rice) flour; germinated or fresh, awned or leguminous cereals, antagonistic, unsuitable, rough, alkaline and channel-blocking substances; decomposed, heavy, putrified and stale food items, indulging in irregular diet or eating while the previous food is undigested; day-sleep, women and wine; performing irregular and excessive physical exercise causing agitation in the body; affected with fear, anger, grief, greed, confusion and exhaustion. Because of this muscles get relaxed, joints get loosened, blood gets burnt, fat becomes abundant and liquified, marrow does not mature in bones, semen does not manifest and ojas deteriorates. Thus the person subdued with malaise, depression, sleep, drowsiness, lassitude, lack of enthusiasm, dyspnoea, incapability in physical and mental activities, loss of memory, intellect and lustre, becomes resort of illness and thus does not enjoy the normal life-span. · Hence, looking to these defects, one should abstain from all the said unwholesome diet and activities so that he becomes fit for using the rasāyana treatment—saying this Lord Punarvasu Ātreya further added. [3]

आमलकानां सुभूमिजानां कालजानामनुपहतगन्धवर्णरसानामापूर्णरसप्रमाणवीर्याणां स्वरसेन पुनर्नवाकल्कपादसंप्रयुक्तेन सर्पिषः साधयेदाढकम्, अतः परं विदारीस्वरसेन जीवन्तीकल्कसंप्रयुक्तेन, अतः परं चतुर्गुणेन पयसा बलातिबलाकषायेण शतावरीकल्कसंयुक्तेन; अनेन क्रमेणैकैकं शतपाकं वा सहस्रपाकं वा शर्कराक्षौद्रचतुर्भागसंप्रयुक्तं सौवर्णे राजते मार्त्तिके वा शुचौ दृढे घृतभाविते कुम्भे स्थापयेत्; तद्यथोक्तेन विधिना यथाग्नि प्रातः प्रातः प्रयोजयेत्, जीर्णे चाक्षीरसर्पिर्भ्यां शालिषष्टिकमश्नीयात्। अस्य प्रयोगाद्वर्षशतं वयोऽजरं तिष्ठति, श्रुतमवतिष्ठते, सर्वामयाः प्रशाम्यन्ति, अप्रतिहतगतिः स्त्रीषु, अपत्यवान् भवतीति ॥ ४ ॥

Two kg. 560 gm. ghee should be cooked with the juice of āmalaka fruits which are grown in a good soil and time, possess unaffected smell, colour and taste, are mature with taste, size and potency; along with one-fourth quantity of punarnavā. Thereafter the process should be repeated with the juice of vidārī along with paste of jīvantī; thereafter with the four times milk and decoction of balā and atibalā along with the paste of śatāvarī. In this way the ghee should be cooked with each method hundred or thousand times. The prepared ghee should be added with one-fourth quantity of sugar and honey and be kept in a pitcher—golden, silver or earthen—which is clean, strong and uncted with ghee. This should be taken regularly by the said method every morning according to the power of digestion. When the drug is digested, diet of śāli or ṣaṣṭika rice along with milk and ghee should be taken. By its use life-span stands for hundred years devoid of old age, knowledge is retained, all diseases are alleviated, one attains uninterrupted sexual vigour in women and also is blessed with progeny. [4]

भवतश्चात्र—

बृहच्छरीरं गिरिसारसारं स्थिरेन्द्रियं चातिबलेन्द्रियं च।
अधृष्यमन्यैरतिकान्तरूपं प्रशस्तिपूजासुखचित्तभाक् च ॥ ५ ॥
बलं महद्वर्णविशुद्धिरग्र्या स्वरो घनौघस्तनितानुकारी।
भवत्यपत्यं विपुलं स्थिरं च समश्नतो योगमिमं नरस्य ॥ ६ ॥

(इत्यामलकघृतम्।)

Here are the verses—

If a person uses this formulation properly he attains big body, compactness like the essence of mountains, firm and strong sense organs, invincibility, charming look, popularity, respect, happiness and intellect. Moreover, by this strength becomes great, complexion gets excellently purified, voice becomes like imitating the rumbling of dense thunder-clouds, and the person is blessed with a large and stable progeny. [4–6]

(Thus is āmalakaghṛta).

आमलकसहस्रं पिप्पलीसहस्रसंप्रयुक्तं पलाशतरुणक्षारोदकोत्तरं तिष्ठेत् , तदनुगतक्षारोदकमनातपशुष्कमनस्थि चूर्णीकृतं चतुर्गुणाभ्यां मधुसर्पिर्भ्यां संनीय शर्कराचूर्णचतुर्भागसंप्रयुक्तं घृतभाजनस्थं षण्मासान् स्थापयेदन्तर्भूमेः । तस्योत्तरकालमग्निबलसमां मात्रां खादेत् , पौर्वाह्णिकः प्रयोगो नापराह्णिकः, सात्म्यापेक्षश्चाहारविधिः । अस्य प्रयोगाद्वर्षशतमजरं वयस्तिष्ठतीति समानं पूर्वेण ॥ ७ ॥

(इत्यामलकावलेहः ।)

One thousand fruits of āmalakī along with the same number of fruits of pippalī should be dipped into alkaline water prepared from the young palāśa tree. After taking them out they should be dried in shade after removing seeds and powdered. This powder mixed with four times honey and ghee and quarter of sugar powder should be kept in a vessel uncted with ghee and stored underground for six months. Thereafter one should take its dose according to power of digestion only in foremoon and not in afternoon. The diet should be according to suitability. By its use, one attains the stable life-span of hundred years without being old. The other results are as said earlier. [7]

(Thus is āmalakāvaleha).

आमलकचूर्णाढकमेकविंशतिरात्रमामलकस्वरसपरिपीतं मधुघृताढकाभ्यां द्वाभ्यामेकीकृतमष्टभागपिप्पलीकं शर्कराचूर्णचतुर्भागसंप्रयुक्तं घृतभाजनस्थं प्रावृषि भस्मराशौ निदध्यात्; तद्वर्षान्ते सात्म्यपथ्याशी प्रयोजयेत् ; अस्य प्रयोगाद्वर्षशतमजरमायुस्तिष्ठतीति समानं पूर्वेण ॥ ८ ॥

(इत्यामलकचूर्णम् ।)

Powder of āmalakī fruits in quantity of 2 kg. 560 gms. is impregnated with the juice of āmalakī fruits for twenty one days and nights. This should be mixed with honey and ghee in quantity of 5 kg. 120 gm. and added with pippalī in one-eighth quantity and fine sugar in one-fourth quantity. The preparation now be kept in a vessel uncted with ghee and stored in early rains under a heap of ashes. After the rainy season is over, this should be used while taking suitable and wholesome diet. This provides a stable life-span of one hundred years devoid of old age. Other attainments are as said earlier. [8]

(Thus is āmalaka-cūrṇa).

विडङ्गतण्डुलचूर्णानामाढकमाढकं पिप्पलीतण्डुलानामध्यर्धाढकं सितोपलायाः सर्पिस्तैलमध्वाढकैः षड्भिरेकीकृतं घृतभाजनस्थं प्रावृषि भस्मराशाविति सर्वं समानं पूर्वेण यावदाशीः ॥ ९ ॥

(इति विडङ्गावलेहः ।)

Powder of viḍaṅga and pippalī fruits each 2 kg. 560 gms., sugar-candy 3 kg. 840 gms, ghee, oil and honey together 15 kg. 360 gms—all are mixed together and kept in a vessel uncted with ghee and stored in early rains under a heap of ashes. The attainments are as mentioned earlier. [9]

(Thus is viḍaṅgāvaleha).

यथोक्तगुणानामामलकानां सहस्रमार्द्रपलाशद्रोण्यां सपिधानायां बाष्पमनुद्वमन्त्यामारण्यगोमयाग्निभिरुपस्वेदयेत्, तानि सुस्विन्नशीतान्युद्धृतकुलकान्यापोथ्याढकेन पिप्पलीचूर्णानामाढकेन च विडङ्गतण्डुलचूर्णानामध्यर्धेन चाढकेन शर्कराया द्वाभ्यां द्वाभ्यामाढकाभ्यां तैलस्य मधुनः सर्पिषश्च संयोज्य शुचौ दृढे घृतभाविते कुम्भे स्थापयेदेकविंशतिरात्रम्, अत ऊर्ध्वं प्रयोगः; अस्य प्रयोगाद्वर्षशतमजरमायुस्तिष्ठतीति समानं पूर्वेण ॥ १० ॥

(इत्यामलकावलेहोऽपरः ।)

One thousand āmalaka fruits having aforesaid qualities should be heated in a covered tub made of fresh palāśa wood which does not emit vapour with wild cowdung fire. When they are heated properly (they should be taken out) and when self-cooled their seeds should be removed and the remaining material should be crushed. Thereafter pippalī powder 2 kg. 560 gms., viḍaṅga powder 2 kg. 560 gms, sugar 3 kg. 840 gms, oil, honey and ghee each 5 kg. 120 gm. should be added to it. The preparation then should be kept in a clean and strong vessel uncted with ghee and stored for twenty one days and nights. Thereafter it should be used. By its use, life-span of one hundred years stands devoid of old age. Other attainments are as said earlier. [10]

(Thus is the other āmalakāvaleha).

धन्वनि कुशास्तीर्णे स्निग्धकृष्णमधुरमृत्तिके सुवर्णवर्णमृत्तिके वा व्यपगतविषश्वापदपवनसलिलाग्निदोषे कर्षणवल्मीकश्मशानचैत्योषरावसथवर्जिते देशे यथर्तुसुखपवनसलिलादित्यसेविते जातान्यनुपहतान्यनध्यारूढान्यबलान्यजीर्णान्यधिगतवीर्याणि शीर्णपुराणपर्णान्यसंजातान्यपर्णानि तपसि तपस्ये वा मासे शुचिः प्रयतः कृतदेवार्चनः स्वस्ति वाचयित्वा द्विजातीन् चले सुमुहूर्ते नागबलामूलान्युद्धरेत्, तेषां सुप्रक्षालितानां त्वक्पिण्डमाम्रमात्रमक्षमात्रं वा श्लक्ष्णपिष्टमालोड्य पयसा प्रातः प्रयोजयेत्, चूर्णीकृतानि वा पिबेत् पयसा, मधुसर्पिर्भ्यां वा संयोज्य भक्षयेत्, जीर्णे च क्षीरसर्पिर्भ्यां शालिषष्टिकमश्नीयात्। संवत्सरप्रयोगादस्य वर्षशतमजरं वयस्तिष्ठतीति समानं पूर्वेण ॥ ११ ॥

(इतिनागबलारसायनम् ।)

One should collect the roots of nāgabalā in cala muhūrta in the month of māgha or phālguna (late winter) while being clean and attentive, having worshipped the deities and having made the brāhmaṇas to recite auspicious mantras. The plant should have grown in a forest area covered with kuśa grass; having soil unctuous, black and sweet or of golden colour; devoid of poison, injurious animals and defects of wind, water and fire, and also of cultivation, ant-hill, cremation ground, sacred tree, unfertile area and habitation; and having proper access of air, water and the sun according to season. The roots should be undamaged, unencroached, neither immature nor too old, possessed with potency, having shed off the old leaves and with new leaves not appeared (on the plant). The roots should be washed well and the bark should be taken in the dose of 40 gm. finely pounded and mixed with milk in every morning or as powder with milk or along with honey and ghee. After the drug is digested, one should take the diet of śāli or ṣaṣṭika rice along with milk and ghee. If used regularly for a year, it makes the life-span stable for one hundred years without senility. Other attainments are as said earlier. [11]

(Thus is nāgabalā rasāyana)

बलातिबलाचन्दनागुरुधवतिनिशखदिरशिंशपासनस्वरसाः पुनर्नवान्ताश्चौषधयो दश नागबलया व्याख्याताः। स्वरसानामलाभे त्वयं स्वरसविधिः— चूर्णानामाढकमाढकमुदकस्याहोरात्रस्थितं मृदितपूतं स्वरसवत् प्रयोज्यम् ॥ १२ ॥

The juice of balā, candana, aguru, dhava, tiniśa, khadira and śiṃśapā, and the ten age-sustaining drugs (ending with punarnavā) are used by the method as in case of nāgabalā. If the fresh juice is not available this method should be adopted—2 kg. 560 gm. drug should be dipped in equal quantity of water for day and night (24 hours), then it should be pressed and filtered and used as swarasa (fresh juice). [12]

भल्लातकान्यनुपहतान्यनामयान्यापूर्णरसप्रमाणवीर्याणि पक्वजाम्बवप्रकाशानि शुचौ शुक्रे वा मासे संगृह्य यवपल्ले माषपल्ले वा निधापयेत्, तानि चतुर्मासस्थितानि सहसि सहस्ये वा मासे प्रयोक्तुमारभेत शीतस्निग्धमधुरोपस्कृतशरीरः। पूर्वं दश भल्लातकान्यापोथ्याष्टगुणेनाम्भसा साधु साधयेत्, तेषां रसमष्टभागावशेषं पूतं सपयस्कं पिबेत् सर्पिषाऽन्तर्मुखमभ्यज्य। तान्येकैकभल्लातकोत्कर्षापकर्षेण दश भल्लातकान्यात्रिंशतः प्रयोज्यानि, नातः परमुत्कर्षः। प्रयोगविधानेन सहस्रपर एव भल्लातकप्रयोगः। जीर्णे च ससर्पिषा पयसा शालिषष्टिकाशनमुपचारः, प्रयोगान्ते च द्विस्तावत् पयसैवोपचारः। तत्प्रयोगाद्वर्षशतमजरं वयस्तिष्ठतीति समानं पूर्वेण ॥ १३ ॥

(इति भल्लातकक्षीरम्।)

The fruits of bhallātaka—undamaged undiseased, mature in taste, size and potency; looking like ripe jamboo fruits—should be collected in the month of Jyeṣṭha or Āṣāḍha (late summer) and be stored within the granary of barley or black gram. After four months in the month of Āgrahāyaṇa or Pauṣa (early winter) they should be taken out for use by one who has made his body fit through intake of cold, unctuous and sweet substances. At first ten fruits of bhallātaka should be crushed and boiled in ten times of water, when 1/8th extract remains, it should be filtered and taken mixed with milk after smearing the inner part of the mouth with ghee. Gradually increasing the dose by one fruit per day it should be led to thirty which is the maximum dose. In this way, the total number of fruits taken comes to one thousand. When the drug is digested, one should take śāli or ṣaṣṭika rice with milk added with ghee. After the treatment is over, the patient should live on milk diet for the period double to that of treatment. By this one attains stable life-span of one hundred years without senility. Other attainments are as said earlier. [13]

(Thus is bhallātaka-kṣīra)

भल्लातकानां जर्जरीकृतानां पिष्टस्वेदनं पूरयित्वा भूमावाकण्ठं निखातस्य स्नेहभावितस्य दृढस्योपरि कुम्भस्यारोप्योडुपेनापिधाय कृष्णमृत्तिकावलिप्तं गोमयाग्निभिरुपस्वेदयेत्; तेषां यः स्वरसः कुम्भं प्रपद्येत, तमष्टभागमधुसंप्रयुक्तं द्विगुणघृतमद्यात्; तत्प्रयोगाद्वर्षशतमजरं वयस्तिष्ठतीति समानं पूर्वेण ॥ १४ ॥

(इति भल्लातकक्षौद्रम्।)

The fruits of bhallātaka should be crushed and filled in a heating vessel which is put on a firm and uncted pitcher already dug underground upto the neck covered with a lid. Then after pasting it with black earth, it should be heated with cowdung fire. The extract which is collected in the lower pitcher should be taken out. It should be taken mixed with 1/8th honey and double the quantity of ghee. Regular use of this makes a person of the stable life-span of one hundred years without old age. Other attainments are as said earlier. [14]

(Thus is bhallātakakṣaudra)

भल्लातकतैलपात्रं सपयस्कं माधुकेन कल्केनाष्टभागेन शतपाकं कुर्यादिति समानं पूर्वेण ॥ १५ ॥

(इति भल्लातकतैलम्।)

The above bhallātaka taila should be taken in quantity of 2 kg. 560 gms. and cooked alongwith milk and paste of madhuka in 1/8th quantity. This should be repeated hundred times. Other details are as above. [15]

(Thus is bhallātaka taila).

भल्लातकसर्पिः, भल्लातकक्षीरं, भल्लातकक्षौद्रं, गुडभल्लातकं, भल्लातकयूषः, भल्लातकतैलं, भल्लातकपललं, भल्लातकसक्तवः, भल्लातकलवणं, भल्लातकतर्पणम्, इति भल्लातकविधानमुक्तं भवति ॥ १६ ॥

Bhallātaka is used in the following (ten) forms—bhallātaka ghṛta, bhallātaka-kṣīra, bhallātaka-kṣaudra, guḍa-bhallātaka, bhallātaka-yūṣa, bhallātaka-taila, bhallātaka-palala, bhallātaka-saktu, bhallātaka-lavaṇa and bhallātaka-tarpaṇa. [16]

भवन्ति चात्र—

भल्लातकानि तीक्ष्णानि पाकीन्यग्निसमानि च। भवन्त्यमृतकल्पानि प्रयुक्तानि यथाविधि ॥ १७ ॥
एते दशविधास्त्वेषां प्रयोगाः परिकीर्तिताः। रोगप्रकृतिसात्म्यज्ञस्तान् प्रयोगान् प्रकल्पयेत् ॥ १८ ॥
कफजो न स रोगोऽस्ति न विबन्धोऽस्ति कश्चन। यं न भल्लातकं हन्याच्छीघ्रं मेधाग्निवर्धनम् ॥ १९ ॥

(इति भल्लातकविधिः।)

प्राणकामाः पुरा जीर्णाश्च्यवनाद्या महर्षयः । रसायनैः शिवैरेतैर्बभूवुरमितायुषः ॥ २० ॥
ब्राह्मं तपो ब्रह्मचर्यमध्यात्मध्यानमेव च । दीर्घायुषो यथाकामं संभृत्य त्रिदिवं गताः ॥ २१ ॥
तस्मादायुःप्रकर्षार्थं प्राणकामैः सुखार्थिभिः । रसायनविधिः सेव्यो विधिवत्सुसमाहितैः ॥ २२ ॥

Here are the verses—

The fruits of bhallātaka are irritant, inflaming and like fire but become like nectar if used methodically. Their use in the above ten forms is described which should be prescribed considering the disease, contitution and suitability. There is no disorder of kapha and obstructive condition which is not ameliorated by bhallātaka quickly. Moreover, it promotes intellect and agni. (Thus is the method of administration of bhallātaka).

In early days, the old great sages like Cyavana etc. who, desiring vital strength, attained immeasurable life-span by using these beneficial rasāyana formulations. After attaining longevity they performed, as desired, spiritual penance, celibacy and self-meditation and (in the end) migrated to heaven. Hence those who desire longevity, vital strength, and happiness should use the rasāyana methodically and carefully. [17–22]

तत्र श्लोकः—

रसायनानां संयोगाः सिद्धा भूतहितैषिणा । निर्दिष्टाः प्राणकामीये सप्तत्रिंशन्महर्षिणा ॥ २३ ॥

Now the summing up verse—

In this quarter relating to desire for vital stength the great sage, compassionate on creatures, described thirty seven successful formulations of rasāyana. [23]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने रसायनाध्याये प्राणकामीयो
नाम रसायनपादो द्वितीयः ॥ २ ॥

Thus ends the second quarter on desire for vital strength in the chapter
on rasāyana in Cikitsāsthāna in the treatise composed by Agniveśa
and redacted by Caraka. (1.2)

रसायनाध्याये तृतीयः पादः

Third quarter in the chapter on rasāyana (1.3)

अथातः करप्रचितीयं रसायनपादं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the quarter of rasāyana on hand-plucked (fruits of āmalakī). [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

करप्रचितानां यथोक्तगुणानामामलकानामुद्धृतास्थ्नां शुष्कचूर्णितानां पुनर्माघे फाल्गुने वा मासे त्रिःसप्तकृत्वः स्वरसपरिपीतानां पुनः शुष्कचूर्णीकृतानामाढकमेकं ग्राहयेत्, अथ जीवनीयानां बृंहणीयानां स्तन्यजननानां शुक्रजननानां वयःस्थापनानां षड्विरेचनशताश्रितीयोक्तानामौषधगणानां चन्दनागुरुधवतिनिशखदिरशिंशपासनसाराणां चाणुशः कृत्तानामभयाबिभीतकपिप्पलीवचाचव्यचित्रकविडङ्गानां च समस्तानामाढकमेकं दशगुणेनाम्भसा साधयेत्, तस्मिन्नाढकावशेषे रसे सुपूते तान्यामलकचूर्णानि दत्त्वा गोमयाग्निभिर्वंशविदलशरतेजनाग्निभिर्वा साधयेद्यावदपनयाद्रसस्य, तमनुपदग्धमुपहृत्यायसीषु पात्रीष्वास्तीर्य शोषयेत्, सुशुष्कं तत् कृष्णाजिनस्योपरि दृषदि श्लक्ष्णपिष्टमयःस्थाल्यां निधापयेत् सम्यक् तच्चूर्णमयश्चूर्णाष्टभागसंप्रयुक्तं मधुसर्पिर्भ्यामग्निबलमभिसमीक्ष्य प्रयोजयेदिति ॥ ३ ॥

The hand-plucked fruits of āmalakī having aforesaid properties should be taken and after their seeds are removed they are dried and powdered. Again in the month of Māgha or Phālguna (.late winter) this powder should be impregnated 21 times with the juice of fresh āmalaka fruits, dried and powdered again. 2 kg. 560 gms. of this powder should be taken. Now the drug belonging to the groups vitaliser, bulk-promoting, galactogogue, semen-promoting and age-sustainers mentioned in the chapter on six hundred evacuatives (sū. iv); and finely cut heartwood of sandal, aguru, dhava, tiniśa, khadira, śiṃśapā and asana and also of harītakī, bibhītaka, pippalī, vacā, cavya, citraka and viḍaṅga—All together should be taken in quantity of 2 kg. 560 gm. and boiled in ten times of water. When one-tenth (2 litres 560 ml.) remains, the decoction should be filtered well and added with the above powder of āmalaka. Now this should be heated on cow-dung fire or the fire of bamboo chips or reed stalks till the liquid portion is evaporated. This unburnt material should be collected and spreading on iron plates dried. When it is dried well it should be powdered finely with stone slabs on the deer-hide and stored carefully in an iron-vessel. This powder added with one-fourth quantity of iron powder (bhasma) and mixed with honey and ghee should be used according to the power of digestion. [3]

भवन्ति चात्र—

एतद्रसायनं पूर्वं वसिष्ठः काश्यपोऽङ्गिराः। जमदग्निर्भरद्वाजो भृगुरन्ये च तद्विधाः ॥ ४ ॥
प्रयुज्य प्रयता मुक्ताः श्रमव्याधिजराभयात्। यावदैच्छंस्तपस्तेपुस्तत्प्रभावान्महाबलाः ॥ ५ ॥
इदं रसायनं चक्रे ब्रह्मा वार्षसहस्रिकम्। जराव्याधिप्रशमनं बुद्धीन्द्रियबलप्रदम् ॥ ६ ॥
(इत्यामलकायसं ब्राह्मरसायनम् ॥)

Here are the verses—

This rasāyana formulation, in early days, was used by Vasiṣṭha, Kaśyapa, Aṅgiras, Jamadagni, Bharadwāja, Bhṛgu and similar other sages who by using this methodically became free from exertion, disease, senility and fear and attaining great strength due to its effect performed penance as desired. This rasāyana (formulation) was developed by Brahmā and it provides a life-span of one thousand years, alleviates senility and diseases and promotes strength of intellect and sense organs. [4–6]

(Thus is Āmalakāyasa Brāhma rasāyana).

तपसा ब्रह्मचर्येण ध्यानेन प्रशमेन च । रसायनविधानेन कालयुक्तेन चायुषा ॥ ७ ॥
स्थिता महर्षयः पूर्वं, नहि किञ्चिद्रसायनम् । ग्राम्यानामन्यकार्याणां सिध्यत्यप्रयतात्मनाम् ॥ ८ ॥

In early days, the great sages attained stable life-span by applying the rasāyana treatment properly and timely due to penance, celibacy, meditation and serenity because no rasāyana treatment succeeds in persons who are inattentive, engaged in other works and live in villages. [7–8]

संवत्सरं पयोवृत्तिर्गवां मध्ये वसेत् सदा । सावित्रीं मनसा ध्यायन् ब्रह्मचारी यतेन्द्रियः ॥ ९ ॥
संवत्सरान्ते पौषीं वा माघीं वा फाल्गुनीं तिथिम् । त्र्यहोपवासी शुक्लस्य प्रविश्यामलकीवनम् ॥१०॥
बृहत्फलाढ्यमारुह्य द्रुमं शाखागतं फलम् । गृहीत्वा पाणिना तिष्ठेज्जपन् ब्रह्मामृतागमात् ॥ ११ ॥
तदा ह्यवश्यममृतं वसत्यामलके क्षणम् । शर्करामधुकल्पानि स्नेहवन्ति मृदूनि च ॥ १२ ॥
भवन्त्यमृतसंयोगात्तानि यावन्ति भक्षयेत् । जीवेद्वर्षसहस्राणि तावन्त्यागतयौवनः ॥ १३ ॥
सौहित्यमेषां गत्वा तु भवत्यमरसन्निभः । स्वयं चास्योपतिष्ठन्ते श्रीर्वेदा वाक् च रूपिणी ॥ १४ ॥
(इति केवलामलकरसायनम्)

For a year one should live in the midst of cows on milk diet meditating on Sāvitrī mantra, observing celibacy and controlling his sense organs. At the end of the year, he shouldfasst for three days and then should enter into a forest of āmalakī trees on full moon day of the month of Pauṣa, Māgha or Phālguna (winter). There climbing on one of the trees having big fruits should take the fruit situated on a branch by hand and wait for some time repeating the Brahman (om) mantras till nectar comes in. During this period nectar positively resides in āmalaka fruits which, due to presence of nectar, become sweet like sugar and honey, unctuous and soft. The person having regained youthfulness lives the number of thousands of years equal to that of fruits eaten. After getting saturated fully with them one becomes like god and Śrī (goddess of wealth), vedas and personified knowledge attend to him themselves. [9–14]

(Thus is Kevalāmalaka rasāyana).

त्रिफलाया रसे मूत्रे गवां क्षारे च लावणे । क्रमेण चेङ्गुदीक्षारे किंशुकक्षार एव च ॥ १५ ॥
तीक्ष्णायसस्य पत्राणि वह्निवर्णानि वापयेत् । चतुरङ्गुलदीर्घाणि तिलोत्सेधतनूनि च ॥ १६ ॥
ज्ञात्वा तान्यञ्जनाभानि सूक्ष्मचूर्णानि कारयेत् । तानि चूर्णानि मधुना रसेनामलकस्य च ॥ १७ ॥

युक्तानि लेहवत् कुम्भे स्थितानि घृतभाविते । संवत्सरं निधेयानि यवपल्ले तथैव च ॥ १८ ॥
दद्यादालोडनं मासे सर्वत्रालोडयन् बुधः । संवत्सरात्यये तस्य प्रयोगो मधुसर्पिषा ॥ १९ ॥
प्रातः प्रातर्बलापेक्षी सात्म्यं जीर्णे च भोजनम् । एष एव च लौहानां प्रयोगः संप्रकीर्तितः ॥ २० ॥
नाभिघातैर्न चातङ्कैर्जरया न च मृत्युना । स धृष्यः स्याद्गजप्राणः सदा चातिबलेन्द्रियः ॥ २१ ॥
धीमान् यशस्वी वाक्सिद्धः श्रुतधारी महाधनः । भवेत् समां प्रयुञ्जानो नरो लौहरसायनम् ॥२२॥
अनेनैव विधानेन हेम्नश्च रजतस्य च । आयुःप्रकर्षकृत्सिद्धः प्रयोगः सर्वरोगनुत् ॥ २३ ॥

(इति लौहादिरसायनम् ।)

The paper-like pieces of sharp iron four finges long and thin like sesamum seeds should be heated till they are red hot. Then they should be dipped in decoction of triphalā, cow urine, alkali prepared from lavaṇā, iṅgudī and palāśa. When they are transformed like collyrium they should be powdered finely. This powder mixed with honey and juice of āmalaka (fruits) should be made into a linctus which should be kept in a ghee-uncted pitcher and stored for a year in granary of barley stirring it from all sides every month. After the end of the year, it should be taken mixed with honey and ghee every morning according to strength along with suitable diet after the drug is digested. This is the method of administration of all the metallic preparations.

One who uses the iron rasāyana, is not overcome by injury, diseases, senility and death because he possesses vital strength like that of elephant and exceedingly strong sense organs. The persons using the metallic rasāyana for a year becomes intelligent, renowned orator, scholar and wealthy. By the same method, the use of gold or silver rasāyana provides longevity and alleviates all diseases. [15–23]

(Thus is the Lauhādi rasāyana).

ऐन्द्री मत्स्याख्यको ब्राह्मी वचा ब्रह्मसुवर्चला । पिप्पल्यो लवणं हेम शङ्खपुष्पी विषं घृतम् ॥ २४ ॥
एषां त्रियवकान् भागान् हेमसर्पिर्विषैर्विना । द्वौ यवौ तत्र हेम्नस्तु तिलं दद्याद्विषस्य च ॥ २५ ॥
सर्पिषश्च पलं दद्यात्तदैकध्यं प्रयोजयेत् । घृतप्रभूतं सक्षौद्रं जीर्णे चान्नं प्रशस्यते ॥ २६ ॥
जराव्याधिप्रशमनं स्मृतिमेधाकरं परम् । आयुष्यं पौष्टिकं धन्यं स्वरवर्णप्रसादनम् ॥ २७ ॥
परमोजस्करं चैतत् सिद्धमैन्द्रं रसायनम् । नैनत् प्रसहते कृत्या नालक्ष्मीर्न विषं न रुक् ॥ २८ ॥
श्वित्रं सकुष्ठं जठराणि गुल्माः प्लीहा पुराणो विषमज्वरश्च ।
मेधास्मृतिज्ञानहराश्च रोगाः शाम्यन्त्यनेनातिबलाश्च वाताः ॥ २९ ॥

(इत्यैन्द्रं रसायनम्)

Aindrī, matsyākhyaka, brāhmī, vacā, brahma-suvarcalā, pippalī, lavaṇa, śaṅkhapuṣpī, all in quantity of three barely grains, gold in that of two barley grains, viṣa equal to one sesamum seed and ghee 40 gms,—all should be mixed together and used. After the food is digested, diet containing honey and plenty of ghee should be given.

This successful Aindra rasāyana alleviates old age and diseases, promotes memory and intellect, enhances life-span, provides nourishment, excellence, clarity of voice, complexion and ojas. Magic spells, poison and pains can not resist its (subduing) effect. By this, leucoderma, leprosy, abdominal diseases, gulma, spleen enlargement, chronic intermittent fever; and the diseases taking away intellect, memory and knowledge and also the severe vātika disorders get alleviated. [24–29]

(Thus is Aindra rasāyana).

मण्डूकपर्ण्याः स्वरसः प्रयोज्यः क्षीरेण यष्टीमधुकस्य चूर्णम् ।
रसो गुडूच्यास्तु समूलपुष्प्याः कल्कः प्रयोज्यः खलु शङ्खपुष्प्याः ॥ ३० ॥
आयुःप्रदान्यामयनाशनानि बलाग्निवर्णस्वरवर्धनानि ।
मेध्यानि चैतानि रसायनानि मेध्या विशेषेण च शङ्खपुष्पी ॥ ३१ ॥
(इति मेध्यरसायनानि)

The use of the juice of maṇḍūkaparṇī, the powder of yaṣṭīmadhu with milk, the juice of guḍūcī (stem) alongwith its root and flowers and the paste of śaṅkhapuṣpī—these rasāyana drugs are life-promoting, disease-alleviating, promoters of strength, agni, complexion, voice and are intellect-promoting. Of them, śaṅkhapuṣpī is specifically intellect-promoting. [30–31]

(Thus are the intellect-promoting rasāyana drugs).

पञ्चाष्टौ सप्त दश वा पिप्पलीर्मधुसर्पिषा । रसायनगुणान्वेषी समामेकां प्रयोजयेत् ॥ ३२ ॥
तिस्रस्तिस्रस्तु पूर्वाह्णे भुक्त्वाऽग्रे भोजनस्य च । पिप्पल्यः किंशुकक्षारभाविता घृतभर्जिताः ॥ ३३ ॥
प्रयोज्या मधुसंमिश्रा रसायनगुणैषिणा । जेतुं कासं क्षयं शोषं श्वासं हिक्कां गलामयान् ॥ ३४ ॥
अर्शांसि ग्रहणीदोषं पाण्डुतां विषमज्वरम् । वैस्वर्यं पीनसं शोफं गुल्मं वातबलासकम् ॥ ३५ ॥
(इति पिप्पलीरसायनम् ।)

One desirous of rasāyana effect, should take pippalī in numbers of five, seven, eight or ten with honey and ghee for a year. (There is also another course such as) three pippalī fruits should be taken in the morning, after meal and before meal. These fruits should first be impregnated with alkali of palāśa and then fried in ghee. These should be taken with honey by those who want rasāyana effect particularly in order to alleviate cough, wasting, phthisis, dyspnoea, hiccup, throat disorders, piles, disorders of grahaṇī, paleness, intermittent fever, disorders of voice, chronic rhinitis, swelling, gulma and vātabalāsaka. [32–35]

(Thus is pippalī-rasāyana).

क्रमवृद्ध्या दशाहानि दशपैप्पलिकं दिनम् । वर्धयेत् पयसा सार्धं तथैवापनयेत् पुनः ॥ ३६ ॥
जीर्णे जीर्णे च भुञ्जीत षष्टिकं क्षीरसर्पिषा । पिप्पलीनां सहस्रस्य प्रयोगोऽयं रसायनम् ॥ ३७ ॥

पिष्टास्ता बलिभिः सेव्याः, शृता मध्यबलैर्नरैः । चूर्णीकृता ह्रस्वबलैर्योज्या दोषामयान् प्रति ॥ ३८ ॥
दशपैप्पलिकः श्रेष्ठो मध्यमः षट् प्रकीर्तितः । प्रयोगो यस्त्रिपर्यन्तः स कनीयान् स चाबलैः ॥ ३९ ॥
बृंहणं स्वर्यमायुष्यं प्लीहोदरविनाशनम् । वयसः स्थापनं मेध्यं पिप्पलीनां रसायनम् ॥ ४० ॥
(इति पिप्पलीवर्धमानं रसायनम् ।)

On the first day ten pippalī fruits should be taken with milk. From the second day onwards upto the tenth day ten fruits should be increased daily. From the eleventh day the number of fruits should be decreased gradually in the same order till it comes to ten (on the nineteenth day). After the drug is digested the person should take ṣaṣṭika rice with ghee extracted from milk. Thus the use of pippalī in total number of one thousand is rasāyana in effect. The pippalī fruits should be taken by the persons with high strength in the form of paste, by those with medium strength in that of decoction and by those with low strength in the form of powder keeping in view the doṣas and the diseases. The initial use of ten pippalī fruits is superior, that of six ones is medium and that of three fruits is inferior. These numbers are also applicable according to the degree of strength of the patient. The rasāyana use of pippalī is bulk-promoting, beneficial for voice and life-span, alleviates spleen enlargement, sustains age and promotes intellect. [36–40]

(Thus is pippalī-vardhamāna rasāyana).

जरणान्तेऽभयामेकां प्राग्भुक्ताद् द्वे बिभीतके । भुक्त्वा तु मधुसर्पिभ्यां चत्वार्यामलकानि च ॥ ४१ ॥
प्रयोजयन् समामेकां त्रिफलाया रसायनम् । जीवेद्वर्षशतं पूर्णमजरोऽव्याधिरेव च ॥ ४२ ॥
(इति त्रिफलारसायनम् ।)

One harītakī (fruit) after digestion, two bibhītaka (fruits) after meals and four āmalakī (fruits) after meals should be taken with honey and ghee for a year. This triphalā rasāyana makes a person live for one hundred years devoid of old age and diseases. [41–42]

(Thus is triphalā rasāyana).

त्रैफलेनायसीं पात्रीं कल्केनालेपयेन्नवाम् । तमहोरात्रिकं लेपं पिवेत् क्षौद्रोदकाप्लुतम् ॥ ४३ ॥
प्रभूतस्नेहमशनं जीर्णे तत्र प्रशस्यते । अजरोऽरुक् समाभ्यासाज्जीवेच्चैव समाः शतम् ॥ ४४ ॥
(इति त्रिफलारसायनमपरम् ।)

A new iron plate should be plastered with the paste of triphalā. After twenty four hours this paste should be collected and taken dissolved in honey water. After the drug is digested one should take meals with plenty of fat. By observing this for a year one lives one hundred years devoid of senility and diseases. [43–44]

(Thus the other triphalā rasāyana).

मधुकेन तुगाक्षीर्या पिप्पल्या क्षौद्रसर्पिषा । त्रिफला सितया चापि युक्ता सिद्धं रसायनम् ॥ ४५ ॥
(इति त्रिफलारसायनमपरम्)

Triphalā mixed with madhuka, tugākṣīrī and pippalī along with honey and ghee or triphalā with sugar is a successful rasāyana. [45]

(Thus the other triphalā rasāyana).

सर्वलौहैः सुवर्णेन वचया मधुसर्पिषा । विडङ्गपिप्पलीभ्यां च त्रिफला लवणेन च ॥ ४६ ॥
संवत्सरप्रयोगेण मेधास्मृतिबलप्रदा । भवत्यायुःप्रदा धन्या जरारोगनिबर्हणी ॥ ४७ ॥
(इति त्रिफलारसायनमपरम् ।)

Triphalā alongwith all (six) metals including gold, vacā; or with viḍaṅga and pippalī or with lavaṇa taken with honey and ghee for a year provides intellect, memory and strength, promotes life-span and excellence and alleviates senility and diseases. [46–47]

(Thus the other triphalā rasāyana).

अनम्लं च कषायं च कटु पाके शिलाजतु । नात्युष्णशीतं धातुभ्यश्चतुर्भ्यस्तस्य संभवः ॥ ४८ ॥
हेम्नश्च रजतात्ताम्राद्वरात् कृष्णायसादपि । रसायनं तद्विधिभिस्तद्वृष्यं तच्च रोगनुत् ॥ ४९ ॥
वातपित्तकफघ्नैश्च निर्यूहैस्तत् सुभावितम् । वीर्योत्कर्षं परं याति सर्वैरेकैकशोऽपि वा ॥ ५० ॥

Śilājatu originates from four metals—gold, silver, copper and black iron and is slightly sour, astringent in taste, kaṭu in vipāka and is moderate (neither too cold nor too hot) in vīrya. This is rasāyana in effect and if applied methodically it is aphrodisiac and alleviates diseases. Its potency enhances if it is impregnated with decoctions of drugs alleviating vāta, pitta and kapha either singly or collectively. [48–50]

प्रक्षिप्तोद्धृतमप्येनत् पुनस्तत् प्रक्षिपेद्रसे । कोष्णे सप्ताहमेतेन विधिना तस्य भावना ॥ ६१ ॥
पूर्वोक्तेन विधानेन लोहैश्चूर्णीकृतैः सह । तत् पीतं पयसा दद्याद्दीर्घमायुः सुखान्वितम् ॥ ५२ ॥
जराव्याधिप्रशमनं देहदार्ढ्यकरं परम् । मेधास्मृतिकरं धन्यं क्षीराशी तत् प्रयोजयेत् ॥ ५३ ॥
प्रयोगः सप्त सप्ताहास्त्रयश्चैकश्च सप्तकः । निर्दिष्टस्त्रिविधस्तस्य परो मध्योऽवरस्तथा ॥ ५४ ॥
पलमर्धपलं कर्षो मात्रा तस्य त्रिधा मता ।

The impregnation is performed by dipping it in lukewarm decoction and then taking it out at the end of the day, repeating this process for a week. Śilājatu mixed with powdered metals should be taken with milk by the aforesaid method. This formulation provides happy long life, alleviates old age and diseases, stabilises the body, promotes intellect and memory and excellence if taken with milk diet. The use (of this rasāyana) is threefold—for seven weeks, three weeks and one week regarded as superior, medium and inferior. The dose also is threefold—40 gms., 20 gms. and 10 gms. [51–54]

जातेर्विशेषं सविधिं तस्य वक्ष्याम्यतः परम् ॥ ५५ ॥
हेमाद्याः सूर्यसंतप्ताः स्रवन्ति गिरिधातवः । जत्वाभं मृदु मृत्स्नाच्छं यन्मलं तच्छिलाजतु ॥ ५६ ॥
मधुरश्च सतिक्तश्च जपापुष्पनिभश्च यः । कटुर्विपाके शीतश्च स सुवर्णस्य निस्रवः ॥ ५७ ॥
रूप्यस्य कटुकः श्वेतः शीतः स्वादु विपच्यते । ताम्रस्य बर्हिकण्ठाभस्तिक्तोष्णः पच्यते कटु ॥ ५८ ॥
यस्तु गुग्गुलुकाभासस्तिक्तको लवणान्वितः । कटुर्विपाके शीतश्च सर्वश्रेष्ठः स चायसः ॥ ५९ ॥
गोमूत्रगन्धयः सर्वे सर्वकर्मसु यौगिकाः । रसायनप्रयोगेषु पश्चिमस्तु विशिष्यते ॥ ६० ॥
यथाक्रमं वातपित्ते श्लेष्मपित्ते कफे त्रिषु । विशेषतः प्रशस्यन्ते मला हेमादिधातुजाः ॥ ६१ ॥

Now (I) will explain the specific characters according to the source and also the method of administration. The mountainous ores of gold etc. when heated by the sun excrete a material like lac, soft, smooth and clear. This is (known as) śilājatu. Śilājatu obtained from gold ore is sweet, slightly bitter, having colour like japā flower, pungent in vipāka and śita vīrya. That obtained from silver ore is pungent, white, cold and madhura in vipāka. Śilājatu obtained from copper ore is like peacock's neck, bitter, hot and kaṭu-vipāka. That which is like gugguluka, bitter, slightly saline, kaṭu-vipāk and cold is the one obtained from iron ore and is the best of all. All types of śilājatu smell like cow-urine and are applicable in all conditions. However, in the use of rasāyana, the last one is preferred. (As regards doṣas), the above types of śilājatu are useful in vāta-pitta, Kapha-pitta, kapha and tridoṣa respectively. [55–61]

शिलाजतुप्रयोगेषु विदाहीनि गुरूणि च । वर्जयेत् सर्वकालं तु कुलत्थान् परिवर्जयेत् ॥ ६२ ॥
ते ह्यत्यन्तविरुद्धत्वादश्मनो भेदनाः परम् । लोके दृष्टास्ततस्तेषां प्रयोगः प्रतिषिध्यते ॥ ६३ ॥
पयांसि तक्राणि रसाः सयूषास्तोयं समूत्रा विविधाः कषायाः ।
आलोडनार्थं गिरिजस्य शस्तास्ते ते प्रयोज्याः प्रसमीक्ष्य कार्यम् ॥ ६४ ॥
न सोऽस्ति रोगो भुवि साध्यरूपः शिलाह्वयं यं न जयेत् प्रसह्य ।
तत् कालयोगैर्विधिभिः प्रयुक्तं स्वस्थस्य चोर्जां विपुलां ददाति ॥ ६५ ॥
(इति शिलाजतुरसायनम् ।)

During administration of śilājatu, one should avoid vidāhī (causing burning and hyperacidity) and heavy substances particularly horse-gram. Horse gram, due to exceedingly contradictory nature, breaks the stones as seen in practice, that is why its use is contrain-dicated. Milk, buttermilk, meatsoup, vegetable soups, water, urine and various decoctions are used for dissolving śilājatu according to the object. There is no disease in the world which is not overcome by śilājatu. It also provides great energy to the healthy person if used methodically and timely. [62–65]

(Thus śilājatu rasāyana).

तत्र श्लोकः—

करप्रचितिके पादे दश षट् च महर्षिणा । रसायनानां सिद्धानां संयोगाः समुदाहृताः ॥ ६६ ॥

Now the summing up verse—

In the quarter on hand-plucked āmalakī fruits sixteen successful rasāyana formulations have been said by the great sage. [66]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने रसायनाध्याये
करप्रचितीयो नाम रसायनपादस्तृतीयः ॥ १ ॥

Thus ends the third quarter on hand-plucked (āmalakī fruits) in the
chapter on rasāyana in Cikitsāsthāna in the treatise composed by
Agniveśa and redacted by Caraka. (1.3)

रसायनाध्याये चतुर्थः पादः

Fourth quarter of the chapter on rasāyana. (1.4)

अथात आयुर्वेदसमुत्थानीयं रसायनपादं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the (fourth) quarter in the chapter on rasāyana dealing with the uplift of the science of life. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

ऋषयः खलु कदाचिच्छालीना यायावराश्च ग्राम्यौषध्याहाराः सन्तः सांपन्निका मन्दचेष्टा नातिकल्याश्च प्रायेण बभूवुः । ते सर्वासामितिकर्तव्यतानामसमर्थाः सन्तो ग्राम्यवासकृतमात्मदोषं मत्वा पूर्वनिवासमपगतग्राम्यदोषं शिवं पुण्यमुदारं मेध्यमगम्यमसुकृतिभिर्गङ्गाप्रभवममरगन्धर्वकिन्नरानुचरितमनेकरत्ननिचयमचिन्त्याद्भुतप्रभावं ब्रह्मर्षिसिद्धचारणानुचरितं दिव्यतीर्थौषधिप्रभवमतिशरण्यं हिमवन्तममराधिपतिगुप्तं जग्मुर्भृग्वङ्गिरोऽत्रिवसिष्ठकश्यपागस्त्यवामदेवासितगौतमप्रभृतयो महर्षयः ॥ ३ ॥

The sages, hermits as well as mendicants, at certain periods, due to intake of domestic drugs and diet mostly became heavily corpulent, with movements slowed down and unhealthy. Being unable to perform their routine duties, they considered their own fault caused by domestic living and thus shifted to their previous abode, Himalayas, which is free from domestic defects, propitious, pious, noble, favourable for intellect, unapproachable for the unholy, the source of origin of Gaṅgā, frequented by the gods, gandharvas and kinnaras, the storehouse of many precious stones, having incomprehensible miraculous powers, resided by intellectual sages, accomplished persons and wanderers, the source of celestial centres and plants, the great saviour and protected by the Lord of gods. This group of great sages consisted of Bhṛgu, Aṅgiras, Atri, Vasiṣṭha, Kaśyapa, Agastya, Pulastya, Vāmadeva, Asita Gautama etc. [3]

तानिन्द्रः सहस्रदृगमरगुरुरब्रवीत्—स्वागतं ब्रह्मविदां ज्ञानतपोधनानां ब्रह्मर्षीणाम् । अस्ति ननु वो ग्लानिरप्रभावत्वं वैस्वर्यं वैवर्ण्यं च ग्राम्यवासकृतमसुखमसुखानुबन्धं च; ग्राम्यो हि वासो मूलमशस्तानां, तत् कृतः पुण्यकृद्भिरनुग्रहः प्रजानां, स्वशरीरमवेक्षितुं कालः, कालश्चायमायुर्वेदोपदेशस्य ब्रह्मर्षीणाम् ; आत्मनः प्रजानां चानुग्रहार्थमायुर्वेदमश्विनौ मह्यं प्रायच्छतां, प्रजापतिरश्विभ्यां, प्रजापतये ब्रह्मा, प्रजानामल्पमायुर्जराव्याधिबहुलमसुखमसुखानुबन्धमल्पत्वादल्पतपोदमनियमदानाध्ययनसंचयं मत्वा पुण्यतममायुःप्रकर्षकरं जराव्याधिप्रशमनमूर्जस्करममृतं शिवं शरण्यमुदारं भवन्तो मत्तः श्रोतुमर्हताथोपधारयितुं प्रकाशयितुं च प्रजानुग्रहार्थमार्षं ब्रह्म च प्रति मैत्रीं कारुण्यमात्मनश्चानुत्तमं पुण्यमुदारं ब्रह्ममक्षयं कर्मेति ॥ ४ ॥

Indra, the preceptor of gods and having thousand eyes, said to them—Welcome to the intellectual sages, the knowers of Brahman, possessing wealth of knowledge and penance. You are having malaise, lustrelessness, derangement of voice and complexion and ill-health along with its associated corollaries caused by domestic living. Domestic living is the root of all the inauspicious. You have done great favour to the people, now it is time for the intellectual sages to look to their own body (health) and to deliver instructions in the science of life for the well-being of your own as well as of the people.

Āyurveda is delivered to me by Aświn who received it from Prajāpati, who again was imparted with the same by Brahmā. Now looking to the short life of the people and that also afflicted with senility and diseases associated with unhappiness and continuous troubles causing disturbance in performance of penance, restraint, regular practices, clarity and study you should learn from me, understand propagate the sagely knowledge (of Āyurveda) which is the holiest, prolonging life-span, alleviating senility and diseases, producing energy, the nectar-like, propitious savior and noble for the welfare of the people with friendliness and compassion to them and to earn for yourselves the best, holy, noble and immortal intellectual duty. [4]

तच्छ्रुत्वा विबुधपतिवचनमृषयः सर्वं एवामरवरमृग्भिस्तुष्टुवुः, प्रहृष्टाश्च तद्वचनमभिननन्दुश्चेति ॥ ५ ॥

After hearing the words of the king of gods, all the sages praised the superior of gods with incantations and applauded his statement with great pleasure. [5].

अथेन्द्रस्तदायुर्वेदामृतमृषिभ्यः संक्रम्योवाच—एतत् सर्वमनुष्ठेयम् , अयं च शिवः कालो रसायनानां, दिव्याश्चौषधयो हिमवत्प्रभवाः प्राप्तवीर्याः; तद्यथा—ऐन्द्री, ब्राह्मी, पयस्या, क्षीरपुष्पी श्रावणी, महाश्रावणी, शतावरी, विदारी, जीवन्ती, पुनर्नवा, नागबला, स्थिरा, वचा, छत्रा, अतिच्छत्रा,

मेदा, महामेदा, जीवनीयाश्चान्याः पयसा प्रयुक्ताः षण्मासात् परमायुर्वयश्च तरुणमनामयत्वं स्वरवर्णसंपदमुपचयं मेधां स्मृतिमुत्तमबलमिष्टांश्चापरान् भावानावहन्ति सिद्धाः ॥ ६ ॥

(इतीन्द्रोक्तं रसायनम् ।)

Indra, having infused the nectar of Āyurveda to the sages said—'Now all this has to be implemented. This is the auspicious time for rasāyanas and the celestial drugs grown in Himalayas are also matured such as—aindrī, brāhmī, payasyā, kṣīrapuṣpī, śrāvaṇī, mahāśrāvaṇī, śatāvarī, vidārī, jivantī, punarnavā, nāgabalā, sthirā, vacā, chatrā, atichatrā, medā, mahāmedā and other vitality-promoting drugs if taken with milk for six months provide, certainly the maximum lifes-pan, youthful age, diseaselessness, excellence of voice and complexion, corpulence, intellect, memory, superior strength and other desired merits. [6]

(Thus the rasāyana delivered by Indra).

ब्रह्मसुवर्चला नामौषधिर्या हिरण्यक्षीरा पुष्करसदृशपत्रा, आदित्यपर्णी नामौषधिर्या 'सूर्यकान्ता' इति विज्ञायते सुवर्णक्षीरा सूर्यमण्डलाकारपुष्पा च; नारी नामौषधिः 'अश्वबला' इति विज्ञायते या बल्वजसदृशपत्रा, काष्ठगोधा नामौषधिर्गोधाकारा, सर्पा नामौषधिः सर्पाकारा, सोमो नामौषधिराजः पञ्चदशपर्वा स सोम इव हीयते वर्धते च; पद्मा नामौषधिः पद्माकारा पद्मरक्ता पद्मगन्धा च, अजा नामौषधिः 'अजश्रृङ्गी' इति विज्ञायते, नीला नामौषधिस्तु नीलक्षीरा नीलपुष्पा लताप्रतानबहुलेति; आसामोषधीनां यां यामेवोपलभेत तस्यास्तस्याः स्वरसस्य सौहित्यं गत्वा स्नेहभावितायामार्द्रपलाशद्रोण्यां सपिधानायां दिग्वासाः शयीत, तत्र प्रलीयते, षण्मासेन पुनः संभवति तस्याजं पयः प्रत्यवस्थापनं; षण्मासेन देवतानुकारी भवति वयोवर्णस्वराकृतिबलप्रभाभिः, स्वयं चास्य सर्ववाचोगतानि प्रादुर्भवन्ति, दिव्यं चास्य चक्षुः श्रोत्रं च भवति, गतिर्योजनसहस्रं, दशवर्षसहस्राण्यायुरनुपद्रवं चेति ॥ ७ ॥

Brahmasuvarcalā is the herb having golden latex and lotus-like leaves, ādityaparṇī is the herb which is known as 'the sun's beloved' and has golden latex and flowers like the sun disc; nārī is the herb known as 'aśwabalā, and having leaves like those of balwaja; kāṣṭhagodhā is the iguana-shaped herb; sarpā is the serpent-shaped herb; soma is the king of herbs having fifteen nodes and increasing and decreasing according to conditions of the moon; padmā is the herb having shape, colour (red) and fragrance like that of lotus; ajā is the herb known as ajaśṛṅgī; nīlā is the climber plant having blue latex and flowers and diffused branches. Of these plants whichever are available should be taken in the form of juice in full quantity. Thereafter one should sleep naked in the covered tub made of wet palāśa wood and annointed with fat. (After a while) he disappears and reappears in six months. Then he should be maintained on goat's milk. In six months he becomes similar to gods in age, complexion, voice, face, strength and lustre; all the knowledge appears intuitively, he attains divine vision and audition, movement upto thousand yojanas (8000 miles) and unafflicted life-span of the thousand years. [7]

भवन्ति चात्र—

दिव्यानामोषधीनां यः प्रभावः सः भवद्विधैः । शक्यः सोढुमशक्यस्तु स्यात् सोढुमकृतात्मभिः ॥८॥
ओषधीनां प्रभावेण तिष्ठतां स्वे च कर्मणि । भवतां निखिलं श्रेयः सर्वमेवोपपत्स्यते ॥ ९ ॥
वानप्रस्थैर्गृहस्थैश्च प्रयतैर्नियतात्मभिः । शक्या ओषधयो ह्येताः सेवितुं विषयाभिजाः ॥ १० ॥

Here are the verses—

The effect of the divine herbs can be tolerated only by the persons like you and not by those with uncontrolled self. By the effect of these herbs you will attain all benefits while performing your normal duties. These herbs growing in holy lands can be used by forest-dwellers as well as householders with proper carefulness and self-control. [8–10]

यास्तु क्षेत्रगुणैस्तेषां मध्यमेन च कर्मणा । मृदुवीर्यतरास्तासां विधिर्ज्ञेयः स एव तु ॥ ११ ॥
पर्येष्टुं ताः प्रयोक्तुं वा येऽसमर्थाः सुखार्थिनः । रसायनविधिस्तेषामयमन्यः प्रशस्यते ॥ १२ ॥

These herbs exert milder effect in case of different habitat, subject and mode of administration though the method of intake is the same for all. The persons with luxurious living who are unable to search or use them should resort to other methods of Rasāyana which are described hereunder. [11–12]

बल्यानां जीवनीयानां बृंहणीयाश्च या दश । वयसः स्थापनानां च खदिरस्यासनस्य च ॥ १३ ॥
खर्जूराणां मधूकानां मुस्तानामुत्पलस्य च । मृद्वीकानां विडङ्गानां वचायाश्चित्रकस्य च ॥ १४ ॥
शतावर्याः पयस्यायाः पिप्पल्या जोङ्गकस्य च । ऋद्ध्या नागबलायाश्च द्वारदाया धवस्य च ॥ १५ ॥
त्रिफलाकण्टकार्योश्च विदार्याश्चन्दनस्य च । इक्षूणां शरमूलानां श्रीपर्ण्यास्तिनिशस्य च ॥ १६ ॥
रसाः पृथक् पृथग्ग्राह्याः पलाशक्षार एव च । एषां पलोन्मितान भागान् पयो गव्यं चतुर्गुणम् ॥१७॥
द्वे पात्रे तिलतैलस्य द्वे च गव्यस्य सर्पिषः । तत् साध्यं सर्वमेकत्र सुसिद्धं स्नेहमुद्धरेत् ॥ १८ ॥
तत्रामलकचूर्णानामाढकं शतभावितम् । स्वरसेनैव दातव्यं क्षौद्रस्याभिनवस्य च ॥ १९ ॥
शर्कराचूर्णपात्रं च प्रस्थमेकं प्रदापयेत् । तुगाक्षीर्याः सपिप्पल्याः स्थाप्यं संमूर्च्छितं च तत् ॥ २० ॥
सुचौक्षे मार्त्तिके कुम्भे मासार्धं घृतभाविते । मात्रामग्निसमां तस्य तत ऊर्ध्वं प्रयोजयेत् ॥ २१ ॥
हेमताम्रप्रवालानामयसः स्फटिकस्य च । मुक्तावैदूर्यशङ्खानां चूर्णानां रजतस्य च ॥ २२ ॥
प्रक्षिप्य षोडशीं मात्रां विहायायासमैथुनम् । जीर्णे जीर्णे च भुञ्जीत षष्टिकं क्षीरसर्पिषा ॥ २३ ॥
सर्वरोगप्रशमनं वृष्यमायुष्यमुत्तमम् । सत्त्वस्मृतिशरीराग्निबुद्धीन्द्रियबलप्रदम् ॥ २४ ॥
परमूर्जस्करं चैव वर्णस्वरकरं तथा । विषालक्ष्मीप्रशमनं सर्ववाचोगतप्रदम् ॥ २५ ॥
सिद्धार्थतां चाभिनवं वयश्च प्रजाप्रियत्वं च यशश्च लोके ।
प्रयोज्यमिच्छद्भिरिदं यथावद्रसायनं ब्राह्ममुदारवीर्यम् ॥ २६ ॥

(इतीन्द्रोक्तरसायनमपरम् ।)

Ten drugs of strength-promoting, vitality-promoting, bulk-promoting and age-sustaining groups, khadira, bījaka, kharjūra, madhuka, musta, utpala, mṛdwīkā, vidaṅga, vacā, citraka, śatāvarī, payasyā, pippalī, aguru, ṛddhi, nāgabalā, śāka, dhava, triphalā, kaṇṭakārī, vidārī, candana, ikṣu, roots of śara, gambhārī and tinisa—juice of all these drugs and alkali of palāśa should be taken in the quantity of 40 gm. each, cow-milk four times, tila oil and cow-ghee each, 5.12 kg. should be added to it and cooked together. When well-cooked, the fatty preparation should be brought down. 2.56 kg. each of āmalaka powder impregnated hundred times with āmalaka juice, fresh honey and powdered sugar, 640 gm. each of vaṃśalocana and pippalī should be added and mixed well together. The preparation should be kept in a well-cleansed earthen jar smeared with ghee for a fortnight. Thereafter the dose according to digestion should be used mixing it with the powder (bhasma) of gold, copper, coral, iron, quartz, pearl, cat's eye, conch and silver in 1/16 quantity. During the period of medication the patient should avoid exertion and sexual intercourse and take diet of ṣaṣṭika rice along with ghee extracted from milk after the previous meal is digested.

This rasāyana alleviates all diseases, is aphrodisiac, excellent life-promoting, provides strength to psyche, memory, physique, agni, intellect and senses; promotes energy, complexion and voice; alleviates poisons and inauspiciousness and renders the words truthful. This intellect-promoting and broad-spectrum rasāyana should be used properly by those who desire success, youthful age, charming personality and universal fame. [13–26]

(Thus the other rasāyana said by Indra).

समर्थानामरोगाणां धीमतां नियतात्मनाम् । कुटीप्रवेशः क्षणिनां परिच्छदवतां हितः ॥ २७ ॥
अतोऽन्यथा तु ये तेषां सौर्यमारुतिको विधिः । तयोः श्रेष्ठतरः पूर्वो विधिः स तु सुदुष्करः ॥ २८ ॥
रसायनविधिभ्रंशाज्जायेरन् व्याधयो यदि । यथास्वमौषधं तेषां कार्यं मुक्त्वा रसायनम् ॥ २९ ॥

The indoor method of rasāyana treatment is adivsed for those who are capable, disease-free, wise, self-controlled, leisurely and rich otherwise the outdoor method is advisable. The former one is, no doubt, better but is very difficult. If during the period some complications arise due to faulty method, proper respective treatment be provided stopping the rasāyana course. [27–29]

सत्यवादिनमक्रोधं निवृत्तं मद्यमैथुनात् । अहिंसकमनायासं प्रशान्तं प्रियवादिनम् ॥ ३० ॥
जपशौचपरं धीरं दाननित्यं तपस्विनम् । देवगोब्राह्मणाचार्यगुरुवृद्धार्चने रतम् ॥ ३१ ॥
आनृशंस्यपरं नित्यं नित्यं करुणवेदिनम् । समजागरणस्वप्नं नित्यं क्षीरघृताशिनम् ॥ ३२ ॥
देशकालप्रमाणज्ञं युक्तिज्ञमनहङ्कृतम् । शस्ताचारमसंकीर्णमध्यात्मप्रवणेन्द्रियम् ॥ ३३ ॥

उपासितारं वृद्धानामास्तिकानां जितात्मनाम । धर्मशास्त्रपरं विद्यान्नरं नित्यरसायनम् ॥ ३४ ॥
गुणैरेतैः समुदितैः प्रयुङ्क्ते यो रसायनम् । रसायनगुणान् सर्वान् यथोक्तान् स समश्नुते ॥ ३५ ॥
(इत्याचाररसायनम् ।)

The person who is truthful, free from anger, abstaining from wine and women, non-violent, non-exerting, calm, sweet-spoken, engaged in japa (repeating incantations) and cleanliness, perseverent, observing charity, penance; worshipping gods, cow, brāhmaṇas, teacher, preceptor and elders, devoted to love and compassion, observing vigil and sleep in balance, using regularly ghee extracted from milk, knowing the measure of place and time with propriety, unconceited, well-behaved, simple, having senses concentrated to spiritualism, keeping company of elders, positivist, self-controlled and devoted to holy scriptures should be regarded as using the rasāyana for ever. That who, endowed with all these qualities, uses rasāyana, attains all the aforesaid fruits of the same. [30–35]

(Thus behaviourial rasāyana).

यथास्थूलमनिर्वाह्य दोषाञ्छारीरमानसान् । रसायनगुणैर्जन्तुर्युज्यते न कदाचन ॥ ३६ ॥
योगा ह्यायुःप्रकर्षार्था जरारोगनिबर्हणाः । मनःशरीरशुद्धानां सिध्यन्ति प्रयतात्मनाम् ॥ ३७ ॥
तदेतन्न भवेद्वाच्यं सर्वमेव हतात्मसु । अरुजेभ्योऽद्विजातिभ्यः शुश्रूषा येषु नास्ति च ॥ ३८ ॥

One can never attain the fruits of rasāyana if he is not undergone grossly the process of elimination of his physical as well as mental impurities. The formulations meant for providing longevity and alleviating senility and diseases succeed (only) in patients having purified mind and body and controlled self. All this should not be delivered to those who have degenerate self, are disease-free, are not twice-born and are uninterested. [36–38]

ये रसायनसंयोगा वृष्ययोगाश्च ये मताः । यच्चौषधं विकाराणां सर्वं तद्वैद्यसंश्रयम् ॥ ३९ ॥
प्राणाचार्यं बुधस्तस्माद्धीमन्तं वेदपारगम् । अश्विनाविव देवेन्द्रः पूजयेदतिशक्तितः ॥ ४० ॥
अश्विनौ देवभिषजौ यज्ञवाहाविति स्मृतौ । यज्ञस्य हि शिरश्छिन्नं पुनस्ताभ्यां समाहितम् ॥ ४१ ॥
प्रशीर्णा दशनाः पूष्णो नेत्रे नष्टे भगस्य च । वज्रिणश्च भुजस्तम्भस्ताभ्यामेव चिकित्सितः ॥ ४२॥
चिकित्सितश्च शीतांशुर्गृहीतो राजयक्ष्मणा । सोमाभिपतितश्चन्द्रः कृतस्ताभ्यां पुनः सुखी ॥ ४३ ॥
भार्गवश्च्यवनः कामी वृद्धः सन् विकृतिं गतः । वीतवर्णस्वरोपेतः कृतस्ताभ्यां पुनर्युवा ॥ ४४ ॥
एतैश्चान्यैश्च बहुभिः कर्मभिर्भिषगुत्तमौ । बभूवतुर्भृशं पूज्याविन्द्रादीनां महात्मनाम् ॥ ४५ ॥
ग्रहाः स्तोत्राणि मन्त्राणि तथा नानाहवींषि च । धूम्राश्च पशवस्ताभ्यां प्रकल्प्यन्ते द्विजातिभिः ॥४६॥
प्रातश्च सवने सोमं शक्रोऽश्विभ्यां सहाश्नुते । सौत्रामण्यां च भगवानश्विभ्यां सह मोदते ॥ ४७ ॥
इन्द्राग्नी चाश्विनौ चैव स्तूयन्ते प्रायशो द्विजैः । स्तूयन्ते वेदवाक्येषु न तथाऽन्या हि देवताः ॥४८॥
अजरैरमरैस्तावद्विबुधैः साधिपैर्ध्रुवैः । पूज्येते प्रयतैरेवमश्विनौ भिषजाविति ॥ ४९ ॥
मृत्युव्याधिजरावश्यैर्दुःखप्रायैः सुखार्थिभिः । किं पुनर्भिषजो मर्त्यैः पूज्याः स्युर्नातिशक्तितः ॥५०॥

शीलवान्मतिमान् युक्तो त्रिजातिः शास्त्रपारगः । प्राणिभिर्गुरुवत् पूज्यः प्राणाचार्यः स हि स्मृतः ॥५१॥

The rasāyana formulations, aphrodisiac recipes and remedial measures for the diseeases—all depend on (a proper) physician. Hence the wise should honour with all means the physician who promotes life, is wise and well-versed in the science (of life) as the king of gods honours Aświns.

Aświns are regarded as physicians of gods and carriers of sacrifices. (They have shown many miracles such as) the head of the sacrifice was cut which was joined by them. The fallen teeth of Pūṣan, destroyed eyes of Bhaga and the spastic arms of Vajrin (Indra) were treated by them and thus he, addicted to soma drink, was again made happy. Cyavana, the descendent of Bhṛgu, who was sensually indulged and became diseased, devoid of complexion and voice in old age, was reverted to youthful age. On account of these and other similar achievements, the two excellent physicians became highly adorable to the great selves like Indra etc. and vessels, praises, recitations, various food preparations, incences and animals are offered to them by the twice-born. In the morning, Indra enjoys the soma drink in company of Aświns and he also makes pleasure along with them in the Sautrāmaṇī sacrifice. Indra, Agni, and Aświns are worshipped mostly by the twice-born and are praised in vedic hymns, not so the other gods. Thus the twin physicians, Aświns, are worshipped carefully by the gods and their masters. Then how should the physicians not be honoured with all means by mortals who are afflicted with death, disease and senility and are after the search of happiness ? The physician who is endowed with good conduct, wisdom and rationality, is thrice-born, well-versed in scriptures and master of (the science of) life should be honoured as preceptor by the people. [39–51]

विद्यासमाप्तौ भिषजस्तृतीया जातिरुच्यते । अश्नुते वैद्यशब्दं हि न वैद्यः पूर्वजन्मना ॥ ५२ ॥
विद्यासमाप्तौ ब्राह्मं वा सत्त्वमार्षमथापि वा । ध्रुवमाविशति ज्ञानात्तस्माद्वैद्यो त्रिजः स्मृतः ॥ ५३ ॥
नाभिध्यायेन्न चाक्रोशेदहितं न समाचरेत् । प्राणाचार्यं बुधः कश्चिदिच्छन्नायुरनित्वरम् ॥ ५४ ॥

After completing training, it is the third birth of the physician because the physician does not carry the epithet 'Vaidya' from the previous birth. On completion of training, Brāhma (pertaining to Brahmā) or Ārṣa (pertaining to sages) psyche enters into him certainly according to the (type of) knowledge. Hence the physician is known as the thrice-born. The wise, desirous of stable life, should not backbite, repproach and harm the master of life. [52–54]

चिकित्सितस्तु संश्रुत्य यो वाऽसंश्रुत्य मानवः । नोपाकरोति वैद्याय नास्ति तस्येह निष्कृतिः ॥५५॥
भिषगप्यातुरान् सर्वान् स्वसुतानिव यत्नवान् । आबाधेभ्यो हि संरक्षेदिच्छन् धर्ममनुत्तमम् ॥५६॥

धर्मार्थं नार्थकामार्थमायुर्वेदो महर्षिभिः । प्रकाशितो धर्मपरैरिच्छद्भिः स्थानमक्षरम् ॥ ५७ ॥
नार्थार्थं नापि कामार्थमथ भूतदयां प्रति । वर्तते यश्चिकित्सायां स सर्वमतिवर्तते ॥ ५८ ॥
कुर्वते ये तु वृत्त्यर्थं चिकित्सापण्यविक्रयम् । ते हित्वा काञ्चनं राशिं पांशुराशिमुपासते ॥ ५९ ॥
दारुणैः कृष्यमाणानां गदैर्वैवस्वतक्षयम् । छित्त्वा वैवस्वतान् पाशान् जीवितं यः प्रयच्छति ॥ ६० ॥
धर्मार्थदाता सदृशस्तस्य नेहोपलभ्यते । न हि जीवितदानाद्धि दानमन्यद्विशिष्यते ॥ ६१ ॥
परो भूतदया धर्म इति मत्वा चिकित्सया । वर्तते यः स सिद्धार्थः सुखमत्यन्तमश्नुते ॥ ६२ ॥

The treated patient, whether having promised or not, if does not offer any thing to the physician he is not freed (from the debt). (On the other hand) the physician too should consider all his patients as his own sons, protect them sincerely from all the troubles, wishing the excellent piety. Āyurveda (the science of life) has been enlightened by the great sages devoted to piety and wishing immortal positions for welfare (of the people) and not for earning or enjoyment. That who takes up the treatment only for human welfare and not for earning or enjoying exceeds all and those who sell the regimens of therapy for livelihood are devoted to the heap of dust leaving aside the store of gold. That who provides life to those being dragged to the abode of death by severe diseases while cutting the death-nets can not be simulated with any other donor of virtue and wealth because there is no charity better than providing life. The physician who, considering compassion on beings as the highest virtue, proceeds in treatment of patients, accomplishes all objects and enjoys maximum happiness. [55–62]

तत्र श्लोकौ—

Now the summing up verses—

आयुर्वेदसमुत्थानं दिव्यौषधिविधिं शुभम् । अमृताल्पान्तरगुणं सिद्धं रत्नरसायनम् ॥ ६३ ॥
सिद्धेभ्यो ब्रह्मचारिभ्यो यदुवाचामरेश्वरः । आयुर्वेदसमुत्थाने तत् सर्वं संप्रकाशितम् ॥ ६४ ॥

The rising of the science of life, method of the celestial rasāyana drugs, ratnarasāyana accomplished like nectar and delivered by the king of gods to the accomplished and intellectuals, all this has been explained in the quarter of the rising of the science of life. [63–64]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सितस्थाने रसायनाध्याये आयुर्वेदसमुत्थानीयो नाम
रसायनपादश्चतुर्थः ॥ ४ ॥
समाप्तश्चायं रसायनाध्यायः ॥ १ ॥

Thus ends the fourth quarter on the rise of Ayurveda in the chapter of
Rasāyana in Cikitsitasthāna in the treatise composed by Agniveśa
and redacted by Caraka. (1.4)
Here ends the chapter on Rasāyana. (1)

द्वितीयोऽध्यायः

CHAPTER II

वाजीकरणाध्याये प्रथमः पादः ।

First quarter of the chapter on Vājīkaraṇa (aphrodisiacs) (2.1)

अथातः संयोगशरमूलीयं वाजीकरणपादं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the quarter of aphrodisiacs on formulations of the roots of śara etc. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

वाजीकरणमन्विच्छेत् पुरुषो नित्यमात्मवान् । तदायत्तौ हि धर्मार्थौ प्रीतिश्च यश एव च ॥ ३ ॥
पुत्रस्यायतनं ह्येतद्गुणाश्चैते सुताश्रयाः ।

A conscious person should use aphrodisiacs regularly because virtue, wealth, pleasure and fame depend on it. It also gives rise to male offspring which is the resort of these qualities. [3]

वाजीकरणमग्र्यं च क्षेत्रं स्त्री या प्रहर्षिणी ॥ ४ ॥
इष्टा ह्येकैकशोऽप्यर्था परं प्रीतिकराः स्मृताः । किं पुनः स्त्रीशरीरे ये सङ्घातेन प्रतिष्ठिताः ॥ ५ ॥
(सङ्घातो हीन्द्रियार्थानां स्त्रीषु नान्यत्र विद्यते ।)
स्त्र्याश्रयो हीन्द्रियार्थो यः स प्रीतिजननोऽधिकम् । स्त्रीषु प्रीतिर्विशेषेण स्त्रीष्वपत्यं प्रतिष्ठितम् ॥६॥
धर्मार्थौ स्त्रीषु लक्ष्मीश्च स्त्रीषु लोकाः प्रतिष्ठिताः । सुरूपा यौवनस्था या लक्षणैर्या विभूषिता ॥७॥
या वश्या शिक्षिता या च सा स्त्री वृष्यतमा मता ।

The foremost aphrodisiac is the repository which is the exhilarating woman. The favourite sense objects even singly are exceedingly pleasant what to be said of the female physique where they are stationed collectively (the multitude of the sense objects is only in the female body not anywhere else). Moreover, the sense object located in woman is more pleasure-giving, because there is special pleasure in women and the progeny too is dependent on woman. Virtue and wealth, affluence and creation also depend on women. The woman who is beautiful, youthful, endowed with auspicious features, submissive and trained is regarded as the best aphrodisiac. [4–7]

नानाभक्त्या तु लोकस्य दैवयोगाच्च योषिताम् ॥८॥
तं तं प्राप्य विवर्धन्ते नरं रूपादयो गुणाः । वयोरूपवचोहावैर्या यस्य परमाङ्गना ॥ ९ ॥
प्रविशत्याशु हृदयं दैवाद्वा कर्मणोऽपि वा । हृदयोत्सवरूपा या या समानमनःशया ॥ १० ॥
समानसत्त्वा या वश्या या यस्य प्रीयते प्रियैः । या पाशभूता सर्वेषामिन्द्रियाणां परैर्गुणैः ॥ ११ ॥
यया वियुक्तो निस्त्रीकमरतिर्मन्यते जगत् । यस्या ऋते शरीरं ना धत्ते शून्यमिवेन्द्रियैः ॥ १२ ॥
शोकोद्वेगारतिभयैर्यां दृष्ट्वा नाभिभूयते । याति यां प्राप्य विस्रम्भं दृष्ट्वा हृष्यत्यतीव याम् ॥ १३ ॥

अपूर्वामिव यां याति नित्यं हर्षातिवेगतः । गत्वा गत्वाऽपि बहुशो यां तृप्तिं नैव गच्छति ॥ १४ ॥
सा स्त्री वृष्यतमा तस्य नानाभावा हि मानवाः । अतुल्यगोत्रां वृष्यां च प्रहृष्टां निरुपद्रवाम् ॥ १५ ॥
शुद्धस्नातां व्रजेन्नारीमपत्यार्थी निरामयः ।

Due to diversity in likings of the people and the fortune of women, the qualities like good appearance etc. get enhanced on finding a suitable man. The woman who being excellent in terms of age, beauty, voice and amorous movements enters into the heart quickly due to fortune or other means, is like celebration of the heart, gets into the similar mind, possesses similar psyche, is submissive, pleases with his likings, is like a noose for all the senses due to her excellent qualities, disjoined with whom one feels restlessly the world as devoid of women, without whom the man holds the body as vacant of the senses, looking to whom one is not subdued with grief, agitation, restlessness or fear; finding whom one gets solace and seeing whom exhilarates, whom one meets sexually ever as afresh due to exceeding impulse of sexual urge and even on frequent sexual intercourse with whom one does not get satisfied, is the best aphrodisiac for him. Men differ in their psychological behaviour. The healthy man desirous of progeny should go to the woman who belongs to dissimilar clan, is stimulating, exhilarated, free from complications and cleanly bathed (after menses). [8-15]

अच्छायश्चैकशाखश्च निष्फलश्च यथा द्रुमः ॥ १६ ॥
अनिष्टगन्धश्चैकश्च निरपत्यस्तथा नरः । चित्रदीपः सरः शुष्कमधातुर्धातुसन्निभः ॥ १७ ॥
निष्प्रजस्तृणपूलीति मन्तव्यः पुरुषाकृतिः । अप्रतिष्ठश्च नग्नश्च शून्यश्चैकेन्द्रियश्च ना ॥ १८ ॥
मन्तव्यो निष्क्रियश्चैव यस्यापत्यं न विद्यते । बहुमूर्तिर्बहुमुखो बहुक्रियः ॥ १९ ॥
बहुचक्षुर्बहुज्ञानो बह्वात्मा च बहुप्रजः । मङ्गल्योऽयं प्रशस्योऽयं धन्योऽयं वीर्यवानयम् ॥ २० ॥
बहुशाखोऽयमिति च स्तूयते ना बहुप्रजः । प्रीतिर्बलं सुखं वृत्तिर्विस्तारो विपुलं कुलम् ॥ २१ ॥
यशो लोकाः सुखोदर्कास्तुष्टिश्चापत्यसंश्रिताः । तस्मादपत्यमन्विच्छन् गुणांश्चापत्यसंश्रितान् ॥२२॥
वाजीकरणनित्यः स्यादिच्छन् कामसुखानि च । उपभोगसुखान् सिद्धान् वीर्यापत्यविवर्धनान् ॥२३॥
वाजीकरणसंयोगान् प्रवक्ष्याम्यत उत्तरम् ।

The man alone without progeny looks like a tree having only one branch, shadeless, fruitless and with foul smell. He is a lamp in picture, pond dried up, non-metal looking like metal and chaff made into the human form. The childless man should be regarded as unstabilised, naked, vacant, having one sense organ and inactive. The man having numerous progeny is like one having numerous forms, faces, troops, actions, eyes, knowledge and selves. He is praised as auspicious, commendable, worthy, potent and numerously branched. Pleasure, strength, happiness, livelihood, expansion, large clan, fame, worldly attainments, happiness at the end (of life) and contentment depend on the progeny. Hence one desirous of progeny and the qualities depending thereon as well as the sexual pleasure should use aphrodisiacs regularly. Hereafter (I) will describe the successful aphrodisiac formulations which provide sexual pleasure and promote potency and progeny. [16–23]

शरमूलेक्षुमूलानि काण्डेक्षुः सेक्षुवालिका ॥ २४ ॥
शतावरी पयस्या च विदारी कण्टकारिका । जीवन्ती जीवको मेदा वीरा चर्षभको बला ॥ २५ ॥
ऋद्धिर्गोक्षुरकं रास्ना सात्मगुप्ता पुनर्नवा । एषां त्रिपलिकान् भागान् माषाणामाढकं नवम् ॥ २६ ॥
विपाचयेज्जलद्रोणे चतुर्भागं च शेषयेत् । तत्र पेष्याणि मधुकं द्राक्षा फल्गूनि पिप्पली ॥ २७ ॥
आत्मगुप्ता मधूकानि खर्जूराणि शतावरी । विदार्यामलकेक्षूणां रसस्य च पृथक् पृथक् ॥ २८ ॥
सर्पिषश्चाढकं दद्यात् क्षीरद्रोणं च तद्भिषक् । साधयेद् घृतशेषं च सुपूतं योजयेत् पुनः ॥ २९ ॥
शर्करायास्तुगाक्षीर्याश्चूर्णैः प्रस्थोन्मितैः पृथक् । पलैश्चतुर्भिर्मागध्याः पलेन मरिचस्य च ॥ ३० ॥
त्वगेलाकेशराणां च चूर्णैरर्धपलोन्मितैः । मधुनः कुडवाभ्यां च द्वाभ्यां तत्कारयेद्भिषक् ॥ ३१ ॥
पलिका गुलिकाः स्त्यानास्ता यथाग्नि प्रयोजयेत् । एष वृष्यः परं योगो बृंहणो बलवर्धनः ॥ ३२ ॥
अनेनाश्व इवोदीर्णो बली लिङ्गं समर्पयेत् ।

(इति बृंहणीगुटिका ।)

Śara (roots), ikṣu (roots), kāṇḍekṣu, ikṣuvālikā, śatāvarī, payasyā, vidārī, kaṇṭakārikā, jīvantī, jīvaka, medā, vīrā, ṛṣabhakā, balā, ṛddhi, gokṣuraka, rāsnā, kapikacchū, punaranavā—these drugs 120 gm. each mixed with 2.56 kg. of new black gram should be cooked in 10.24 litres of water till one-fourth of it remains. Then paste of madhuka, drākṣā, phalgu, pippalī, kapikacchū, madhūka, and śatāvarī should be added to it along with the juice of vidārī, āmalaka and ikṣu separately and ghee each 2.56 kg. and milk 10.24 litres. This should be cooked till only ghee remains. This should be filtered well and added with powdered sugar and vaṃśalocana each 640 gm., pippalī 160 gm., marica 40 gm.; powder of twak, elā and nāgakeśara 20 gm. each. Now mixing 320 gm. of honey to it, solid boluses weighing 40 gm. each should be prepared and used according to digestive power. This formulation is an excellent aphrodisiac, bulk-promoting and strength-promoting and by the use of this the man strengthened and sexually excited like a horse penetrates the penis fully (in the female organ). [24–32]

(Thus the bulk-promoting bolus).

माषाणामात्मगुप्ताया बीजानामाढकं नवम् ॥ ३३ ॥
जीवकर्षभकौ वीरां मेदामृद्धिं शतावरीम् । मधुकं चाश्वगन्धां च साधयेत् कुडवोन्मिताम् ॥ ३४ ॥
रसे तस्मिन् घृतप्रस्थं गव्यं दशगुणं पयः । विदारीणां रसप्रस्थं प्रस्थमिक्षुरसस्य च ॥ ३५ ॥
दत्त्वा मृद्वग्निना साध्यं सिद्धं सर्पिर्निधापयेत् । शर्करायास्तुगाक्षीर्याः क्षौद्रस्य च पृथक् पृथक् ॥३६॥
भागांश्चतुष्पलांस्तत्र पिप्पल्याश्चावपेत् पलम् । पलं पूर्वमतो लीढ्वा ततोऽन्नमुपयोजयेत् ॥ ३७ ॥
य इच्छेदक्षयं शुक्रं शेफसश्चोत्तमं बलम् ।

(इति वाजीकरणं घृतम् ।)

Newly harvested grains of black gram and seeds of kapikacchū each 2.56 kg. Jīvaka, ṛṣabhaka, virā, medā, ṛddhi, śatāvarī, madhuka and aśwagandhā each 160 gm., should be boiled together to decoction. Now ghee 640 gm. cow-milk ten times (6.4 litres), juice of vidārī and ikṣu each 640 ml. should be added to it and cooked further on mild fire. Ghee thus prepared should be kept for use adding sugar, vaṃśalocana and honey each 160 gm. and pippalī 0 gm. to the same. This should be taken in the dose of 40 gm. before meals by the one who is desirous of phallic strength. [33–37]

(Thus the aphrodisiac ghee).

शर्करा माषविदलास्तुगाक्षीरी पयो घृतम् ॥ ३८ ॥
गोधूमचूर्णषष्ठानि सर्पिष्युत्कारिकां पचेत् । तां नातिपक्कां मृदितां कौक्कुटे मधुरे रसे ॥ ३९ ॥
सुगन्धे प्रक्षिपेदुष्णे यथा सान्द्रीभवेद्रसः । एष पिण्डरसो वृष्यः पौष्टिको बलवर्धनः ॥ ४० ॥
अनेनाश्व इवोदीर्णो बली लिङ्गं समर्पयेत् ।
शिखितित्तिरिहंसानामेवं पिण्डरसो मतः । बलवर्णस्वरकरः पुमांस्तेन वृषायते ॥ ४१ ॥
(वाजीकरणपिण्डरसाः ।)

Sugar, grains of black gram, vaṃśalocana, milk, ghee and wheat flour should be cooked with ghee and made into utkārikā (halwā). When it is soft and not overcooked, it should be put into the sweet, good-smelling and hot soup of cock's meat so that it is solidified. This piṇḍarasa (solidified meat-soup) is aphrodisiac, nourishing and strength-promoting and by the use of this one strengthened and sexually excited like a horse penetrates the penis fully (into the female organ). In the same way, piṇḍarasa may be prepared from peacock, partridge and swan which promotes strength, complexion and voice and by the use of which the man behaves like a bull. [38–41]

(Thus the aphrodisiac piṇḍarasas).

घृतं माषान् सबस्ताण्डान् साधयेन्माहिषे रसे । भर्जयेत्तं रसं पूतं फलाम्लं नवसर्पिषि ॥ ४२ ॥
ईषत्सलवणं युक्तं धान्यजीरकनागरैः । एष वृष्यश्च बल्यश्च बृंहणश्च रसोत्तमः ॥ ४३ ॥
(इति वृष्यमाहिषरसः ।)

Ghee, black gram along with goat's testicles should be cooked in buffalo's meat-soup. After filtering it, sour fruit should be added to it and fried with ghee. A bit of salt, coriander, cumin and ginger should also be put into it. This excellent soup is aphrodisiac, strength-promoting and bulk-promoting. [42–43]

(Thus the aphrodisiac buffalo meat soup).

चटकांस्तित्तिरिरसे तित्तिरीन् कौक्कुटे रसे । कुक्कुटान् बार्हिणरसे हांसे बार्हिणमेव च ॥ ४४ ॥
नवसर्पिषि संततान् फलाम्लान् कारयेद्रसान् । मधुरान् वा यथासात्म्यं गन्धाढ्यान् बलवर्धनान् ॥४५॥
(इत्यन्ये वृष्यरसाः ।)

In the same way, sparrows in the meat soup of partridge, partridges in that of cock, cocks in that of peacock and peacocks in that of swan should be cooked with fresh ghee and soup so prepared should be fruit-soured or sweetened according to suitability adding some scent thereto. This promotes strength. [44-45]

(Thus other aphrodisiac soups).

तृप्तिं चटकमांसानां गत्वा योऽनुपिबेत् पयः । न तस्य लिङ्गशैथिल्यं स्यान्न शुक्रक्षयो निशि ॥४६॥

(इति वृष्यमांसम् ।)

If one takes milk after eating sparrow meat up to saturation he does not get his organ slackened nor is there loss of semen in night. [46]

(Thus aphrodisiac meat).

माषयूपेण यो भुक्त्वा घृताढ्यं षष्टिकौदनम् । पयः पिबति रात्रिं स कृत्स्नां जागर्ति वेगवान् ॥४७॥

(इति वृष्यमाषयोगः ।)

One who takes milk after eating boiled ṣaṣṭika rice with plenty of ghee along with black gram soup he remains awakened with sexual impulse for the whole night. [47]

(Thus the aphrodisiac black gram formulation).

न ना स्वपिति रात्रिषु नित्यस्तब्धेन शेफसा । तृप्तः कुक्कुटमांसानां भृष्टानां नक्ररेतसि ॥ ४८ ॥

(इति वृष्यः कुक्कुटमांसप्रयोगः ।)

If one is saturated with cock's meat fried in crocodile's semen, he does not get sleep in night and has penis ever stiffened. [48]

(Thus the aphrodisiac cock's meat formulation).

निःस्राव्य मत्स्याण्डरसं भृष्टं सर्पिषि भक्षयेत् ॥ ४९ ॥
हंसबर्हिणदक्षाणामेवमण्डानि भक्षयेत् ॥

(इति वृष्योऽण्डरसः ।)

One should take the juice extracted from the fish eggs and fried in ghee. Likewise, the eggs of swan, peacock and cock should be used. [49]

(Thus aphrodisiac egg juice).

भवतश्चात्र—

स्रोतःसु शुद्धेष्वमले शरीरे वृष्यं यदा ना मितमत्ति काले ।
वृषायते तेन परं मनुष्यस्तद्बृंहणं चैव बलप्रदं च ॥ ५० ॥
तस्मात् पुरा शोधनमेव कार्यं बलानुरूपं न हि वृष्ययोगाः ।
सिध्यन्ति देहे मलिने प्रयुक्ताः क्लिष्टे यथा वाससि रागयोगाः ॥ ५१ ॥

Here are the verses—

When one takes the proper aphrodisiac medicine in time after getting the channels cleansed and the body purified, he behaves like a bull by that regimen which is bulk-promoting and strengthening. Hence, at first, one should apply the evacuative therapy according to strength and not the aphrodisiac formulations because they don't succeed if applied in dirty body like dyeing in dirty cloth.:[50–51]

तत्र श्लोकौ—

वाजीकरणसामर्थ्यं क्षेत्रं स्त्री यस्य चैव या । ये दोषा निरपत्यानां गुणाः पुत्रवतां च ये ॥ ५२ ॥
दश पञ्च च संयोगा वीर्यापत्यविवर्धनाः । उक्तास्ते शरमूलीये पादे पुष्टिबलप्रदाः ॥ ५३ ॥

Now the summing up verses—

Potency of aphrodisiacs, fertile soil, the woman, demerits of the childless and the merits of those having children along with fifteen formulations promoting potency and progeny, corpulence and strength have been said in the quarter on śara roots ete. [52–53]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने वाजीकरणाध्याये संयोगशरमूलीयो नाम वाजीकरणपादः प्रथमः ॥ १ ॥

Thuse ends the first quarter on the formulations of śara root etc. in the chapter on aphrodisiacs in Cikitsāsthāna in the treatise composed by Agniveśa and redacted by Caraka. (2.1)

वाजीकरणाध्याये द्वितीयः पादः

Second quarter in the chapter on vāijīkaraṇa (aphrodisiacs) (2.2)

अथात आसिक्तक्षीरिकं वाजीकरणपादं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the quarter of aphrodisiacs on sprinkled with milk etc. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

आसिक्तक्षीरमापूर्णमशुष्कं शुद्धषष्टिकम् । उदूखले समापोथ्य पीडयेत् क्षीरमर्दितम् ॥ ३ ॥
गृहीत्वा तं रसं पूतं गव्येन पयसा सह । बीजानामात्मगुप्ताया धान्यमाषरसेन च ॥ ४ ॥
बलायाः शूर्पपर्ण्योश्च जीवन्त्या जीवकस्य च । ऋद्ध्यर्षभककाकोलीश्वदंष्ट्रामधुकस्य च ॥ ५ ॥
शतावर्या विदार्याश्च द्राक्षाखर्जूरयोरपि । संयुक्तं मात्रया वैद्यः साधयेत्तत्र चावपेत् ॥ ६ ॥
तुगाक्षीर्याः समाषाणां शालीनां षष्टिकस्य च । गोधूमानां च चूर्णानि यैः स सान्द्रीभवेद्रसः ॥ ७ ॥
सान्द्रीभूतं च तं कुर्यात् प्रभूतमधुशर्करम् । गुलि(टि)का बदरैस्तुल्यास्ताश्च सर्पिषि भर्जयेत् ॥ ८ ॥
ता यथाग्नि प्रयुञ्जानः क्षीरमांसरसाशनः । पश्यत्यपत्यं विपुलं वृद्धोऽप्यात्मजमक्षयम् ॥ ९ ॥
(इत्यपत्यकरी षष्टिकादिगुटिका ।)

The white ṣaṣṭika rice fully sprinkled with milk and while wet should be pounded in a mortar and again impregnating it with milk, the juice should be pressed out and filtered. This together with cow-milk should be cooked adding thereto in proper dose the decoction of the seeds of kapikacchū prepared with the decoction of the black gram. Likewise, the decoction of balā, mudgaparṇī, māṣaparṇī, jīvantī, jīvaka, ṛddhi, ṛṣabhaka, kākolī, gokṣura, madhuka, śatāvarī, vidārī, drākṣā, and kharjura should be added to the same. There after powders of vaṃśalocana, black gram, śāli rice, ṣaṣṭika rice and wheat should be added so that the decoction gets solidified. Then by adding ample honey and sugar boluses may be prepared of the size of the jujube fruit and fried in ghee. This should be taken according to power of digestion keeping on the diet of milk or meat-soup. By this even the old gets a large progeny and everlasting sex urge. [3–9]

(Thus the fertility-producing ṣaṣṭikādi guṭikā).

चटकानां सहंसानां दक्षाणां शिखिनां तथा । शिशुमारस्य नक्रस्य भिषक् शुक्राणि संहरेत् ॥१०॥
गव्यं सर्पिर्वराहस्य कुलिङ्गस्य वसामपि । षष्टिकानां च चूर्णानि चूर्णं गोधूमकस्य च ॥ ११ ॥
एभिः पूपलिकाः कार्याः शष्कुल्यो वर्तिकास्तथा । पूपा धानाश्च विविधा भक्ष्याश्चान्ये पृथग्विधाः ॥१२॥
एषां प्रयोगाद्भक्ष्याणां स्तब्धेनापूर्णरेतसा । शेफसा वाजिवद्याति यावदिच्छं स्त्रियो नरः ॥ १३ ॥
(इति वृष्यपूपलिकादियोगाः ।)

One should collect the semen of sparrows, swans, cocks, pea-cocks, tortoises and crocodiles, cow-ghee, lard and the fat of kuliṅga (a type of sparrow), the powders of ṣaṣṭika rice and wheat; with these various dietary items like pūpalikā, śaṣkulī, vartikā, pūpa, dhānā etc. may be prepared. By the use of these edibles one enjoys the women with full satisfaction like a horse with stiffened and semen-filled organ. [10–13]

(Thus the aphrodisiac formulation of pūpalikā etc.).

आत्मगुप्ताफलं माषान् खर्जूराणि शतावरीम् । शृङ्गाटकानि मृद्वीकां साधयेत् प्रसृतोन्मितम् ॥१४॥
क्षीरप्रस्थं जलप्रस्थमेतत् प्रस्थावशेषितम् । शुद्धेन वाससा पूतं योजयेत् प्रसृतैस्त्रिभिः ॥ १५ ॥
शर्करायास्तुगाक्षीर्याः सर्पिषोऽभिनवस्य च । तत् पाययेत सक्षौद्रं षष्टिकान्नं च भोजयेत् ॥ १६ ॥
जरापरीतोऽप्यबलो योगेनानेन विन्दति । नरोऽपत्यं सुविपुलं युवेव च स हृष्यति ॥ १७ ॥
(इत्यपत्यकरः स्वरसः ।)

Seeds of kapikacchū, black gram, kharjūra (fruits), śatāvarī, śṛṅgāṭaka, mṛdwikā each 80 gm. should be boiled in milk and water each 640 ml. till 640 ml. remains. This should be filtered with a clean cloth and added with sugar, vaṃśa locana and fresh ghee each 80 gm. This should be taken mixed with honey keeping on a diet of boiled ṣaṣṭika rice. By this even a weak and an old person attains a large progeny and is exhilarated sexually like a young man. [14–17]

(Thus the fertility-producing juice)

खर्जूरीमस्तकं माषान् पयस्यां च शतावरीम् । खर्जूराणि मधूकानि मृद्वीकामजडाफलम् ॥ १८ ॥
पलोन्मितानि मतिमान् साधयेत् सलिलाढके । तेन पादावशेषेण क्षीरप्रस्थं विपाचयेत् ॥ १९ ॥
क्षीरशेषेण तेनाद्याद् घृताढ्यं षष्टिकौदनम् । सशर्करेण संयोग एष वृष्यः परं स्मृतः ॥ २० ॥
(इति वृष्यक्षीरम् ।)

Head (top) of the kharjūra plant, black gram, payasyā, śatāvarī, kharjūra (fruits), madhūka (flowers), grapes, seeds of kapikacchū each 40 gm. should be boiled together in water 2.56 litres till it is reduced to one-fourth. With this again 640 ml. milk should be cooked. This should be brought down when only milk remains. One should eat boiled ṣaṣṭika rice with plenty of ghee along with this milk added with sugar. This formulation is an excellent aphrodisiac. [18–20]

(Thus the aphrodisiac milk).

जीवकर्षभकौ मेदां जीवन्तीं श्रावणीद्वयम् । खर्जूरं मधुकं द्राक्षां पिप्पलीं विश्वभेषजम् ॥ २१ ॥
शृङ्गाटकं विदारीं च नवं सर्पिः पयो जलम् । सिद्धं घृतावशेषं तच्छर्कराक्षौद्रपादिकम् ॥ २१ ॥
षष्टिकान्नेन संयुक्तमुपयोज्यं यथाबलम् । वृष्यं बल्यं च वर्ण्यं च कण्ठ्यं बृंहणमुत्तमम् ॥ २३ ॥
(इति वृष्यघृतम् ।)

Jīvaka, ṛṣabhaka, medā, jīvantī, both types of śrāvaṇī, kharjūra, madhuka, drākṣā, pippalī, ginger, śṛṅgātaka, vidārī, fresh ghee, milk and water—all should be cooked together till only ghee remains. This ghee mixed with one-fourth sugar and honey should be taken along with boiled ṣaṣṭika rice according to strength. This is an excellent aphrodisiac and strengthening and promotes complexion, voice and body-bulk. [21–23]

(Thus the aphrodisiac ghee).

दध्नः सरं शरच्चन्द्रसन्निभं दोषवर्जितम् । शर्कराक्षौद्रमरिचैस्तुगाक्षीर्या च बुद्धिमान् ॥ २४ ॥
युक्त्या युक्तं ससूक्ष्मैलं नवे कुम्भे शुचौ पटे । मार्जितं प्रक्षिपेच्छीते घृताढ्ये षष्टिकौदने ॥ २५ ॥
पिबेन्मात्रां रसालायास्तं भुक्त्वा षष्टिकौदनम् । वर्णस्वरबलोपेतः पुमांस्तेन वृषायते ॥ २६ ॥
(वृष्यो दधिसरप्रयोगः ।)

The supernatant fatty layer of curd—pure and white like the autumn moon—added with sugar, honey, marica, vaṃśalocana and smaller cardamom should be strained through a clean cloth-piece in a new jar. This should be taken along with cooked ṣaṣṭika (boiled) rice having plenty of ghee. Thereafter one should take proper quantity of rasālā. By this the person becomes endowed with complexion, voice and strength and sexually like a bull. [24–26]

(Thus the aphrodisiac formulation of the supernatant layer of curd).

चन्द्रांशुकल्पं पयसा घृताढ्यं षष्टिकौदनम्। शर्करामधुसंयुक्तं प्रयुञ्जानो वृषायते ॥ २७ ॥
(इति वृष्यः षष्टिकौदनप्रयोगः ।)

One becomes (sexually) like a bull if he uses ṣaṣṭika rice (white) like moon-rays having plenty of ghee and mixed with sugar and honey along with milk. [27]

(Thus the aphrodisiac formulation of ṣaṣṭika rice).

तप्ते सर्पिषि नक्राण्डं ताम्रचूडाण्डमिश्रितम्। युक्तं षष्टिकचूर्णेन सर्पिषाऽभिनवेन च ॥ २८ ॥
पक्त्वा पूपलिकाः खादेद्वारुणीमण्डपो नरः। य इच्छेदश्ववद्गन्तुं प्रसेक्तुं गजवच्च यः ॥ २९ ॥
(इति वृष्यपूपलिकाः ।)

In heated ghee the eggs of crocodile and hen should be put along with the powder of ṣaṣṭika rice. With this pūpalikā (a dietary preparation) should be prepared in fresh ghee. One who desires to perform sexual intercourse like a horse and to discharge (profuse) semen like an elephant should eat these pūpalikās and drink maṇḍa (concentrated portion) of vāruṇī afterwards. [28 29]

(Thus the aphrodisiac pūpalikās).

भवतश्चात्र—

एतैः प्रयोगैर्विधिवद्वपुष्मान् वीर्योपपन्नो बलवर्णयुक्तः।
हर्षान्वितो वाजिवदष्टवर्षो भवेत् समर्थश्च वराङ्गनासु ॥ ३० ॥
यद्यच्च किञ्चिन्मनसः प्रियं स्याद्रम्या वनान्ताः पुलिनानि शैलाः।
इष्टाः स्त्रियो भूषणगन्धमाल्यं प्रिया वयस्याश्च तदत्र योग्यम् ॥ ३१ ॥

Here are the verses—

By proper use of these formulations one becomes endowed with good physique, potency, strength and complexion and sexually exhilarated and potent for women like an eight year old horse.

Whatever is pleasing to the mind, beautiful landscape, sandy places, hills, favourite women, ornaments, perfumes, garlands and dear friends—all these help in this process. [30–31]

तत्र श्लोकः—

आक्तक्षीरिके पादे ये योगाः परिकीर्तिताः। अष्टावपत्यकामैस्ते प्रयोज्याः पौरुषार्थिभिः ॥ ३२ ॥

Now the summing up verse—

The eight formulations described in the quarter of "the sprinkled with milk etc.", should be used by those desirous of potency as well as fertility. [32]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने वाजीकरणाध्याये आसिक्तक्षीरिको नाम
वाजीकरणपादो द्वितीयः ॥ २ ॥

Thus ends the second quarter on "The sprinkled with milk etc." in the
chapter of aphrodisiacs in Cikitsāsthāna in the treatise composed by
Agniveśa and redacted by Caraka. (2.2)

वाजीकरणाध्याये तृतीयः पादः

Third quarters of the chapter on Vājikaraṇa (aphrodisiacs) (2.3)

अथातो माषपर्णभृतीयं वाजीकरणपादं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the quarter of aphrodisiacs on cow fed on black gram leaves etc. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As a propounded by Lord Ātreya. [2]

माषपर्णभृतां धेनुं गृष्टिं पुष्टां चतुःस्तनीम् । समानवर्णवत्सां च जीवद्वत्सां च बुद्धिमान् ॥ ३ ॥
रोहिणीमथवा कृष्णामूर्ध्वशृङ्गीमदारुणाम् । इक्ष्वादामर्जुनादां वा सान्द्रक्षीरां च धारयेत् ॥ ४ ॥
केवलं तु पयस्तस्याः शृतं वाऽशृतमेव वा । शर्कराक्षौद्रसर्पिर्भिर्युक्तं तद्वृष्यमुत्तमम् ॥ ५ ॥

One should keep the milch cow fed on black gram leaves, or sugar cane or arjuna (leaves), well-nourished, with four nipples, of brown or black colour, having her calf living and of the same colour, with her horns upwards, of mild nature and having thick milk. The milk of such cow alone, either boiled or unboiled, added with sugar, honey and ghee is an excellent aphrodisiac. [3–5]

शुक्लैर्जीवनीयैश्च बृंहणैर्बलवर्धनैः । क्षीरसंजननैश्चैव पयः सिद्धं पृथक् पृथक् ॥ ६ ॥
युक्तं गोधूमचूर्णेन सघृतक्षौद्रशर्करम् । पर्यायेण प्रयोक्तव्यमिच्छता शुक्रमक्षयम् ॥ ७ ॥

One who desires indestructible semen should use milk boiled with semen-promoting, vitaliser, bulk-promoting and galactogogue drugs separately and added with wheat flour along with ghee, honey and sugar. [6–7]

मेदां पयस्यां जीवन्तीं विदारीं कण्टकारिकाम् । श्वदंष्ट्रां क्षीरिकां माषान् गोधूमाञ्छालिषष्टिकान् ॥८॥
पयस्यर्धोदके पक्त्वा कार्षिकानाढकोन्मिते । विवर्जयेत् पयःशेषं तत् पूतं क्षौद्रसर्पिषा ॥ ९ ॥
युक्तं सशर्करं पीत्वा वृद्धः सप्ततिकोऽपि वा । विपुलं लभतेऽपत्यं युवेव च स हृष्यति ॥ १० ॥

Medā, payasyā, jīvantī, vidārī, kaṇṭakārī, gokṣura, kṣīrikā, black gram, wheat, śāli, ṣaṣṭika–each 10 gm. should be boiled in milk 2.56 litres having half water till only milk remains. Now this milk should be filtered. One taking it after adding honey, ghee and sugar, even though seventy years old gets large progeny and is exhilarated sexually like a young man. [8–10]

मण्डलैर्जातरूपस्य तस्या एव पयः शृतम् । अपत्यजननं सिद्धं सघृतक्षौद्रशर्करम् ॥ ११ ॥

The milk of the aforesaid cow (see 3–5) boiled with golden ring and added afterwards with ghee, honey and sugar provides progeny. [11]

त्रिंशत् सुपिष्टाः पिप्पल्यः प्रकुञ्चे तैलसर्पिषोः । भृष्टाः सशर्कराक्षौद्राः क्षीरधारावदोहिताः ॥ १२ ॥
पीत्वा यथाबलं चोर्ध्वं षष्टिकं क्षीरसर्पिषा । भुक्त्वा न रात्रिमस्तब्धं लिङ्गं पश्यति ना क्षरत् ॥ १३ ॥

(इति वृष्यः पिप्पलीयोगः ।)

Thirty well-pounded pippalī fruits should be fried in tila oil and ghee 40 gm. each and added with sugar and honey. This should be taken after processing it with milk stream according to strength keeping on the diet of ṣaṣṭika rice along with ghee extracted from milk. By this one does not have any diminution in stiffness of the organs nor discharge therefrom for the whole night. [12-13]

(Thus the aphrodisiac formulation of pippalī).

श्वदंष्ट्राया विदार्याश्च रसे क्षीरचतुर्गुणे । घृताढ्यः साधितो वृष्यो माषषष्टिकपायसः ॥ १४ ॥

(इति वृष्यपायसयोगः ।)

The pāyasa (rice cooked with milk) prepared of black gram and ṣaṣṭika rice in the decoction of gokṣura and vidārī adding four times milk and with plenty of ghee is aphrodisiac. [14]

(Thus pāyasa formulation).

फलानां जीवनीयानां स्निग्धानां रुचिकारिणाम् । कुडवश्चूर्णितानां स्यात् स्वयङ्गुप्ताफलस्य च ॥१५॥
कुडवश्चैव माषाणां द्वौ द्वौ च तिलमुद्गयोः । गोधूमशालिचूर्णानां कुडवः कुडवो भवेत् ॥ १६ ॥
सर्पिषः कुडवश्चैकस्तत् सर्वं क्षीरमर्दितम् । पक्त्वा पूपलिकाः खादेद्बह्व्यः स्युर्यस्य योषितः ॥ १७ ॥

(इति वृष्यपूपलिकाः ।)

Powder of (dry) fruits which are vitalisers, fatty and relishing, seeds of kapikacchū and black gram 160 gm. each, Tila and mudga 320 gm. each, wheat flour, śāli rice powder 160 gm. each, ghee 160 gm.—All these kneaded with milk should be made into pūpalikās. These should be taken by those dealing with a number of women. [15-17]

(Thus the aphrodisiac pūpalikā).

घृतं शतावरीगर्भं क्षीरे दशगुणे पचेत् । शर्करापिप्पलीक्षौद्रयुक्तं तद्वृष्यमुत्तमम् ॥ १८ ॥

(इति वृष्यं शतावरीघृतम् ।)

Ghee prepared with śatāvarī in ten times milk and added with sugar, pippalī and honey acts as an excellent aphrodisiac. [18]

(Thus the aphrodisiac śatāvarī ghṛta).

कर्षं मधुकचूर्णस्य घृतक्षौद्रसमांशिकम् । प्रयुङ्क्ते यः पयश्चानु नित्यवेगः स ना भवेत् ॥ १९ ॥

(इति वृष्यमधुकयोगः ।)

One who uses 10 gms. of madhuka powder mixed with ghee and honey along with milk becomes continuously impelled with sex urge. (19)

(Thus the aphrodisiac madhuka formulation).

घृतक्षीराशनो निर्भीर्निर्व्याधिर्नित्यगो युवा । सङ्कल्पप्रवणो नित्यं नरः स्त्रीषु वृषायते ॥ २० ॥
कृतैककृत्याः सिद्धार्था ये चान्योऽन्यानुवर्तिनः । कलासु कुशलास्तुल्याः सत्त्वेन वयसा च ये ॥२१॥

कुलमाहात्म्यदाक्षिण्यशीलशौचसमन्विताः । ये कामनित्या ये हृष्टा ये विशोका गतव्यथाः ॥ २२ ॥
ये तुल्यशीला ये भक्ता ये प्रिया ये प्रियंवदाः । तैर्नरः सह विस्रब्धः सुवयस्यैर्वृषायते ॥ २३ ॥
अभ्यङ्गोत्सादनस्नानगन्धमाल्यविभूषणैः । गृहशय्यासनसुखैर्वासोभिरहतैः प्रियैः ॥ २४ ॥
विहङ्गानां रुतैरिष्टैः स्त्रीणां चाभरणस्वनैः । संवाहनैर्वरस्त्रीणामिष्टानां च वृषायते ॥ २५ ॥

The youthful person who is free from fear and disorders, takes diet with ghee and milk, cohabits frequently, has strong determination behaves always like a bull with women.

One behaves like a bull-if confides with his close friends who are colleagues, successful in endeavrous, inter-associated, expert in arts, equal in psychic condition and age, endowed with excellence of family, nobility, favouriteness, conduct and purity, indulged in pleasures, exhilarated, free from pain and anxiety, equal in conduct, sincere, dear and sweet-spoken.

One also gets stimulated like a bull by massage, annointing, bath, perfumes, garlands, adorations, comfortable house, bed and chairs, untorn favourite clothes, chirping of favourite birds, tinkling of ornaments of women, gentle pressing of the body by favourite women and others. [20–25]

मत्तद्विरेफाचरिताः सपद्माः सलिलाशयाः । जात्युत्पलसुगन्धीनि शीतगर्भगृहाणि च ॥ २६ ॥
नद्यः फेनोत्तरीयाश्च गिरयो नीलसानवः । उन्नतिर्नीलमेघानां, रम्यचन्द्रोदया निशाः ॥ २७ ॥
वायवः सुखसंस्पर्शाः कुमुदाकरगन्धिनः । रतिभोगक्षमा रात्र्यः सङ्कोचागुरुवल्लभाः ॥ २८ ॥
सुखाः सहायाः परपुष्टघुष्टाः फुल्ला वनान्ता विशदान्नपानाः ।
गान्धर्वशब्दाश्च सुगन्धयोगाः सत्त्वं विशालं निरुपद्रवं च ॥ २९ ॥
सिद्धार्थता चाभिनवश्च कामः स्त्री चायुधं सर्वमिहात्मजस्य ।
वयो नवं जातमदश्च कालो हर्षस्य योनिः परमा नराणाम् ॥ ३० ॥

Movement of drunken bees in ponds with lotus flowers, fragrance of flowers like jasmine and waterlily, cool under-ground chambers,; rivers covered with foam, mountains with blue tops, rising of blue clouds, nights with handsome moonlight, breeze with pleasant touch and fragrance of water lily, night favourable for the sexual pleasure and paste of saffron aud aguru, pleasant company, blossomed orchards with chirping of koyala, good food and drinks, music sounds, perfumery, noble and disease-free psyche, completion of task, fresh sex urge, woman, all the weapons of sex young, age, intoxicating time—these are the excellent sources of sexual exhilarations for the person. [26–30]

तत्र श्लोकः—
प्रहर्षयोनयो योगा व्याख्याता दश पञ्च च । माषपर्णभृतीयेऽस्मिन् पादे शुक्रबलप्रदाः ॥ ३१ ॥

Now the summing up verse—

The sources of sexual exhilaration along with fifteen formulations promoting semen and strength have been described in this quarter on (cow) fed on black gram leaves etc. (31)

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने वजीकरणाध्याये माषपर्णभृतीयो नाम
वाजीकरणपादस्तृतीयः ॥ ३ ॥

Thus ends the third quarter on (cow) fed on black gram leaves etc.
in the chapter on aphrodisiacs in Cikitsāsthāna in the treatise
composed by Agniveśa and redacted by Caraka. (2.3)

वाजीकरणाध्याये चतुर्थः पादः

Fourth quarter in the chapter on Vājikaraṇa (aphrodisiacs) (24)

अथातः पुमाञ्जातबलादिकं वाजीकरणपादं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the quarter of the aphrodisiacs on a person strengthened etc. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

पुमान् यथा जातबलो यावदिच्छं स्त्रियो व्रजेत् । यथा चापत्यवान् सद्यो भवेत्तदुपदेक्ष्यते ॥ ३ ॥
न हि जातबलाः सर्वे नराश्चापत्यभागिनः । बृहच्छरीरा बलिनः सन्ति नारीषु दुर्बलाः ॥ ४ ॥
सन्ति चाल्पाश्रयाः स्त्रीषु बलवन्तो बहुप्रजाः । प्रकृत्या चाबलाः सन्ति सन्ति चामयदुर्बलाः ॥ ५ ॥
नराश्चटकवत् केचिद् व्रजन्ति बहुशः स्त्रियम् । गजवच्च प्रसिञ्चन्ति केचिन्न बहुगामिनः ॥ ६ ॥
कालयोगबलाः केचित् केचिदभ्यसनध्रुवाः । केचित् प्रयत्नैर्व्यज्यन्ते वृषाः केचित् स्वभावतः ॥ ७ ॥
तस्मात् प्रयोगान् वक्ष्यामो दुर्बलानां बलप्रदान् । सुखोपभोगान् बलिनां भूयश्च बलवर्धनान् ॥ ८ ॥
पूर्वं शुद्धशरीराणां निरूहैः सानुवासनैः । बलापेक्षी प्रयुञ्जीत शुक्रापत्यविवर्धनान् ॥ ९ ॥
घृततैलरसक्षीरशर्करामधुसंयुताः । बस्तयः संविधातव्याः क्षीरमांसरसाशिनाम् ॥ १० ॥

The means by which a person gets strengthened, traficks into women as long as he desires and attains progeny quickly will be explained below.

Not all persons having strength get progeny, they are weak in women though possessing big body and steength. On the other hand, there are persons with small stature, constitutionally weak and debilitated by diseases but much potent for women and get numer ous offsprings. Some persons trafick into women frequently like sparrows while others can not do so and discharge profusely like elephant. (In this context the men may be categorised into four groups) 1. Some get strength by time factor (seasonal effect), 2. some get it by practice, 3. some get it by other means (aphrodisiacs etc.), 4. while some are bulls by nature. Hence (I) will describe the formulations which provide strength to the weak, promote further the same in the strong and are easy in administration. The physician, considering the strength, should administer the formulations for promoting semen and virility after cleansing the body by non-unctuous and unctuous enema. These enemas should be prepared with ghee, oil, meat-soup, milk, sugar and honey while the patient is kept on the diet of milk or meat-soup. [3-10]

पिष्ट्वा वराहमांसानि दत्त्वा मरिचसैन्धवे । कोलवद्गुलिकाः कृत्वा तप्ते सर्पिषि वर्तयेत् ॥ ११ ॥
वर्तनस्तम्भितास्ताश्च प्रक्षेप्याः कौक्कुटे रसे । घृताढ्ये गन्धपिशुने दधिदाडिमसाधिते ॥ १२ ॥
यथा न भिन्द्याद्गुलि(टि)कास्तथा तं साधयेद्रसम् । तं पिबन् भक्षयंस्ताश्च लभते शुक्रमक्षयम् ॥१३॥
मांसानामेवमन्येषां मेद्यानां कारयेद्भिषक् । गुटिकाः सरसास्तासां प्रयोगः शुक्रवर्धनः ॥ १४ ॥

(इति वृष्या मांसगुटिकाः ।)

Pounded pork added with black pepper and rock salt should be made into boluses like jujube fruit and rolled in heated ghee. When they are stiffened, they should be dipped into the soup of cock-meat having plenty of ghee, aromatic substances, curd and pomegranate seeds. Now this should be cooked so that the boluses may not break. By drinking this soup along with eating the boluses, one gets indestructible semen. In the same way, boluses and soups may be prepared of other fatty meats the use of which promotes semen. [11–14]

(Thus aphrodisiac meat-boluses).

माषानङ्कुरिताञ्छुद्धान् वितुषान् साजडाफलान् । घृताढ्ये माहिषरसे दधिदाडिमसारिके ॥ १५ ॥
प्रक्षिपेन्मात्रया युक्तो धान्यजीरकनागरैः । भुक्तः पीतश्च स रसः कुरुते शुक्रमक्षयम् ॥ १६ ॥

(इति वृष्यो माहिषरसः ।)

Black gram germinated, clean and dehusked together with seeds of kapikacchū should be but into the soup of buffalo's meat having plenty of ghee, curd and pomegranate seeds and added with coriander, cumin and ginger in proper doses. This eaten and drunk provides indestructible semen. [15–16]

(Thus the aphrodisiac buffalo-meat soup).

आर्द्राणि मत्स्यमांसानि शफरीर्वा सुभर्जिताः । तप्ते सर्पिषि यः खादेत् स गच्छेत् स्त्रीषु न क्षयम् ॥१७॥
घृतभृष्टान् रसे च्छागे रोहितान् फलसारिके । अनुपीतरसान् स्निग्धानपत्यार्थी प्रयोजयेत् ॥१८॥

(इति वृष्यघृतभृष्टमत्स्यमांसानि ।)

One who eats fresh fish-meat or śapharī fishes well fried in ghee does not get loss (of semen) in women. One desirous of progeny should eat Rohita fish fried in ghee and cooled in goat's meat soup with sour fruits along with the drink of the soup afterwards. [17–18]

(Thus aphrodisiac fish-meat fried in ghee).

कुट्टकं मत्स्यमांसानां हिङ्गुसैन्धवधान्यकैः। युक्तं गोधूमचूर्णेन घृते पूपलिकाः पचेत् ॥ १९ ॥
माहिषे च रसे मत्स्यान् स्निग्धाम्ललवणान् पचेत्। रसे चानुगते मांसं पोथयेत्तत्र चावपेत् ॥२०॥
मरिचं जीरकं धान्यमल्पं हिङ्गु नवं घृतम्। माषपूपलिकानां तद्गर्भार्थमुपकल्पयेत् ॥ २१ ॥
एतौ पूपलिकायोगौ बृंहणौ बलवर्धनौ। हर्षसौभाग्यदौ पुत्र्यौ परं शुक्राभिवर्धनौ ॥ २२ ॥
(इति वृष्यौ पूपलिकायोगौ।)

Pounded fish meat added with asafoetida, rock salt and coriander should be mixed with wheat flour and cooked in ghee to make pūpalikās.

Fishes—fatty, sour and salty—should be cooked in buffalos meat soup. Then in the soup, meat should be mixed adding therewith black pepper, cumin, coriander, a little asafoetida and fresh ghee. This should be put within the pūpalikā prepared of black gram.

The above two preparations of pūpalikā are bulk-promoting, strengthening, providing exhilaration, charm and progeny and promoting semen profusely. [19–22]

(Thus two aphrodisiac pūpalikā preparations).

माषात्मगुप्तागोधूमशालिषष्टिकपैष्टिकम्। शर्कराया विदार्याश्च चूर्णमिक्षुरकस्य च ॥ २३ ॥
संयोज्य मसृणे क्षीरे घृते पूपलिकाः पचेत्। पयोऽनुपानास्ताः शीघ्रं कुर्वन्ति वृषतां पराम ॥२४॥
(इति वृष्या माषादिपूपलिकाः।)

Flour of black gram, seeds of kapikacchū, wheat, śāli and ṣaṣṭika rice along with powder of sugar, vidārī and ikṣuraka should be mixed with milk and cooked in ghee to make pūpalikās. These cakes if taken with milk provide excellent sexual potency. [23–24]

(Thus aphrodisiac pūpalikā of māṣa etc.).

शर्करायास्तुलैका स्यादेका गव्यस्य सर्पिषः। प्रस्थो विदार्याश्चूर्णस्य पिप्पल्याः प्रस्थ एव च ॥२५॥
अर्धाढकं तुगाक्षीर्याः क्षौद्रस्याभिनवस्य च। तत्सर्वं मूर्च्छितं तिष्ठेन्मार्तिके घृतभाजने ॥ २६ ॥
मात्रामग्निसमां तस्य प्रातः प्रातः प्रयोजयेत्। एष वृष्यः परं योगो बल्यो बृंहण एव च ॥ २७ ॥

Sugar 4 kg, cow ghee 4 kg, powders of vidārī and pippalī each 640 gm., vaṃśalocana and fresh ghee each 1. 28 kg.—all this mixed together should be kept in an earthen vessel. One should use it in dose according to the power of digestion in every morning. This formulation is excellent aphrodisiac, strengthening and bulk-promoting. [25–27]

शतावर्या विदार्याश्च तथा माषात्मगुप्तयोः। श्वदंष्ट्रायाश्च निष्क्वाथानल्वणेषु पृथक् पृथक् ॥ २८ ॥

साधयित्वा घृतप्रस्थं पयस्यष्टगुणे पुनः । शर्करामधुयुक्तं तदपत्यार्थी प्रयोजयेत् ॥ २९ ॥
(इत्यपत्यकरं घृतम् ।)

Decoctions of śatāvarī, vidārī, māṣa, kapikacchū and gokṣura should be prepared separately, with them 640 gm. ghee should be cooked with eight times milk. This ghee should be used added with sugar and honey by one who wants progeny. [28-29]

(Thus ghee providing virility).

घृतपात्रं शतगुणे विदारीस्वरसे पचेत् । सिद्धं पुनः शतगुणे गव्ये पयसि साधयेत् ॥ ३० ॥
शर्करायास्तुगाक्षीर्याः क्षौद्रस्येक्षुरकस्य च । पिप्पल्याः साजडायाश्च भागैः पादांशिकैर्युतम् ॥ ३१ ॥
गुलि(टि)काः कारयेद्वैद्यो यथा स्थूलमुदुम्बरम् । तासां प्रयोगात् पुरुषः कुलिङ्ग इव हृष्यति ॥ ३२ ॥
(इति वृष्यगुटिकाः ।)

Ghee 2.56 kg. should be cooked with the juice of vidārī hundred times in quantity. Again it should be cooked with hundred times cow-ghee. Sugar, vaṃśalocana, honey, ikṣuraka, pippalī, seeds of kapikacchū should be added in one-fourth quantity. Now boluses should be prepared of the size of an udumbara fruit each. By the use of this, a man is sexually exhilarated like a sparrow. [30-32]

(Thus aphrodisiac boluses).

सितोपलापलशतं तदर्धं नवसर्पिषः । क्षौद्रपादेन संयुक्तं साधयेज्जलपादिकम् ॥ ३३ ॥
सान्द्रं गोधूमचूर्णानां पादं स्तीर्णं शिलातले । शुचौ श्लक्ष्णे समुत्कीर्य मर्दनेनोपपादयेत् ॥ ३४ ॥
शुद्धा उत्कारिकाः कार्याश्चन्द्रमण्डलसन्निभाः । तासां प्रयोगाद्गजवन्नारीः संतर्पयेन्नरः ॥ ३५ ॥
(इति वृष्योत्कारिका ।)

Sugar candy 4 kg., fresh ghee 2 kg., honey 1 kg. should be cooked together in water in one-fourth quantity. Wheat flour in one-fourth quantity should be spread over a clean stone slab and kneaded well. With this utkārikā (halwā) like moon disc should be prepared. By the use of this man satisfies women like an elephant. [33-35]

(Thus the aphrodisiac utkārikā).

यत् किञ्चिन्मधुरं स्निग्धं जीवनं बृंहणं गुरु । हर्षणं मनसश्चैव सर्वं तद्वृष्यमुच्यते ॥ ३६ ॥
द्रव्यैरेवंविधैस्तस्माद्भावितः प्रमदां व्रजेत् । आत्मवेगेन चोदीर्णः स्त्रीगुणैश्च प्रहर्षितः ॥ ३७ ॥
गत्वा स्नात्वा पयः पीत्वा रसं वाऽनु शयीत ना । तथाऽस्याप्यायते भूयः शुक्रं च बलमेव च ॥ ३८ ॥
यथा मुकुलपुष्पस्य सु(स्व)गन्धो नोपलभ्यते । लभ्यते तद्विकाशात्तु तथा शुक्रं हि देहिनाम् ॥ ३९ ॥
नर्ते वै षोडशाद्वर्षात् सप्तत्याः परतो न च । आयुष्कामो नरः स्त्रीभिः संयोगं कर्तुमर्हति ॥ ४० ॥
अतिबालो ह्यसंपूर्णसर्वधातुः स्त्रियं व्रजन् । उपशुष्येत सहसा तडागमिव काजलम् ॥ ४१ ॥
शुष्कं रूक्षं यथा काष्ठं जन्तुदग्धं विजर्जरम् । स्पृष्टमाशु विशीर्येत तथा वृद्धः स्त्रियो व्रजन् ॥ ४२ ॥
जरया चिन्तया शुक्रं व्याधिभिः कर्मकर्षणात् । क्षयं गच्छत्यनशनात् स्त्रीणां चातिनिषेवणात् ॥ ४३ ॥

क्षयाद्भयादविश्रम्भाच्छोकात् स्त्रीदोषदर्शनात्। नारीणामरसज्ञत्वादविचारादसेवनात्॥ ४४॥
तृप्तस्यापि स्त्रियो गन्तुं न शक्तिरुपजायते। देहसत्त्वबलापेक्षी हर्षः शक्तिश्च हर्षजा॥ ४५॥

Whatever is sweet, unctuous, vitaliser, bulk-promoting, heavy and exhilarating is known as aphrodisiac. Hence one should trafick into women after having been replenished with such drugs, impelled by his own sex urge and exhilarated by the qualities of the woman. After sexual intercourse one should take bath and then go to sleep after taking milk or meat-soup, in this way his semen and strength are replenished. As fragrance is not manifested in a flower-bud but the same is found after it blossoms, similarly is the semen. The man who wants full life-span should not trafick into women before the age of sixteen or after that of seventy. The man too young having immature dhātus dries up quickly like a pond with a little water if traficks into women. Likewise, the old man traficking into women shatters quickly like a wooden piece, dry, rough, worm-eaten and rotten, on touch. Semen gets diminished by old age, anxiety, diseases, reducing by evacuative measures, fasting and sexual indulgence. Even a saturated man does not get potency for sexual act due to wasting, fear, want of confidence, grief, finding fault with the woman, ignorant of the enjoyment with them, lack of determination and interest because potency is based on (sexual) exhilaration which again depends on the strength of body and mind. [36-45]

रस इक्षौ यथा दध्नि सर्पिस्तैलं तिले यथा। सर्वत्रानुगतं देहे शुक्रं संस्पर्शने तथा॥ ४६॥
तत् स्त्रीपुरुषसंयोगे चेष्टासंकल्पपीडनात्। शुक्रं प्रच्यवते स्थानाज्जलमार्द्रात् पटादिव॥ ४७॥
हर्षात्तर्षात् सरत्वाच्च पैच्छिल्याद्गौरवादपि। अणुप्रवणभावाच्च द्रुतत्वान्मारुतस्य च॥ ४८॥
अष्टाभ्य एभ्यो हेतुभ्यः शुक्रं देहात् प्रसिच्यते। चरतो विश्वरूपस्य रूपद्रव्यं यदुच्यते॥ ४९॥

Semen is pervaded all over the sentient body like juice in sugar cane, ghee in curd and oil in sesamum (seeds). The same is discharged from its seat during (sexual) union of man and woman due to pressure, action and determination like water from the wet cloth. Exhilaration, thirst (for sex), instability, sliminess, heaviness, subtleness, outward tendency and impulse of vāyu—these eight factors lead to the discharge of the semen from the body which is known as the material substratum of the moving and onmipresent soul. [46–49]

बहलं मधुरं स्निग्धमविस्रं गुरु पिच्छिलम्। शुक्लं बहु च यच्छुक्रं फलवत्तदसंशयम्॥ ५०॥

That semen is undoubtedly fruitful which is viscous, sweet, unctous, devoid of unpleasant smell, heavy, slimy and profuse. [50]

येन नारीषु सामर्थ्यं वाजीवल्लभते नरः। व्रजेच्चाभ्यधिकं येन वाजीकरणमेव तत्॥ ५१॥

Vājīkaraṇa (aphrodisiac) is that which potentiates a man to trafick into women like a horse and also sustenance in the same. [51]

तत्र श्लोकौ—

हेतुर्योगोपदेशस्य योगा द्वादश चोत्तमाः । यत् पूर्वं मैथुनात् सेव्यं सेव्यं यन्मैथुनादनु ॥ ५२ ॥
यदा न सेव्याः प्रमदाः कृत्स्नः शुक्रविनिश्चयः । निरुक्तं चेह निर्दिष्टं पुमाञ्जातबलादिके ॥ ५३ ॥

Now the summing up verses—

The reason for describing the formulations, the twelve excellent formulations, the entities to be used before and after coitus, the age when the women are not to be entertained, entire discussion on the nature of semen, derivative definition of 'Vājīkaraṇa'—all this has been said in the quarter on a person strengthened etc. [52–53]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने वाजीकरणाध्याये पुमाञ्जातबलादिको
नाम वाजीकरणपादश्चतुर्थः ॥ ४ ॥

Thus ends the fourth quarter on a person strengthened etc. in the
chapter on aphrodisiacs in Cikitsāsthāna in the treatise composed
by Agniveśa and redacted by Caraka. (2.4)

समाप्तश्चायं द्वितीयो वाजीकरणाध्यायः ॥ २ ॥

Thus ends the second chapter on aphrodisiacs. (2)

तृतीयोऽध्यायः

CHAPTER III

अथातो ज्वरचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on treatment of jwara (fever). [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

विज्वरं ज्वरसंदेहं पर्यपृच्छत् पुनर्वसुम् । विविक्ते शान्तमासीनमग्निवेशः कृताञ्जलिः ॥ ३ ॥

Agniveśa, with folded hands, put queries on fever to Punarvasu who was himself free from disorders and was seated calmly in a lonely place. [3]

देहेन्द्रियमनस्तापी सर्वरोगाग्रजो बली । ज्वरः प्रधानो रोगाणामुक्तो भगवता पुरा ॥ ४ ॥
तस्य प्राणिसपत्नस्य ध्रुवस्य प्रलयोदये । प्रकृतिं च प्रवृत्तिं च प्रभावं कारणानि च ॥ ५ ॥
पूर्वरूपमधिष्ठानं बलकालात्मलक्षणम् । व्यासतो विधिभेदाच्च पृथग्भिन्नस्य चाकृतिम् ॥ ६ ॥
लिङ्गमामस्य जीर्णस्य सौषधं च क्रियाक्रमम् । विमुञ्चतः प्रशान्तस्य चिह्नं यच्च पृथक् पृथक् ॥ ७ ॥

ज्वरावसृष्टो रक्ष्यश्च यावत्कालं यतो यतः। प्रशान्तः कारणैर्यैश्च पुनरावर्तते ज्वरः ॥ ८ ॥
याश्चापि पुनरावृत्तं क्रियाः प्रशमयन्ति तम्। जगद्धितार्थं तत् सर्वं भगवन्! वक्तुमर्हसि ॥ ९ ॥
तदग्निवेशस्य वचो निशम्य गुरुरब्रवीत्। ज्वराधिकारे यद्वाच्यं तत् सौम्य! निखिलं शृणु ॥ १० ॥

Sir ! earlier you have mentioned fever as the chief among diseases and because of afflicting body, senses and mind being oldest of all the diseases and severe. Kindly tell us, for the well being of the world, regarding fever, the enemy of living beings, which is certain at the time of origin and destruction, its original source, intitiation, effects, causes, prodroma, locations, severity, time, specific characters, types, symptoms of all the types, symptoms of immature and mature fever, management along with therapeutic treatment, signs during and after remission, what factors are to be avoided during convalescence and upto what period, even after remission what are the factors responsible for the relapse of fever and what is the therapeutic management of the relapsed fever.

The teacher after having heard the queries of Agniveśa said—O gentle ! now hear all whatever is to be said in the context of fever. [4–10]

ज्वरो विकारो रोगश्च व्याधिरातङ्क एव च। एकोऽर्थो नामपर्यायैर्विविधैरभिधीयते ॥ ११ ॥

Jwara (fever) is known by various synonyms such as vikāra, roga, vyādhi and ātanka. [11]

तस्य प्रकृतिरुद्दिष्टा दोषाः शारीरमानसाः। देहिनं न हि निर्दोषं ज्वरः समुपसेवते ॥ १२ ॥

The sources of origin of fever are the (deranged) doṣas of body and mind because fever does not arise in the person devoid of the same. [12]

क्षयस्तमो ज्वरः पाप्मा मृत्युश्चोक्ता यमात्मकाः। पञ्चत्वप्रत्ययान्नृणां क्लिश्यतां स्वेन कर्मणा ॥ १३ ॥
इत्यस्य प्रकृतिः प्रोक्ता,

Again, by nature fever is related to the god of death and is known as kṣaya (wasting), tamas (causing loss of consciousness), pāpmā (sinful) and mṛtyu (causing death) because it leads the person suffering from their own deeds to fiveness (death when only five mahābhūtas remain bereft of the consciousness). Thus is said the prakṛti (original source as well as nature of fever. [13]

प्रवृत्तिस्तु परिग्रहात्। निदाने पूर्वमुद्दिष्टा रुद्रकोपाच्च दारुणात् ॥ १४ ॥

Initial apparance of fever is due to parigraha (receiving) and Rudra's wrath which is already mentioned in the section of diagnosis. (ch. I). [14]

द्वितीये हि युगे शर्वमक्रोधव्रतमास्थितम्। दिव्यं सहस्रं वर्षाणामसुरा अभिदुद्रुवुः ॥ १५ ॥
तपोविघ्नाशनाः कर्तुं तपोविघ्नं महात्मनः। पश्यन् समर्थश्चोपेक्षां चक्रे दक्षः प्रजापतिः ॥ १६ ॥
पुनर्माहेश्वरं भागं ध्रुवं दक्षः प्रजापतिः। यज्ञे न कल्पयामास प्रोच्यमानः सुरैरपि ॥ १७ ॥
ऋचः पशुपतेर्याश्च शैव्य आहुतयश्च याः। यज्ञसिद्धिप्रदास्ताभिर्हीनं चैवं स इष्टवान् ॥ १८ ॥
अथोत्तीर्णव्रतो देवो बुद्ध्वा दक्षव्यतिक्रमम्। रुद्रो रौद्रं पुरस्कृत्य भावमात्मविदात्मनः ॥ १९ ॥

सृष्ट्वा ललाटे चक्षुर्वै दग्ध्वा तानसुरान् प्रभुः । बालं क्रोधाग्निसन्तप्तमसृजत् सत्रनाशनम् ॥ २० ॥
ततो यज्ञः स विध्वस्तो व्यथिताश्च दिवौकसः । दाहव्यथापरीताश्च भ्रान्ता भूतगणा दिशः ॥२१॥
अथेश्वरं देवगणः सह सप्तर्षिभिर्विभुम् । तमृग्भिरस्तुवन् यावच्छैवे भावे शिवः स्थितः ॥ २२ ॥
शिवं शिवाय भूतानां स्थितं ज्ञात्वा कृताञ्जलिः । भिया भस्मप्रहरणस्त्रिशिरा नवलोचनः ॥ २३ ॥
ज्वालामालाकुलो रौद्रो ह्रस्वजङ्घोदरः क्रमात् । क्रोधाग्निरुक्तवान् देवमहं कि करवाणि ते ॥ २४ ॥
तमुवाचेश्वरः क्रोधं ज्वरो लोके भविष्यसि । जन्मादौ निधने च त्वमपचारान्तरेषु च ॥ २५ ॥

In the second age (tretā yuga) when Lord Śiva was observing the vow of wrathlessness (penance), the demons living on obstacles to penance, created mischeif for thousand divine years in order to put obstacles in the penance of the great soul. Dakṣa Prajāpati (Lord of Progeny) though capable ignored even seeing all this. Moreover, he did not give due place to the offerings to Lord Śiva in the sacrifice (organised by him) inspite of having been advised by the gods to do so. Thus he made the sacrifice devoid of the mantras relating to the Lord of animals and offerings pertaining to Lord Śiva which were necessary for the success of the sacrifice. When after completion of the vow, the god Rudra came to know the lackings of Dakṣa, he, the knower of the self, came into the wrathful state and by creating a (third) eye in his forehead the potent one, reduced all these demons to ashes and created a boy, heated with the fire of anger, who could destroy the celebrations of the sacrifice. After this the sacrifice was destroyed, the gods were pained and the living beings afflicted with heat and pain were moving here and there in all directions. Then the congregation of gods along with the seven sages praised the omnipresent Lord with incantations till Lord Śiva returned to his normal benevolent state. Knowing that he is now in the benevolent mood the fire of wrath, which due to fear holds the weapon of ashes, possesses three heads, nine eyes, is disturbed with burning flames, fierce and gradually has short legs and belly, submitted to the Lord with folded hands—Now, sir ! what should I do for you ? The Lord replied to him—'You will be fever in the world during the birth and death and also in conditions of unwholesomeness. [15–25]

संतापः सारुचिस्तृष्णा साङ्गमर्दो हृदि व्यथा । ज्वरप्रभावो, जन्मादौ निधने च महत्तमः ॥ २६ ॥
प्रकृतिश्च प्रवृत्तिश्च प्रभावश्च प्रदर्शितः ।

Effects of fever are pyrexia, anorexia, thirst, bodyache and distress in cardiac region. It is the great darkness during birth and death. Thus original source (including nature), initiation and effect (of fever) are said. [26]

निदाने कारणान्यष्टौ पूर्वोक्तानि विभागशः ॥ २७ ॥

The eight causes (of fever) have already been said separately in the section on diagnosis. [27]

आलस्यं नयने सास्रे जृम्भणं गौरवं क्लमः । ज्वलनातपवाय्वम्बुभक्तिद्वेषावनिश्चितौ ॥ २८ ॥
अविपाकास्यवैरस्ये हानिश्च बलवर्णयोः । शीलवैकृतमल्पं च ज्वरलक्षणमग्रजम् ॥ २९ ॥

Prodromal symptoms of fever are lassitude, congested eyes, yawning, heaviness, exhaustion, unstable desire and aversion to fire, sun, air and water, indigestion, distaste in mouth, loss of strength and complexion and slight derangement in behaviour. [28–29]

केवलं समनस्कं च ज्वराधिष्ठानमुच्यते । शरीरं, बलकालस्तु निदाने सम्प्रदर्शितः ॥ ३० ॥

The location of fever is the entire body along with the mind. The time of exacerbation has already been said in the context of diagnosis. [30]

ज्वरप्रत्यात्मिकं लिङ्गं सन्तापो देहमानसः । ज्वरेणाविशता भूतं न हि किञ्चिन्न तप्यते ॥ ३१ ॥

The specific character of fever is excessive heat in body as well as mind because there is nobody who is not heated by the rising fever. [31]

द्विविधो विधिभेदेन ज्वरः शारीरमानसः । पुनश्च द्विविधो दृष्टः सौम्यश्चाग्नेय एव वा ॥ ३२ ॥
अन्तर्वेगो बहिर्वेगो द्विविधः पुनरुच्यते । प्राकृतो वैकृतश्चैव साध्यश्चासाध्य एव च ॥ ३३ ॥
पुनः पञ्चविधो दृष्टो दोषकालबलाबलात् । संततः सततोऽन्येद्युस्तृतीयकचतुर्थकौ ॥ ३४ ॥
पुनराश्रयभेदेन धातूनां सप्तधा मतः । भिन्नः कारणभेदेन पुनरष्टविधो ज्वरः ॥ ३५ ॥

As regards classification, fever is of two types—somatic and psychic. Again it is of two types—saumya (predominant in soma) and āgneya (predominant in agni). It is again of two types—internal and external, natural and unnatural, curable and incurable. Again it is of five types according to strength and weakness of the timing of doṣa such as santatā (remittent), satatā (reising twice a day), anyeduṣka (quotidian), tṛtīyaka (tertian) and caturthaka (quartan). Again, according to location in dhātus, it is of seven types. According to etiology, it is again of eight types. [32–35]

शारीरो जायते पूर्वं देहे, मनसि मानसः । वैचित्त्यमरतिर्ग्लानिर्मनसस्तापलक्षणम् ॥ ३६ ॥
इन्द्रियाणां च वैकृत्यं देहसंतापलक्षणम् ।

(Though fever is, by nature, psychosomatic), the somatic fever first arises in the body while the psychic fever starts with mind. Mental detraction, restlessness and malaise are the symptoms of psychic heat (affliction). Pyrexia also causes abnormality in senses. [36]

वातपित्तात्मकः शीतमुष्णं वातकफात्मकः ॥ ३७ ॥
इच्छत्युभयमेतत्तु ज्वरो व्यामिश्रलक्षणः ।

Fever predominant in vāta and pitta creates desire for cold while that in vāta and kapha for hot and for both when it is having combined symptoms. [37]

योगवाहः परं वायुः संयोगादुभयार्थकृत् ॥ ३८ ॥
दाहकृत्तेजसा युक्तः, शीतकृत् सोमसंश्रयात् ।

Vāyu is a good synergist which exerts both types of action on combination, such as when combined with agni (pitta) it produces heat but in conjunction with soma (kapha) it produces cold. [38]

अन्तर्दाहोऽधिकस्तृष्णा प्रलापः श्वसनं भ्रमः ॥ ३९ ॥
सन्ध्यस्थिशूलमस्वेदो दोषवर्चोविनिग्रहः । अन्तर्वेगस्य लिङ्गानि ज्वरस्यैतानि लक्षयेत् ॥ ४० ॥
संतापोऽभ्यधिको बाह्यस्तृष्णादीनां च मार्दवम् । बहिर्वेगस्य लिङ्गानि सुखसाध्यत्वमेव च ॥४१॥

More internal heat, thirst, delirium, increased respiration, giddiness, pain in joints and bones, lack of perspiration, obstruction in (elimination of) doṣas and faeces—these are the symptoms of internal fever. Excessive external heat, mildness of thirst etc. along with easy curability—these are the symptoms of external fever. [39–41]

प्राकृतः सुखसाध्यस्तु वसन्तशरदुद्भवः । उष्णमुष्णेन संवृद्धं पित्तं शरदि कुप्यति ॥ ४२ ॥
चितः शीते कफश्चैवं वसन्ते समुदीर्यते । वर्षास्वम्लविपाकाभिरद्भिरोषधिभिस्तथा ॥ ४३ ॥
संचितं पित्तमुद्रिक्तं शरद्यादित्यतेजसा । ज्वरं संजनयत्याशु तस्य चानुबलः कफः ॥ ४४ ॥
प्रकृत्यैव विसर्गस्य तत्र नानशनाद्भयम् । अद्भिरोषधिभिश्चैव मधुराभिश्चितः कफः ॥ ४५ ॥
हेमन्ते, सूर्यसंतप्तः स वसन्ते प्रकुप्यति । वसन्ते श्लेष्मणा तस्माज्ज्वरः समुपजायते ॥ ४६ ॥
आदानमध्ये तस्यापि वातपित्तं भवेदनु ।

The natural fever arisen in the seasons of spring and autumn is easily curable. Pitta, being hot itself, gets aggravated further by hot and is thus vitiated in the autumn. Likewise, kapha accumulated in the cold (season) gets aggravated in the spring. In the rainy season, pitta is accumulated due to water and plants having amlavipāka (acidity on digestion) and the same being vitiated due to (intense) heat of the autumn gives rise to fever quickly. Here kapha associates as a subsidiary factor. In such condition, there is no harm by fasting because of the uature of visargā (releasing). On the other hand, kapha is accumulated due to sweet water and plants during hemanta (early winter) and gets vitiated in spring due to heat of the sun. Hence the person suffers from fever due to kapha in spring in the middle of the ādāna (receiving) period. Here vāta and pitta are associated as subsidiary factors. [42–46]

आदावन्ते च मध्ये च बुद्ध्वा दोषबलाबलम् ॥ ४७ ॥
शरद्वसन्तयोर्विद्वाञ्ज्वरस्य प्रतिकारयेत् ।

The wise physician should treat the case of fever in autumn and spring by considering strength and weakness of doṣas in the beginning, the end and the middle. [47]

कालप्रकृतिमुद्दिश्य निर्दिष्टः प्राकृतो ज्वरः ॥ ४८ ॥
प्रायेणानिलजो दुःखः कालेष्वन्येषु वैकृतः । हेतवो विविधास्तस्य निदाने संप्रदर्शिताः ॥ ४९ ॥
बलवत्स्वल्पदोषेषु ज्वरः साध्योऽनुपद्रवः ।

The fever is termed as prākṛta (natural) on the basis of prakṛti (nature) of time but the vātika fever even a prākṛta one is often troublesome. The fever arisen in seasons other than that responsible for vitiation of the concerned doṣa is known as 'vaikṛta' (unnatural) which is troublesome. Its various causes have been mentioned in the section on diagnosis. [48–49]

हेतुभिर्बहुभिर्जातो बलिभिर्बहुलक्षणः ॥ ५० ॥
ज्वरः प्राणान्तकृद्यश्च शीघ्रमिन्द्रियनाशनः ।

Fever is curable if it is free from complications and is in persons having much strength and a little morbidity.

The fever is fatal if it is caused by numerous and potent eliological factors, has numerous symptoms and destroys the senses quickly. [50]

सप्ताहाद्वा दशाहाद्वा द्वादशाहात्तथैव च ॥ ५१ ॥
सप्रलापभ्रमश्वासस्तीक्ष्णो हन्याज्ज्वरो नरम् ।

Acute fever associated with delirium, giddiness and dyspnoea kills a patient by a weak, ten or twelve days. [51]

ज्वरः क्षीणस्य शूनस्य गम्भीरो दैर्घरात्रिकः ॥ ५२ ॥
असाध्यो बलवान् यश्च केशसीमन्तकृज्ज्वरः ।

Deep-seated, long-standing and severe fever and the one which marks the parting line of the hair (particularly) in emaciated and swollen persons is incurable. [52]

स्रोतोभिर्विसृता दोषा गुरवो रसवाहिभिः ॥ ५३ ॥
सर्वदेहानुगाः स्तब्धा ज्वरं कुर्वन्ति सन्ततम् । सप्ताहं वा दशाहं वा द्वादशाहं सुदुःसहः ॥ ५४ ॥
स शीघ्रं शीघ्रकारित्वात् प्रशमं याति हन्ति वा । कालदूष्यप्रकृतिभिर्दोषस्तुल्यो हि सन्ततम् ५५॥
निष्प्रत्यनीकः कुरुते तस्माज्ज्ञेयः सुदुःसहः । यथा धातूंस्तथा मूत्रं पुरीषं चानिलादयः ॥ ५६ ॥
युगपच्चानुपद्यन्ते नियमात् सन्तते ज्वरे । स शुद्ध्या वाऽप्यशुद्ध्या वा रसादीनामशेषतः ॥५७॥
सप्ताहादिषु कालेषु प्रशमं याति हन्ति वा । यदा तु नातिशुध्यन्ति न वा शुध्यन्ति सर्वशः ॥५८॥
द्वादशैते समुद्दिष्टाः सन्ततस्याश्रयास्तदा । विसर्गं द्वादशे कृत्वा दिवसेऽव्यक्तलक्षणम् ॥ ५९ ॥
दुर्लभोपशमः कालं दीर्घमप्यनुवर्तते । इति बुद्ध्वा ज्वरं वैद्य उपक्रामेत्तु सन्ततम् ॥ ६० ॥
क्रियाक्रमविधौ युक्तः प्रायः प्रागपतर्पणैः ।

The heavy doṣas spread all over the body through the channels carrying rasa and stiffened give rise to santata jwara (remittent fever). Being unbearable and quick-acting it gets subsided or kills the patient by the period of seven, ten or twelve days. Doṣa equal in respect of time, dūṣya (affected tissue) and constitution and having no counter-acting factor causes the remittent fever and as such is quite unbearable. In remittent fever, as a rule, vāta etc. also affect urine and faeces simultaneously as the dhātus. This fever gets subsided or becomes fatal in periods of a week etc. according to condition whether rasa etc. have been purified completely or not. When they are not purified completely or entirely the remittent fever gets lodged in the twelve entities (seven dhātus, three doṣas, urine and faeces). Thus even after remission on twelfth day, it continues hidden for a long time without responding to any treatment. Considering all this, the physician should treat the case of fever. Mostly in such management desaturating remedy is administered at first. [53–60]

रक्तधात्वाश्रयः प्रायो दोषः सततकं ज्वरम् ॥ ६१ ॥
सप्रत्यनीकः कुरुते कालवृद्धिक्षयात्मकम् । अहोरात्रे सततको द्वौ कालावनुवर्तते ॥ ६२ ॥

Doṣa often lodged in rakta dhātu and with some counteracting factor causes satataka jwara which rises and falls according to corresponding time. The satataka jwara rises twice in twenty four hours. [61–62]

कालप्रकृतिदूष्याणां प्राप्यैवान्यतमाद्बलम् । अन्येद्युष्कं ज्वरं दोषो रुद्ध्वा मेदोवहाः सिराः ॥६३॥
सप्रत्यनीको जनयत्येककालमहर्निशि । दोषोऽस्थिमज्जगः कुर्यात्तृतीयकचतुर्थकौ ॥ ६४ ॥
गतिर्द्व्येकान्तराऽन्येद्युर्दोषस्योक्ताऽन्यथा परैः । अन्येद्युष्कं ज्वरं कुर्यादपि संश्रित्य शोणितम् ॥ ६५ ॥
मांसस्रोतांस्यनुगतो जनयेत्तु तृतीयकम् । संश्रितो मेदसो मार्गं दोषश्चापि चतुर्थकम् ॥ ६६ ॥
अन्येद्युष्कः प्रतिदिनं दिनं हित्वा तृतीयकः । दिनद्वयं यो विश्रम्य प्रत्येति स चतुर्थकः ॥ ६७ ॥

Anyeduṣka (quotidian fever) is caused by doṣa which getting support from one of the factors such as time, constitution and duṣya obstructs the vessels carrying medas in the presence of the counteracting factor. In this, fever rises once in twenty four hours. The doṣa lodged in asthi (bone) and majjā (marrow) causes tertian and quartan fevers. The paroxysm of doṣa is at the interval of two days, one day or daily. The others describe otherwise such as—quotidian fever is caused by the doṣa even if it is lodged in rakta. If it goes to the channels of māṃsa, it causes tertian fever while it gives rise to quartan fever if it is lodged in the channels of medas. The quotidian fever comes daily, the tertian on a day's interval and the quartan at the interval of two days. [63–67]

अधिशेते यथा भूमिं बीजं काले च रोहति । अधिशेते तथा धातुं दोषः काले च कुप्यति ॥ ६८ ॥
स वृद्धिं बलकालं च प्राप्य दोषस्तृतीयकम् । चतुर्थकं च कुरुते प्रत्यनीकबलक्षयात् ॥ ६९ ॥

As a seed lies dormant in the soil (for a while) and grows up in (favourable) time, doṣas stay in dhātus and get vitiated in opportune time. The doṣa having attained exacerbatien and timely strength due to weakening of the countracting factor gives rise to the tertian as well as the quartan fever. [68–69]

कृत्वा वेगं गतबलाः स्वे स्वे स्थाने व्यवस्थिताः। पुनर्विवृद्धाः स्वे काले ज्वरयन्ति नरं मलाः ॥७०॥

After the paroxysm, the doṣas being weakend stay in their respective places and being reenforced in their opportune times again give rise to fever. [70]

कफपित्तात्त्रिकग्राही पृष्ठाद्वातकफात्मकः। वातपित्ताच्छिरोग्राही त्रिविधः स्यात्तृतीयकः ॥ ७१ ॥
चतुर्थको दर्शयति प्रभावं द्विविधं ज्वरः। जङ्घाभ्यां श्लैष्मिकः पूर्वं शिरस्तोऽनिलसंभवः ॥ ७२ ॥

Tertain fever is of three types—

(1) Due to kapha and pitta starting from trika (sacral region) (2) due to vāta and kapha starting from the back and (3) due to vāta and pitta starting from head. likewise, the quartan fever has also two types of characters–one caused by kapha and starting from legs and the other caused vata and starting from head. [71–72].

विषमज्वर एवान्यश्चतुर्थकविपर्ययः। त्रिविधो धातुरेकैको द्विधातुस्थः करोति यम् ॥ ७३ ॥

The other type of viṣama jwara (intermittent fever) is the reverse quartan fever which is caused by the three doṣas separately situated in two dhātus (asthi and majjā). [73]

प्रायशः सन्निपातेन दृष्टः पञ्चविधो ज्वरः। सन्निपाते तु यो भूयान् स दोषः परिकीर्तितः ॥ ७४ ॥

The five types of (intermittent) fever are often due to combination of all the three doṣas but practically the dominant one is called as the cause. [74]

ऋत्वहोरात्रदोषाणां मनसश्च बलाबलात्। कालमर्थवशाच्चैव ज्वरस्तं तं प्रपद्यते ॥ ७५ ॥
गुरुत्वं दैन्यमुद्वेगः सदनं छर्द्यरोचकौ। रसस्थिते बहिस्तापः साङ्गमर्दो विजृम्भणम् ॥ ७६ ॥
रक्तोष्णाः पिडकास्तृष्णा सरक्तं ष्ठीवनं मुहुः। दाहरागभ्रममदप्रलापा रक्तसंस्थिते ॥ ७७ ॥
अन्तर्दाहः सतृण्मोहः सग्लानिः सृष्टविट्कता। दौर्गन्ध्यं गात्रविक्षेपो ज्वरे मांसस्थिते भवेत् ॥७८॥
स्वेदस्तीव्रा पिपासा च प्रलापो वम्यभीक्ष्णशः। स्वगन्धस्यासहत्वं च मेदःस्थे ग्लान्यरोचकौ ॥७९॥
विरेकवमने चोभे सास्थिभेदं प्रकूजनम्। विक्षेपणं च गात्राणां श्वासश्चास्थिगते ज्वरे ॥ ८० ॥
हिक्का श्वासस्तथा कासस्तमसश्चातिदर्शनम्। मर्मच्छेदो बहिः शैत्यं दाहोऽन्तश्चैव मज्जगे ॥ ८१ ॥
शुक्रस्थानगतः शुक्रमोक्षं कृत्वा विनाश्य च। प्राणं वाय्वग्निसोमैश्च सार्धं गच्छत्यसौ विभुः ॥ ८२ ॥
रसरक्ताश्रितः साध्यो मेदोमांसगतश्च यः। अस्थिमज्जगतः कृच्छ्रः शुक्रस्थो नैव सिद्ध्यति ॥ ८३ ॥

Fever rises in a particular time due to strength or otherwise of the season, day and night, doṣas and deeds.

Heaviness, anxious expression, agitation, malaise, vomiting, anorexia, external heat, body-ache and yawning—these are the symptoms of the fever located in rasa (dhātu).

Red and hot boils, thirst, frequent haemoptysis, burning sensaton, redness, giddiness, narcosis and delirium are the symptoms of fever located in rakta (dhātu).

Internal heat, thirst, fainting, malaise, diarrhoea, foul smell and convulsions are the symptoms of the fever located in māṃsa (dhātu).

Perspiration, excessive thirst, delirium, frequent vomiting, intolerance to own smell, malaise and anorexia—these are the symptoms of the fever located in medas (dhātu).

Diarrhoea, vomiting, tearing pain in bones, groaning, convulsions and dyspnoea—these are the symptoms of the fever located in asthi (dhātu).

Hiccup, dyspnoea, cough, darkness before eyes, cutting pain in vital parts, externally cold but internally burning sensation–these are the symptoms of the fever located in majjā (dhātu).

The fever located in śukra (dhātu) liberates semen, destroys the vital strength and departs from the body along with vāyu, agni (pitta) and soma (kapha).

The fever located in rasa and rakta is curable; that located in māṃsa, medas, asthi and majjā is curable with difficulty and that located in śukra is incurable. [75–83]

हेतुभिर्लक्षणैश्चोक्तः पूर्वमष्टविधो ज्वरः । समासेनोपदिष्टस्य व्यासतः शृणु लक्षणम् ॥ ८४ ॥
शिरोरुक् पर्वणां भेदो दाहो रोम्णां प्रहर्षणम् । कण्ठास्यशोषो वमथुस्तृष्णा मूर्च्छा भ्रमोऽरुचिः ॥८५॥
स्वप्ननाशोऽतिवाग्जृम्भा वातपित्तज्वराकृतिः । शीतको गौरवं तन्द्रा स्तैमित्यं पर्वणां च रुक् ॥ ८६ ॥
शिरोग्रहः प्रतिश्यायः कासः स्वेदाप्रवर्तनम् । सन्तापो मध्यवेगश्च वातश्लेष्मज्वराकृतिः ॥ ८७ ॥
मुहुर्दाहो मुहुः शीतं स्वेदः स्तम्भः मुहुर्मुहुः । मोहः कासोऽरुचिस्तृष्णा श्लेष्मपित्तप्रवर्तनम् ॥ ८८ ॥
लिप्ततिक्तास्यता तन्द्रा श्लेष्मपित्तज्वराकृतिः । इत्येते द्वन्द्वजाः प्रोक्ताः

The eight types of fever have been described with regard to their etiology and symptoms collectively and now their symptoms are being described individually.

Headache, tearing pain in smaller joints, burning sensation, horripilation, dryness of throat and mouth, vomiting, thirst, fainting, giddiness, anorexia, insomnia, delirium, yawning—these are the symptoms of fever caused by vāta and pitta.

Feeling of cold, heaviness, drowsiness, feeling of wetness, pain in smaller joints, headache, coryza, cough, lack of perspiration, pyrexia and medium intensity—these are the symptoms of fever caused by vāta and kapha. Frequent alternate feeling of cold and heat, frequent alternate perspiration and non-perspiration, fainting, cough, anorexia, thirst, discharge of mucus and bile, sliminess and bitterness in mouth and drowsiness—these are the symptoms of fever caused by kapha and pitta. Thus the fever caused by duals (two doṣas jointly) are described. [84–88]

सन्निपातज उच्यते ॥ ८९ ॥
सन्निपातज्वरस्योर्ध्वं त्रयोदशविधस्य हि । प्राक्सूत्रितस्य वक्ष्यामि लक्षणं वै पृथक् पृथक् ॥ ९० ॥
भ्रमः पिपासा दाहश्च गौरवं शिरसोऽतिरुक् । वातपित्तोल्बणे विद्याल्लिङ्गं मन्दकफे ज्वरे ॥ ९१ ॥
शैत्यं कासोऽरुचिस्तन्द्रापिपासादाहरुग्व्यथाः । वातश्लेष्मोल्बणे व्याधौ लिङ्गं पित्तावरे विदुः ॥९२॥
छर्दिः शैत्यं मुहुर्दाहस्तृष्णा मोहोऽस्थिवेदना । मन्दवाते व्यवस्यन्ति लिङ्गं पित्तकफोल्बणे ॥ ९३ ॥
सन्ध्यस्थिशिरसः शूलं प्रलापो गौरवं भ्रमः । वातोल्बणे स्याद् द्व्यनुगे तृष्णा कण्ठास्यशुष्कता ॥९४॥
रक्तविण्मूत्रता दाहः स्वेदस्तृड् बलसंक्षयः । मूर्च्छा चेति त्रिदोषे स्याल्लिङ्गं पित्ते गरीयसि ॥ ९५ ॥
आलस्यारुचिहृल्लासदाहवम्यरतिभ्रमैः । कफोल्बणं सन्निपातं तन्द्राकासेन चादिशेत् ॥ ९६ ॥
प्रतिश्या छर्दिरालस्यं तन्द्राऽरुच्यग्निमार्दवम् । हीनवाते पित्तमध्ये लिङ्गं श्लेष्माधिके मतम् ॥९७॥
हारिद्रमूत्रनेत्रत्वं दाहस्तृष्णा भ्रमोऽरुचिः । हीनवाते मध्यकफे लिङ्गं पित्ताधिके मतम् ॥ ९८ ॥
शिरोरुग्वेपथुः श्वासः प्रलापश्छर्द्यरोचकौ । हीनपित्ते मध्यकफे लिङ्गं स्यान्मारुताधिके ॥ ९९ ॥
शीतको गौरवं तन्द्रा प्रलापोऽस्थिशिरोऽतिरुक् । हीनपित्ते वातमध्ये लिङ्गं श्लेष्माधिके विदुः ॥१००॥
श्वासः कासः प्रतिश्यायो मुखशोषोऽतिपार्श्वरुक् । कफहीने पितमध्ये लिङ्गं वाताधिके मतम् ॥१०१॥
वर्चोभेदोऽग्निदौर्बल्यं तृष्णा दाहोऽरुचिर्भ्रमः । कफहीने वातमध्ये लिङ्गं पित्ताधिके विदुः ॥ १०२ ॥
सन्निपातज्वरस्योर्ध्वमतो वक्ष्यामि लक्षणम् । क्षणे दाहः क्षणे शीतमस्थिसन्धिशिरोरुजा ॥ १०३ ॥
सास्रावे कलुषे रक्ते निभुग्ने चापि दर्शने । सस्वनौ सरुजौ कर्णौ कण्ठः शूकैरिवावृतः ॥ १०४ ॥
तन्द्रा मोहः प्रलापश्च कासः श्वासोऽरुचिर्भ्रमः । परिदग्धा खरस्पर्शा जिह्वा स्रस्ताङ्गता परम् ॥१०५॥
ष्ठीवनं रक्तपित्तस्य कफेनोन्मिश्रितस्य च । शिरसो लोठनं तृष्णा निद्रानाशो हृदि व्यथा ॥ १०६ ॥
स्वेदमूत्रपुरीषाणां चिराद्दर्शनमल्पशः । कृशत्वं नातिगात्राणां प्रततं कण्ठकूजनम् ॥ १०७ ॥
कोठानां श्यावरक्तानां मण्डलानां च दर्शनम् । मूकत्वं स्रोतसां पाको गुरुत्वमुदरस्य च ॥ १०८ ॥
चिरात् पाकश्च दोषाणां सन्निपातज्वराकृतिः ।

Now the fever caused by aggregation (of three doṣas) is being said. (I) will describe hereafter the symptoms of the thirteen types of sannipātajwara (fever caused by aggregate) séparately indicated earlier.

Giddiness, thirst, burning sensation, heaviness, excessive pain in head—these are the symptoms in fever caused by vāta-pitta as severe and kapha as mild.

Cold sensation, cough, anorexia, drowsiness, thirst, burning sensation, pain, distress—these are the symptoms in fever caused by severe vāta and kapha and mild pitta.

Vomiting, alternating cold and hot sensation, thirst, fainting, pain in bones—these are the symptoms in fever caused by severe pitta and kapha and mild vāta.

Pain in joints, bones and head, delirium, heaviness, giddiness, thirst, dryness of throat and mouth—these symptoms are found in fever caused by severe vāta with subsidiary pitta and kapha.

Red faeces and urine, burning sansation, sweating, thirst, weakness and fainting—these are the symptoms in fever caused by severe pitta (with subsidiary vāta and kapha).

Lassitude, anorexia, burning sensation, vomiting, restlessness, giddiness, drowsiness and cough—these are the symptoms of fever caused by severe kapha (with subsidiary vāta and pitta).

Coryza, vomiting, lassitude, dorwsiness, anorexia, poor digestion—these are the symptoms of fever caused by severe kapha, moderate pitta and mild vāta.

Yellow urine and eyes, burning sensation, thirst, giddiness and anorexia are symptoms of fever caused by severe pitta, moderate kapha and mild vāta.

Headache, tremors, dyspnoea, delirium, vomiting and anorexia are the symptoms of fever caused by severe vāta, moderate kapha and mild pitta.

Feeling of cold, heaviness, drowsiness, delirium, excessive pain in bones and head are the symptoms of fever caused by severe kapha, moderate vāta and mild pitta.

Dyspnoea, cough, coryza, dryness of mouth, and excessive chest pain are the symptoms of fever caused by severe vāta, moderate pitta and mild kapha.

Diarrhoea, poor digestion, thirst, burning sensation, anorexia and giddiness are the symptoms of fever by severe pitta, moderate vāta and mild kapha.

Hereafter (I) will describe the symptoms of the sannipāta jwara (caused by all the three doṣas with equal severity) such as—momentary sensations of heat and cold, pain in bone joints and head; tearful, dirty, red and crooked eyes, ears with tinnitus and pain, throat as if covered with awns, drowsiness, fainting, delirium, cough, dyspnoea, anorexia, giddiness; tongue as if charred and roughened, excessive laxity in organs, haemoptysis, turning of head, thirst, insomnia, cardiac pain, delayed and little elimination of sweat, urine and faeces, limbs not much emaciated, continuous groaning, appearance of rashes and blackish and reddish patches, muteness, inflammation in channels, heaviness in abdomen and delayed digestion of doṣas. [89–108]

दोषे विबद्धे नष्टेऽग्नौ सर्वसंपूर्णलक्षणः ॥ १०९ ॥
सन्निपातज्वरोऽसाध्यः कृच्छ्रसाध्यस्त्वतोऽन्यथा ।

Sannipāta jwara is incurable if doṣas are bound up (not eliminated), power of digestion is lost and the symptoms are present in entirety and full otherwise it is curable with difficulty. [109]

निदाने त्रिविधा प्रोक्ता या पृथग्जज्वराकृतिः ॥ ११० ॥
संसर्गसन्निपातानां तया चोक्तं स्वलक्षणम् ।

The specific features of dual and aggregate fevers should be known by the features of the three types of individual fever already described in the section on diagnosis. [110]

आगन्तुरष्टमो यस्तु स निर्दिष्टश्चतुर्विधः ॥ १११ ॥
अभिघाताभिषङ्गाभ्यामभिचाराभिशापतः । शस्त्रलोष्टकशाकाष्ठमुष्टयरत्नितलद्विजैः ॥ ११२ ॥
तद्विधैश्च हते गात्रे ज्वरः स्याद्‌भिघातजः । तत्राभिघातजे वायुः प्रायो रक्तं प्रदूषयन् ॥ ११३ ॥
सव्यथाशोफवैवर्ण्यं करोति सरुजं ज्वरम् ।

The exogenous fever, the eighth one, is mentioned as of four types such as caused by injury, ill attachment, exorcism and cursing. That caused by injury comes forth where the body is injured with weapon, brickbat, whip, wood stick, fist, slap, teeth or other such means. In such condition, due to injury vāyu gets aggravated and often affecting blood produces fever along with pain, swelling, abnormality in colour and distress. [111–113]

कामशोकभयक्रोधैरभिषक्तस्य यो ज्वरः ॥ ११४ ॥
सोऽभिषङ्गाज्ज्वरो ज्ञेयो यश्च भूताभिषङ्गजः । कामशोकभयाद्वायुः, क्रोधात् पित्तं, त्रयो मलाः ॥११५॥
भूताभिषङ्गात् कुप्यन्ति भूतसामान्यलक्षणाः । भूताधिकारे व्याख्यातं तदष्टविधलक्षणम् ॥ ११६ ॥
विषवृक्षानिलस्पर्शात्तथाऽन्यैर्विषसंभवैः । अभिषक्तस्य चाप्याहुर्ज्वरमेकेऽभिषङ्गजम् ॥ ११७ ॥
चिकित्सया विषघ्न्यैव स शमं लभते नरः । अभिचाराभिशापाभ्यां सिद्धानां यः प्रवर्तते ॥ ११८ ॥
सन्निपातज्वरो घोरः स विज्ञेयः सदुः सहः । सन्निपातज्वरस्योक्तं लिङ्गं यत्तस्य तत् स्मृतम् ॥११९॥
चित्तेन्द्रियशरीराणामर्तयोऽन्याश्च नैकशः । प्रयोगं त्वभिचारस्य दृष्ट्वा शापस्य चैव हि ॥ १२० ॥
स्वयं श्रुत्वाऽनुमानेन लक्ष्यते प्रशमेन वा । वैविध्यादभिचारस्य शापस्य च तदात्मके वा ॥ १२१ ॥
यथाकर्मप्रयोगेण लक्षणं स्यात् पृथग्विधम् । ध्याननिःश्वासबहुलं लिङ्गं कामज्वरे स्मृतम् ॥ १२२ ॥
शोकजे बाष्पबहुलं त्रासप्रायं भयज्वरे । क्रोधजे बहुसंरम्भं भूतावेशे त्वमानुषम् ॥ १२३ ॥
मूर्च्छामोहमदग्लानिभूयिष्ठं विषसंभवे । केषाञ्चिदेषां लिङ्गानां संतापो जायते पुरः ॥ १२४ ॥
पश्चात्तुल्यं तु केषाञ्चिदेषु कामज्वरादिषु । कामादिजानामुद्दिष्टं ज्वराणां यद्विशेषणम् ॥ १२५ ॥
कामादिजानां रोगाणामन्येषामपि तत् स्मृतम् । मनस्यभिहते पूर्वं कामाद्यैर्न तथा बलम् ॥ १२६ ॥
ज्वरः प्राप्नोति वाताद्यैर्देहो यावन्न दूष्यति । देहे चाभिद्रुते पूर्वं वाताद्यैर्न तथा बलम् ॥ १२७ ॥
ज्वरः प्राप्नोति कामाद्यैर्मनो यावन्न दूष्यति ।

Fever caused by ill attachment with passion, anxiety, fear or anger and also by infection of organisms is know 'abhiṣañgja jwara'. Passion, anxiety and fear aggravate pitta and infection of organisms aggravate all the three doṣas manifesting symptoms according to the organism concerned. Eight types of such syndromes have been described in the context of bhūtas (evil spirits or organisms). Some also take the fever caused by contact of poisonous air as abhiṣaṅgaja which gets pacified by the anti-poison treatment. The fever caused by exorcism and cursing of the accomplished persons is associated with all the doṣas vitiated and is very severe and unbearable. It exhibits symptoms of sannipāta jwara along with other afflictions of mind, senses and body. The application of exorcism is known by seeing and hearing himself or by inference through its pacification. Due to variousness of exorcism and cursing, the symptoms in respective cases are observed differently according to practice and application. In the fever caused by passion, the symptoms are predominantly with meditation and long breath. Likewise, the fever caused by anxiety has pedominantly tears (in eyes), that caused by fear has terror, the fever caused by anger has intense agitation and in case of infection of evil spirit or (organism) the patient exhibits superhuman or abnormal characters. In the fever caused by poisonous contact predominant symptoms are fainting, confusion, narcosis and malaise. In some cases, fever rises before the above symptoms appear while in other cases it comes forth after them or simultaneously with them. The features of the fevers caused by passion etc. are also found in other diseases caused by them. (In fact the above symptoms are psychosomatic). On infliction of mind with passion etc. the fever does not get strength until the body is affected with vāta etc. Similarly, on infliction of the body with vāta etc., the fever does not get hold until the mind is affected with passion etc. [114-127]

ते पूर्वं केवलाः पश्चान्निजैर्व्यामिश्रलक्षणाः ॥ १२८ ॥
हेत्वौषधविशिष्टाश्च भवन्त्यागन्तवो ज्वराः ।

The exogenous fevers are at first unstinted but later on get symptoms combined with those of innate factors. They are also specific in respect of etiology and therapeutics. [128 [

संसृष्टाः सन्निपतिताः पृथग्वा कुपिता मलाः ॥ १२९ ॥
रसाख्यं धातुमन्वेत्य पक्तिं स्थानान्निरस्य च । स्वेन तेनोष्मणा चैव कृत्वा देहोष्मणो बलम् ॥ १३० ॥
स्रोतांसि रुद्ध्वा संप्राप्ताः केवलं देहमुल्बणाः । संतापमधिकं देहे जनयन्ति नरस्तदा ॥ १३१ ॥
भवत्युत्युष्णसर्वाङ्गो ज्वरितस्तेन चोच्यते ।

The vitiated doṣas, duals, aggregated or single, associate them with rasa dhātu while expelling the agni from its place and adding to the body-heat with their own heat and the heat of (displaced) agni, also blocking the channels spread all over the body with aggravation and thus produce pyrexia. The patient gets his entire body heated and thus is said as suffering from fever. [129–131]

स्रोतसां संनिरुद्धत्वात् स्वेदं ना माधिगच्छति ॥ १३२ ॥
स्वस्थानात् प्रच्युते चाग्नौ प्रायशस्तरुणे ज्वरे । अरुचिश्चाविपाकश्च गुरुत्वमुदरस्य च ॥ १३३ ॥

The patient (of fever) does not get perspiration due to blocking of channels. During the stage of acute or immature (āma) fever, he suffers from anorexia, indigestion and heaviness in abdomen. [132–133]

हृदयस्याविशुद्धिश्च तन्द्रा चालस्यमेव च । ज्वरोऽविसर्गी बलवान् दोषाणामप्रवर्तनम् ॥ १३४ ॥
लालाप्रसेको हृल्लासः क्षुन्नाशो विरसं मुखम् । स्तब्धसुप्तगुरुत्वं च गात्राणां बहुमूत्रता ॥ १३५ ॥
न विड् जीर्णा न च ग्लानिर्ज्वरस्यामस्य लक्षणम् । ज्वरवेगोऽधिकस्तृष्णा प्रलापः श्वसनं भ्रमः ॥१३६॥
मलप्रवृत्तिरुत्क्लेशः पच्यमानस्य लक्षणम् ।

Impurity of heart, drowsiness, lassitude, continuous and high fever, non-elimination of doṣas, excessive salivation, nausea, loss of appetite, distaste in mouth, limbs as stiffened, numbed and heavy, polyuria, stool immature and absence of emaciation—these are the symptoms of āma (immature) fever. High fever, thirst, delirium, dyspnoea, giddiness, elimination of excrements and nausea—these are the symptoms of pacyamāna (maturing) fever. [134–136]

क्षुत् क्षामता लघुत्वं च गात्राणां ज्वरमार्दवम् ॥ १३७ ॥
दोषप्रवृत्तिरष्टाहो निरामज्वरलक्षणम् ।

Appetite, emaciation, lightness in body, mild fever, elimination of doṣas, passing of eight days—these are the features of nirāma (mature) fever. [137]

नवज्वरे दिवास्वप्नस्नानाभ्यङ्गान्नमैथुनम् ॥ १३८ ॥
क्रोधप्रवातव्यायामान् कषायांश्च विवर्जयेत् ।

In acute fever, one should avoid day-sleep, bath, massage, solid diet, sexual intercourse, anger, wind, exercise and also extracts (of drug). [138]

ज्वरे लङ्घनमेवादावुपदिष्टमृते ज्वरात् ॥ १३९ ॥
क्षयानिलभयक्रोधकामशोकश्रमोद्भवात् ।

In fever, first of all, lightening therapy is recommended except in that caused by wasting, vāta- fear, anger, passion, anxiety and exertion. [139]

लङ्घनेन क्षयं नीते दोषे संधुक्षितेऽनले ॥ १४० ॥
विज्वरत्वं लघुत्वं च क्षुच्चैवास्योपजायते । प्राणाविरोधिना चैनं लङ्घनेनोपपादयेत् ॥ १४१ ॥
बलाधिष्ठानमारोग्यं यदर्थोऽयं क्रियाक्रमः ।

Due to lightening morbidity is alleviated and (digestive) fire is kindled, consequently apyreria, lightness and appetite arise. Lightening therapy which does not conflict with the strength of the patient should be applied because health depends on strength which the therapeutic management is intended for. [140–141]

लङ्घनं स्वेदनं कालो यवाग्वस्तिक्तको रसः ॥ १४२ ॥
पाचनान्यविपक्वानां दोषाणां तरुणे ज्वरे ।

In acute fever lightening, sweating, time, gruels and bitters are digestive for immature doṣas. [142]

तृष्यते सलिलं चोष्णं दद्याद्वातकफज्वरे ॥ १४३ ॥
मद्योत्थे पैत्तिके चाथ शीतलं तिक्तकैः शृतम् । दीपनं पाचनं चैव ज्वरघ्नमुभयं हि तत् ॥ १४४ ॥
स्रोतसां शोधनं बल्यं रुचिस्वेदकरं शिवम् ।

In condition of thirst, hot water should be given in vātakaphaja fever while in that caused by wine and pitta cold water boiled with bitters is advisable. Both the above types of water are appetiser, digestive, anti-pyretic, channel-cleansing, strength-promoting, producing relish and sweating and are wholesome. [143–144]

मुस्तपर्पटकोशीरचन्दनोदीच्यनागरैः ॥ १४५ ॥
शृतशीतं जलं दद्यात् पिपासाज्वरशान्तये ।

Water boiled with mustā, parpaṭaka, uśīra, candana, udīcya and śuṇṭhī and self-cooled should be administered to alleviate thirst and fever. [145]

कफप्रधानानुत्क्लिष्टान् दोषानामाशयस्थितान् ॥ १४६ ॥
बुद्ध्वा ज्वरकरान् काले वम्यानां वमनैर्हरेत् ।

In fever which is caused predominantly by aggravated kapha situated in āmāśaya (stomach) with tendency to come out and the patient is fit for vomiting the doṣas should be eliminated by administering emetics. [146]

अनुपस्थितदोषाणां वमनं तरुणे ज्वरे ॥ १४७ ॥
हृद्रोगं श्वासमानाहं मोहं च जनयेद्भृशम् । सर्वदेहानुगाः सामा धातुस्था असुनिर्हराः ॥ १४८ ॥
दोषाः फलानामामानां स्वरसा इव सात्ययाः ।

If emetic is administered in acute fever when the doṣas are not tending to come out it is liable to produce heart-disease, dyspnoea, hardness in bowels and mental disturbance. To make an attempt to eliminate the doṣas which are spread all over the body, associated with āma, seated in dhātu and extractable with difficulty is risky like making an attempt to extract juice from unripe fruits. [147–148]

वमितं लङ्घितं काले यवागूभिरुपाचरेत् ॥ १४९ ॥
यथास्वौषधसिद्धाभिर्मण्डपूर्वाभिरादितः । यावज्ज्वरमृदूभावात् षडहं वा विचक्षणः ॥ १५० ॥
तस्याग्निर्दीप्यते ताभिः समिद्भिरिव पावकः । ताश्च भेषजसंयोगाल्लघुत्वाच्चाग्निदीपनाः ॥ १५१ ॥
वातमूत्रपुरीषाणां दोषाणां चानुलोमनाः । स्वेदनाय द्रवोष्णत्वाद्द्रवत्वात्तृट्प्रशान्तये ॥ १५२ ॥
आहारभावात् प्राणाय सरत्वाल्लाघवाय च । ज्वरघ्न्यो ज्वरसात्म्यत्वात्तस्मात् पेयाभिरादितः ॥१५३॥
ज्वरानुपचरेद्धीमानृते मद्यसमुत्थितात् । मदात्यये मद्यनित्ये ग्रीष्मे पित्तकफाधिके ॥ १५४ ॥
ऊर्ध्वगे रक्तपित्ते च यवागूर्न हिता ज्वरे ।

After emesis and lightening the patient should be provided with gruels in time cooked with respective drugs starting with scum-gruel in the beginning till the fever comes down or for six days. By this agni is stimulated like fire by fuel. Due to medication and lightness, they are appetiser, carminative for wind, urine, faeces and doṣas; due to being hot and liquid they are diaphoretic; due to being liquid they alleviate thirst, due to being nutrient they provide strength; due to being laxative they produce lightness and due to being suitable in fevers they act as antipyretic. Hence the wise physicians, from the very beginning, manage the cases of fever with gruels except in that caused by wine. Gruel is not advised in fever associated with alcoholism, alcoholic addicts, in summer, having predominance of pitta and kapha or with upward internal haemorrhage (haemoptysis, epistaxis etc.). [149–154]

तत्र तर्पणमेवाग्रे प्रयोज्यं लाजसक्तुभिः ॥ १५५ ॥
ज्वरापहैः फलरसैर्युक्तं समधुशर्करम् ।

In such cases, saturating drinks of parched paddy flour or antipyretic fruit juice should be given along with honey and sugar. [155]

ततः सात्म्यबलापेक्षी भोजयेज्जीर्णतर्पणम् ॥ १५६ ॥
तनुना मुद्गयूषेण जाङ्गलानां रसेन वा । अन्नकालेषु चाप्यस्मै विधेयं दन्तधावनम् ॥ १५७ ॥
योऽस्य वक्त्ररसस्तस्माद्विपरीतं प्रियं च यत् । तदस्य मुखवैशद्यं प्रकाङ्क्षां चान्नपानयोः ॥ १५८ ॥
धत्ते रसविशेषाणामभिज्ञत्वं करोति यत् । विशोध्य द्रुमशाखाग्रैरास्यं प्रक्षाल्य चासकृत् ॥ १५९ ॥
मस्त्विक्षुरसमद्याद्यैर्यथाहारमवाप्नुयात् ।

Considering suitability and strength, these diets should be given along with green gram soup or soup of the meat of wild animal after the saturating drink is digested. At the time of meal, the patient should be advised to brush his teeth with a twig which has taste contrary to that of his mouth and is according to his liking. This produces non-sliminess in mouth, desire for food and drinks and sharpened perception of the taste sensation. After cleaning his teeth with the plant-twig and washing his mouth many times, he should take meal along with curd-water, sugarcane juice, wine etc., as directed. [156–159]

पाचनं शमनीयं वा कषायं पाययेद्भिषक् ॥ १६० ॥
ज्वरितं षडहेऽतीते लघ्वन्नप्रतिभोजितम् ।

In case of fever, after six days have passed, the physician after giving light diet should administer digestive or pacifying extract of drugs. [160]

स्तभ्यन्ते न विपच्यन्ते कुर्वन्ति विषमज्वरम् ॥ १६१ ॥
दोषा बद्धाः कषायेण स्तम्भित्वात्तरुणे ज्वरे । न तु कल्पनमुद्दिश्य कषायः प्रतिषिध्यते ॥ १६२ ॥

यः कषायः कषायः स्यात् स वर्ज्यस्तरुणज्वरे ।

If extracts are administered in acute fever they bind up the doṣas due to astringency which are held up without being digested and thus cause viṣamajwara (intermittent fever). In fact, extract as preparation is not contr-aindicated in acute fever but the extract of astringent drugs. [161–162]

यूषैरम्लैरनम्लैर्वा जाङ्गलैर्वा रसैर्हितैः ॥ १६३ ॥
दशाहं यावदश्नीयाल्लघ्वन्नं ज्वरशान्तये ।

One should eat light food along with beneficial vegetable soups, soured or unsoured, or soup of the meat of wild animals till ten days for alleviation of fever. [163]

अत ऊर्ध्वं कफे मन्दे वातपित्तोत्तरे ज्वरे ॥ १६४ ॥
परिपक्वेषु दोषेषु सर्पिष्पानं यथाऽमृतम् ।

Thereafter in case of fever having mild kapha and severe vāta and pitta and with doṣas well digested, intake of ghee acts like nectar. [164]

निर्दशाहमपि ज्ञात्वा कफोत्तरमलङ्घितम् ॥ १६५ ॥
न सर्पिः पाययेद्वैद्यः कषायैस्तमुपाचरेत् । यावल्लघुत्वादशनं दद्यान्मांसरसेन च ॥ १६६ ॥
बलं ह्यलं निग्रहाय दोषाणां, बलकृच्च तत् ।

In case even after ten days there is predominance of kapha and the patient is not lightened completely, the physician should not use ghee but should treat him with extracts till lightness is attained along with the diet with meat-soup because strength is necessary to overcome the disorders and it (meat soup) provides strength. [165–166]

दाहतृष्णापरीतस्य वातपित्तोत्तरं ज्वरम् । १६७ ॥
बद्धप्रच्युतदोषं वा निरामं पयसा जयेत् ।

In case of the fever causing burning sensation and thirst, having predominance of vāta and pitta, doṣas constipated or discharged profusely and freedom from āma, intake of milk should be advised. [167]

क्रियाभिराभिः प्रशमं न प्रयाति यदा ज्वरः ॥ १६८ ॥
अक्षीणबलमांसाग्नेः शमयेत्तं विरेचनैः ।

If the fever does not subside even by these measures, one should pacify it by purgation if the patient has unimpaired strength, musculature and agni. [168]

ज्वरक्षीणस्य न हितं वमनं न विरेचनम् ॥ १६९ ॥
कामं तु पयसा तस्य निरूहैर्वा हरेन्मलान् । निरूहो बलमग्निं च विज्वरत्वं मुदं रुचिम् ॥ १७० ॥
परिपक्वेषु दोषेषु प्रयुक्तः शीघ्रमावहेत् ।

In patients reduced by fever neither emesis nor purgation is beneficial. In such cases, the excrements should be eliminated by adequate intake of milk or administration of non-unctuous enema. Non-unctuous enema, if applied on full maturity of doṣas, provides strength, digestive power, freedom from fever, happiness and relish quickly. [169–170]

पित्तं वा कफपित्तं वा पित्ताशयगतं हरेत् ॥ १७१ ॥
स्रंसनं, त्रीन्मलान् बस्तिर्हरेत् पक्वाशयस्थितान् ।

Purgation eliminates pittá or kapha-pitta situated in pittāśaya while enema eliminates all the three doṣas situated in pakvāśaya (colon). [171]

ज्वरे पुराणे संक्षीणे कफपित्ते दृढाग्नये ॥ १७२ ॥
रूक्षबद्धपुरीषाय प्रदद्यादनुवासनम् ।

In chronic fever when kapha and pitta are reduced, appetite is firm and stool is rough and constipated, unctuous enema should be applied. [172]

गौरवे शिरसः शूले विबद्धेष्विन्द्रियेषु च ॥ १७३ ॥
जीर्णज्वरे रुचिकरं कुर्यान्मूर्धविरेचनम् ।

In chronic fever if there are heaviness and pain in head and senses are blocked head-evacuation should be applied which also provides relish. [173]

अभ्यङ्गांश्च प्रदेहांश्च परिषेकावगाहने ॥ १७४ ॥
विभज्य शीतोष्णकृतं कुर्याज्जीर्णे ज्वरे भिषक् । तैराशु प्रशमं याति बहिर्मार्गगतो ज्वरः ॥ १७५ ।
लभन्ते सुखमङ्गानि बलं वर्णश्च वर्धते ।

The physician should advise massage, anointing, sprinkling and bath, cold or hot, as necessary. By these, the fever situated in external passages is pacified, organs get pleasure and strength and complexion are promoted. [174–175]

धूपनाञ्जनयोगैश्च यान्ति जीर्णज्वराः शमम् ॥ १७६ ॥
त्वङ्मात्रशेषा येषां च भवत्यागन्तुरन्वयः ।

The cases of chronic fever having remnant only in skin and where there is association of some extrinsic factor get relief from application of incense and collyrium. [176]

इति क्रियाक्रमः सिद्धो ज्वरघ्नः संप्रकाशितः ॥ १७७ ॥
येषां त्वेष क्रमस्तानि द्रव्याण्यूर्ध्वमतः शृणु । रक्तशाल्यादयः शस्ताः पुराणाः षष्टिकैः सह ॥ १७८ ॥
यवाग्वोदनलाजार्थे ज्वरितानां ज्वरापहाः ।

Thus the successful therapeutic management of fever is described. Hereafter the drugs used in the therapy will be mentioned. For the patients of fever, the old cereals of red śāli, ṣaṣṭika etc. are recommended for use in the forms of gruel, boiled rice and parched paddy which alleviate fever. [177–178]

लाजपेयां सुखजरां पिप्पलीनागरैः श्रृताम् ॥ १७९ ॥
पिबेज्ज्वरी ज्वरहरां क्षुद्वानल्पाग्निरादितः । अम्लाभिलाषी तामेव दाडिमाम्लां सनागराम् ॥१८०॥
सृष्टविट् पैत्तिको वाऽथ शीतां मधुयुतां पिबेत् । पेयां वा रक्तशालीनां पार्श्वबस्तिशिरोरुजि ॥ १८१ ॥
श्वदंष्ट्राकण्टकारीभ्यां सिद्धां ज्वरहरां पिबेत् । ज्वरातिसारी पेयां वा पिबेत् साम्लां श्रृतां नरः ।१८२।
पृश्निपर्णीबलाबिल्वनागरोत्पलधान्यकैः । श्रृतां विदारिगन्धाद्यैर्दीपनीं स्वेदनीं नरः ॥ १८३ ॥
कासी श्वासी च हिक्की च यवागूं ज्वरितः पिबेत् । विबद्धवर्चाः सयवां पिप्पल्यामलकैः श्रृताम् ।१८४।
सर्पिष्मतीं पिबेत् पेयां ज्वरी दोषानुलोमनीम् । कोष्ठे विबद्धे सरुजि पिबेत् पेयां श्रृतां ज्वरी ॥१८५॥
मृद्वीकापिप्पलीमूलचव्यामलकनागरैः । पिबेत् सबिल्वां पेयां वा ज्वरे सपरिकर्तिके ॥ १८६ ॥
बलावृक्षाम्लकोलाम्लकलशीधावनीश्रृताम् । अस्वेदनिद्रस्तृष्णार्तः पिबेत् पेयां सशर्कराम् । १८७॥
नागरामलकैः सिद्धां घृतभृष्टां ज्वरापहाम् ।

The patient of fever with poor digestion should, at first, take when hungry the gruel made of parched paddy boiled with long pepper and ginger which is easily digestible and alleviates fever. One fond of sours may take the same soured with pomegranates and added with ginger. One having diarrhoea and predominance of pitta should take it cold and added with honey. The patient having complications of pain in sides, pelvis and head should take the gruel of red śāli rice cooked with gokṣura and kaṇṭakārī. It alleviates fever too. The patient suffering from fever and diarrhoea should take soured liquid gruel cooked with pṛśniparṇī, balā, bilwa, śuṇṭhī, utpala and dhānyaka. The patient of fever having cough, dyspnoea and hiccup should take the gruel cooked with the (drugs of) vidārigandhādi group which is appetiser and diaphoretic. The patient of fever having constipation should take the liquid gruel having barley cooked with long pepper and āmalakī fruits and added with adequate quantity of ghee. It acts as carminative. The patient of fever having constipation and abdominal pain should take liquid gruel cooked with mṛdwīkā, pippalīmūla, cavya and śuṇṭhī. In fever associated with cutting pain in abdomen one should take the liquid gruel with bilwa and cooked with balā, vṛkṣāmla, kolāmla (sour jujube), pṛṣniparṇī and kaṇṭakārī. The patient having no diaphoresis and sleep and having excessive thirst should take the liquid gruel fried with ghee and cooked with śuṇṭhī and āmalaka and added with sugar. This acts as antipyretic. [179–187]

मुद्गान्मसूरांश्चणकान् कुलत्थान् समकुष्ठकान् ॥ १८८ ॥
यूषार्थे यूषसात्म्यानां ज्वरितानां प्रदापयेत् ।

The patients of fever suited to pulse soup should be advised to take the same of green gram, lentils, grams, horse gram and makuṣṭhaka. [188]

पटोलपत्रं सफलं कुलकं पापचेलिकम् ॥ १८९ ॥
कर्कोटकं कठिल्लं च विद्याच्छाकं ज्वरे हितम् ।

Leaves and fruits of paṭola, kārvaellaka, pāṭhā, karkoṭaka and kaṭhillaka–these vegetables are wholesome for those suffering from fever. [189]

लावान् कपिञ्जलानेणांश्चकोरानुपचक्रकान् ॥ १९० ॥
कुरङ्गान् कालपुच्छांश्च हरिणान् पृषताञ्छशान् । प्रदद्यान्मांससात्म्याय ज्वरिताय ज्वरापहान् ॥१९१॥
ईषदम्लाननम्लान् वा रसान् काले विचक्षणः । कुक्कुटांश्च मयूरांश्च तित्तिरिक्रौञ्चवर्तकान् ॥१९२॥
गुरूष्णत्वान्न शंसन्ति ज्वरे केचिच्चिकित्सकाः । लङ्घनेनानिलबलं ज्वरे यद्यधिकं भवेत् ॥ १९३ ॥
भिषङ्मात्राविकल्पज्ञो दद्यात्तानपि कालवित् ।

Those who are non-vegetarions may take the soup of lāva (cmmon quail), kapiñjala (grey partridge) eṇa (a type of deer), cakora, upacakraka, kuraṅga, kālapucchak, hariṇa, pṛṣata (a type of deer) or śaśa (rabbit) unsoured or slightly soured. Some phyisicians do not reconmend the meat of cock, peacock, partridge, heron and vartaka (a quail) in fever due to their property of heaviness and hotness. But (in Ātreya's view) if there is severity of vāyu due to lightening the wise physician should administer them as well considering time, dose and preparation. [190–193]

घर्माम्बु चानुपानार्थं तृषिताय प्रदापयेत् ॥ १९४ ॥
मद्यं वा मद्यसात्म्याय यथादोषं यथाबलम् ।

If there is thirst, hot water should be given for after-drink or wine to those who are addicted to it considering the doṣa and strength of the patient. [194]

गुरूष्णस्निग्धमधुरान् कषायांश्च नवज्वरे ॥ १९५ ॥
आहारान् दोषपक्त्यर्थं प्रायशः परिवर्जयेत् । अन्नपानक्रमः सिद्धो ज्वरघ्नः संप्रकाशितः ॥ १९६ ॥

In order to facilitate the maturation of doṣa one should mostly avoid in acute fever the dietary articles which are heavy, hot, unctuous, sweet and astringent. Thus the accomplished dietitic management for fever is described. [195–196]

अत ऊर्ध्वं प्रवक्ष्यन्ते कषाया ज्वरनाशनाः । पाक्यं शीतकषायं वा मुस्तपर्पटकं पिबेत् ॥ १९७ ॥
सनागरं पर्पटकं पिबेद्वा सदुरालभम् । किराततिक्तकं मुस्तं गडूचीं विश्वभेषजम् ॥ १९८ ॥
पाठामुशीरं सोदीच्यं पिबेद्वा ज्वरशान्तये ज्वरघ्ना दीपनाश्चैते कषाया दोषपाचनाः ॥ १९९ ॥
तृष्णारुचिप्रशमना मुखवैरस्यनाशनाः ।

Hereafter the antipyretic extracts will be mentioned : (1) musta and parpaṭaka together should be taken in the form of cold infusion or decoction or (2) śuṇṭhī, parpaṭaka and durālabhā may be taken (in the same way), (3) Kirātatikta, musta, guḍūcī, śuṇṭhī, pāṭhā, uśira and udicya may be taken. These extracts are antipyretic appetiser, digestive for doṣa and alleviate thirst, anorexia and distaste of mouth. [197–199]

कलिङ्गकाः पटोलस्य पत्रं कटुकरोहिणी ॥ २०० ॥
पटोलःसारिवामुस्तं पाठा कटुकरोहिणी । निम्बः पटोलस्त्रिफला मृद्वीका मुस्तवत्सकौ ॥ २०१ ॥
किराततिक्तममृता चन्दनं विश्वभेषजम् । गुडूच्यामलकं मुस्तमर्धश्लोकसमापनाः ॥ २०२ ॥
कषायाः शमयन्त्याशु पञ्च पञ्चविधाञ्ज्वरान् । संततसततान्येद्युतृतीयकचतुर्थकान् ॥ २०३ ॥

(1) Indrayava, paṭola leaves, kaṭurohiṇī;

(2) Paṭola, sārivā, musta, pāṭhā, kaṭurohiṇī;

(3) Nimba, paṭola, triphalā, mṛdwīkā, musta and kuṭaja;

(4) Kirātatikta, guḍūcī, candana and śuṇṭhī;

(5) Guḍūcī, āmalaka and musta—these five (formulations for) decoctions ending in half verses alleviate five types of fever such–as remittent, double quotidian, quotidian, tertian and quartan. [200–203]

वत्सकारग्वधौ पाठां षड्ग्रन्थां कटुरोहिणीम् । मूर्वां सातिविषां निम्बं पटोलं धन्वयासकम् ॥२०४॥
वचां मुस्तमुशीरं च मधुकं त्रिफलां बलाम् । पाक्यं शीतकषायं वा पिबेज्ज्वरहरं नरः ॥ २०५ ॥
मधूकमुस्तमृद्वीकाकाश्मर्याणि परूषकम् । त्रायमाणामुशीरं च त्रिफलां कटुरोहिणीम् ॥ २०६ ॥
पीत्वा निशि स्थितं जन्तुर्ज्वराच्छीघ्रं विमुच्यते ।

Kuṭaja, āragvadha, pāṭhā, haimavatī, kaṭurohiṇī, mūrvā, ativiṣā, nimba, paṭola, dhanvayāsa, vacā, musta, uśīra, madhuka, triphalā and balā–this formulation should be taken in fever in the form of decoction or cold infusion.

Madhūka, musta, mṛdwīkā, kāśmarya, paruṣaka (fruits of these three), trāyamāṇā, uśīra, triphalā and kaṭurohiṇī—all together should be kept overnight in water and taken in the morning. This alleviates fever quickly. [204–206]

जात्यामलकमुस्तानि तद्वद्धन्वयवासकम् ॥ २०७ ॥
विबद्धदोषो ज्वरितः कषायं सगुडं पिबेत् । त्रिफलां त्रायमाणां च मृद्वीकां कटुरोहिणीम् ॥२०८॥
पित्तश्लेष्महरस्त्वेष कषायो ह्यानुलोमिकः । त्रिवृताशार्करायुक्तः पित्तश्लेष्मज्वरापहः ॥ २०९ ॥

Jātī (leaves), āmalaka, musta and dhanvayāsa–decoction of these drugs added with jaggery sould be taken by a patient of fever who is constipated.

Triphalā, trāyamāṇā, mṛdwīkā and kaṭurohiṇī–this decoction is laxative and eliminates pitta and kapha.

Trivṛtā (in the form of decoction) added with sugar is efficacious in pitta-kaphaja fever. [207–209]

बृहत्यौ वत्सकं मुस्तं देवदारु महौषधम् । कोलवल्ली च योगोऽयं संनिपातज्वरापहः ॥ २१० ॥
शटी पुष्करमूलं च व्याघ्री शृङ्गी दुरालभा । गुडूची नागरं पाठा किरातं कटुरोहिणी ॥ २११ ॥
एष शट्यादिको वर्गः सान्निपातज्वरापहः । कासहृद्ग्रहपार्श्वार्तिश्वासतन्द्रासु शस्यते ॥ २१२ ॥
बृहत्यौ पौष्करं भार्गी शटी शृङ्गी दुरालभा । वत्सकस्य च बीजानि पटोलं कटुरोहिणी ॥ २१३ ॥
बृहत्यादिर्गणः प्रोक्तः सन्निपातज्वरापहः । कासादिषु च सर्वेषु दद्यात् सोपद्रवेषु च ॥ २१४ ॥

Bṛhatī, kaṇṭakārī, kuṭaja, musta, devadāru, śuṇṭhī and cavya—this formulation is efficacious in sannipātaja fever.

Śaṭī, puṣkarmūla, kaṇṭakārī, śṛṅgī, dhanvayāsa, guḍūcī, śuṇṭhī, pāṭhā, kirātatikta and kaṭurohiṇī—these constitute the śaṭyādi group which alleviates sannipātaja fever and is commended in cough, cardiac pain, pain in sides, dyspnoea and drowsiness.

Bṛhatī, kaṇṭakārī, puṣkaramūla, bhārgī, śaṭī, śṛṅgī, dhanvayāsa, indrayava, paṭola and kaṭurohiṇī—these constitute the bṛhatyādi group which alleviates sannipātaja fever and is also useful in complicated cough etc. [210–214]

कषायाश्च यवाग्वश्च पिपासाज्वरनाशनाः । निर्दिष्टा भेषजाध्याये भिषक्तानपि योजयेत् ॥ २१५ ॥

The physician may also apply the extracts and gruels prepared from the drugs of thirst–alleviating and antipyretic groups mentioned in the chapter of drugs (Sū. 4). [215]

ज्वराः कषायैर्वमनैर्लङ्घनैर्लघुभोजनैः । रूक्षस्य ये न शाम्यन्ति सर्पिस्तेषां भिषग्जितम् । २१६ ॥
रूक्षं तेजो ज्वरकरं तेजसा रूक्षितस्य च । यः स्यादनुबलो धातुः स्नेहवध्यः स चानिलः ॥ २१७ ।

If the patient is roughened and the fever does not respond to extracts, emesis, lightening or light diet, he should be treated with ghee.

The rough heat causes fever and if there be vāyu as an associated factor due to roughened heat that is treatable with ghee. [216–217]

कषायाः सर्व एवैते सर्पिषा सह योजिताः । प्रयोज्या ज्वरशान्त्यर्थमग्निसंधुक्षणाः शिवाः ॥ २१८ ॥

All these extracts mixed with ghee should be used for the treatment of fever. They kindle fire and are wholesome. [218]

पिप्पल्यश्चन्दनं मुस्तमुशीरं कटुरोहिणी । कलिङ्गकास्तामलकी सारिवाऽतिविषा स्थिरा ॥ २१९ ॥
द्राक्षामलकबिल्वानि त्रायमाणा निदिग्धिका । सिद्धमेतैर्घृतं सद्यो जीर्णज्वरमपोहति ॥ २२० ॥
क्षयं कासं शिरःशूलं पार्श्वशूलं हलीमकम् । अंसाभितापमग्निं च विषमं संनियच्छति ॥ २२१ ॥

Pippalī, candana, musta, uśīra, kaṭurohiṇī, indrayava, bhūmyāmalakī, sārivā, ativiṣā, śālaparṇī, drākṣā, āmalaka, bilwa, trāyamāṇā and kaṇṭakārī–ghee cooked with these drugs alleviates the chronic fever quickly. It also overcomes wasting, cough, headache, pain in chest, halīmaka, discomfort in scapular region and irregular digestion. [219–221]

वासां गुडूचीं त्रिफलां त्रायमाणां यवासकम् । पक्त्वा तेन कषायेण पयसा द्विगुणेन च ॥ २२२ ॥
पिप्पलीमुस्तमृद्वीकाचन्दनोत्पलनागरैः । कल्कीकृतैश्च विपचेद्घृतं जीर्णज्वरापहम् ॥ २२३ ॥

Vāsā, guḍūcī, triphalā, trāyamāṇā, yavaśāka–ghee cooked with the decoction of these drugs along with double milk and the paste of pippalī, musta, candana, mṛdwīka, utpala and śuṇṭhī is efficacious in chronic fever. [222–223]

बलां श्वदंष्ट्रां बृहतीं कलशीं धावनीं स्थिराम्। निम्बं पर्पटकं मुस्तं त्रायमाणां दुरालभाम् ॥२२४॥
कृत्वा कषायं पेष्यार्थे दद्यात्तामलकीं शटीम्। द्राक्षां पुष्करमूलं च मेदामामलकानि च ॥ २२५ ॥
घृतं पयश्च तत्सिद्धं सर्पिर्ज्वरहरं परम्। क्षयकासशिरःशूलपार्श्वशूलांसतापनुत् ॥ २२६ ॥

Ghee cooked with the decotion of balā, gokṣura, bṛhatī, pṛṣniparṇī, kaṇṭakārī, ṣālaparṇī, nimba, parpaṭa, musta, trāyamāṇā and durālabhā along with paste of bhūmyāmalakī, śaṭī, drākṣā, puṣkaramūla, medā and āmalaka and milk is an excellent antipyretic. It also removes wasting, cough, headache, pain in sides and discomfort in scapular region. [224–226]

ज्वरिभ्यो बहुदोषेभ्य ऊर्ध्वं चाधश्च बुद्धिमान्। दद्यात् संशोधनं काले कल्पे यदुपदेक्ष्यते ॥ २२७ ॥
मदनं पिप्पलीभिर्वा कलिङ्गैर्मधुकेन वा। युक्तमुष्णाम्बुना पेयं वमनं ज्वरशान्तये ॥ २२८ ॥
क्षौद्राम्बुना रसेनैक्षोरथवा लवणाम्बुना। ज्वरे प्रच्छर्दनं शस्तं मद्यैर्वा तर्पणेन वा ॥ २२९ ॥
मृद्वीकामलकानां वा रसं प्रस्कन्दनं पिबेत्। रसमामलकानां वा घृतभृष्टं ज्वरापहम् ।२३० ॥
लिह्याद्वा त्रैवृतं चूर्णं संयुक्तं मधुसर्पिषा। पिबेद्वा क्षौद्रमावाप्य सघृतं त्रिफलारसम् ॥ २३१ ॥
आरग्वधं वा पयसा मृद्वीकानां रसेन वा। त्रिवृतां त्रायमाणां वा पयसा ज्वरितः पिबेत् ॥ २३२ ॥
ज्वराद्विमुच्यते पीत्वा मृद्वीकाभिः सहाभयाम्। पयोऽनुपानमुष्णं वा पीत्वा द्राक्षारसं नरः ॥२३३॥

The patients of fever having plenty of impurity should be subjected to timely evacuative therapy, upwards and downwards, to be described in the kalpasthāna (section on pharmaceuticals).

Madanaphala and pippalī or indrayava or madhuka should be administered with hot water as emetic for alleviation of fever.

In fever, emesis is prescribed with honey-water, sugarcane juice, saline water, wine or saturating drinks.

Juice of grapes and āmalaka fruit acts as purgative as well as antipyretic. Similar is the juice of āmalaka fried with ghee.

One suffering from fever should take powder of trivṛtā mixed with honey and ghee or decoction of triphalā adding with honey and ghee, or āragvadha with milk or grape juice, or trivṛtā or trāyamāṇā with milk.

One becomes free from fever by taking harītakī with grapes or grape juice with hot milk. [227–233]

कासाच्छ्वासाच्छिरःशूलात्पार्श्वशूलाच्चिरज्वरात्। मुच्यते ज्वरितः पीत्वा पञ्चमूलीशृतं पयः ॥२३४॥
एरण्डमूलोत्क्वथितं ज्वरात् सपरिकर्तिकात्। पयो विमुच्यते पीत्वा तद्वद्बिल्वशलाटुभिः ॥ २३५ ॥
त्रिकण्टकबलाव्याघ्रीगुडनागरसाधितम्। वर्चोमूत्रविबन्धघ्नं शोफज्वरहरं पयः ॥ २३६ ॥
सनागरं समृद्वीकं सघृतक्षौद्रशर्करम्। शृतं पयः सखर्जूरं पिपासाज्वरनाशनम् ॥ २३७ ॥
चतुर्गुणेनाम्भसा वा शृतं ज्वरहरं पयः। धारोष्णं वा पयः सद्यो वातपित्तज्वरं जयेत् ॥ २३८ ॥
जीर्णज्वराणां सर्वेषां पयः प्रशमनं परम्। पेयं तदुष्णं शीतं वा यथास्वं भेषजैः शृतम् ॥ २३९ ॥

By taking milk boiled with pañcamūlā (the smaller five roots) one suffering from fever becomes free from cough, dyspnoea, headache, pain in sides and chronic fever. Likewise, by taking milk boiled with eraṇḍa roots one becomes free from fever associated with cutting pain in abdomen. Similar is the effect of the milk boiled with tender fruits of bilwa.

Milk boiled with gokṣura, balā, kaṇṭakārī, jaggery and śuṇṭhī alleviates retention of faeces and urine, oedema and fever.

Milk boiled with śuṇṭhī, mṛdwīkā and kharjūra and added with ghee, honey and sugar alleviates thirst and fever.

Even milk alone boiled with four times water is efficacious in fever.

The fresh warm milk overcomes the fever caused by vāta and pitta quickly.

Milk is an excellent pacifier of all types of chronic fever. That should be taken hot or cold and boiled with respective drugs (according to condition of the patient). [234–239]

प्रयोजयेज्ज्वरहरान्निरूहान् सानुवासनान् । पक्काशयगते दोषे वक्ष्यन्ते ये च सिद्धिषु ॥ २४० ॥
पटोलारिष्टपत्राणि सोशीरश्चतुरङ्गुलः । ह्रीबेरं रोहिणी तिक्ता श्वदंष्ट्रा मदनानि च ॥ २४१ ॥
स्थिरा बला च तत् सर्वं पयस्यर्धोदके शृतम् । क्षीरावशेषं निर्यूहं संयुक्तं मधुसर्पिषा ॥ २४२ ॥
कल्कैर्मदनमुस्तानां पिप्पल्या मधुकस्य च । वत्सकस्य च संयुक्तं बस्तिं दद्याज्ज्वरापहम् ॥ २४३ ॥
शुद्धे मार्गे हृते दोषे विप्रसन्नेषु धातुषु । गताङ्गशूलो लघ्वङ्गः सद्यो भवति विज्वरः ॥ २४४ ॥
आरग्वधमुशीरं च मदनस्य फलं तथा । चतस्रः पर्णिनीश्चैव निर्यूहमुपकल्पयेत् ॥ २४५ ॥
प्रियङ्गुर्मदनं मुस्तं शताह्वा मधुयष्टिका । कल्कः सर्पिर्गुडः क्षौद्रं ज्वरघ्नो बस्तिरुत्तमः ॥ २४६ ॥
गुडूचीं त्रायमाणां च चन्दनं मधुकं वृषम् । स्थिरां बलां पृश्निपर्णीं मदनं चेति साधयेत् ॥ २४७ ॥
रसं जाङ्गलमांसस्य रसेन सहितं भिषक् । पिप्पलीफलमुस्तानां कल्केन मधुकस्य च ॥ २४८ ॥
ईषत्सलवणं युक्त्या निरूहं मधुसर्पिषा । ज्वरप्रशमनं दद्याद्बलस्वेदरुचिप्रदम् । २४९ ।

If the impurity is located in pakvāśaya (colon), one should apply the non-unctuous and unctuous enema useful in fever which will be described in the siddhisthāan (section on successful management).

Paṭola leaves, nimba leaves, uśīra, āragvadha, hrībera, rohiṇī, tiktā, gokṣura madana fruits, śālaparṇi and balā—all together should be boiled in half-water milk, till milk remains. This added with honey and ghee along with paste of madana, musta, pippalī, madhuka and kuṭaja should be used as antipyretic enema. After the passage is cleansed, impurity is removed, dhātus become cheerful, bodyache goes away, organs become light the patient becomes free from fever quickly.

Similarly, the fluid for enema may be prepared with āragvadha, uśīra, madanaphala and four parṇinīs (śālaparṇī, pṛśniparṇī, mudgaparṇī and māṣaparṇī) which is added with the paste of priyaṅgu, madana, musta, śatāhvā, madhuyaṣṭikā, ghee, jaggery and honey. This makes an excellent antipyretic enema.

Guḍūcī, trāyamāṇā, candana, madhuka, vāsā, śālaparṇī, balā, pṛśniparṇī and madana—all together should be boiled to decoction with the soup of the meat of wild animals. The paste of pippalī, madana, musta and madhuka along with a bit of salt, honey and ghee should be added to it. This makes an antipyretic non-unctuous enema which also provides strength, sweating and relish. [240-249]

जीवन्तीं मधुकं मेदां पिप्पलीं मदनं वचाम् । ऋद्धिं रास्नां बलां विश्वं शतपुष्पां शतावरीम् ॥२५०॥
पिष्ट्वा क्षीरं जलं सर्पिस्तैलं च विपचेद्भिषक् । आनुवासनिकं स्नेहमेतं विद्याज्ज्वरापहम् । २५१ ॥
पटोलपिचुमर्दाभ्यां गुडूच्या मधुकेन च । मदनैश्च शृतः स्नेहो ज्वरघ्नमनुवासनम् ॥ २५२ ॥
चन्दनागुरुकाश्मर्यपटोलमधुकोत्पलैः । सिद्धः स्नेहो ज्वरहरः स्नेहबस्तिः प्रशस्यते ॥ २५३ ॥

Jīvantī, madhuka, medā, pippalī, madana, vacā, ṛddhi, rāsnā, balā, śuṇṭhī, śatapuṣpā, śatāvarī—all these are pounded together and boiled with milk, water, ghee and oil. This unctuous enema is antipyretic.

The fatty substance cooked with paṭola, nimba, guḍūcī, madhuka and madana makes an antipyretic unctuous enema. The fatty substance cooked with candana, aguru, kāśmarya, paṭola, madhuka and utpala makes an excellent unctuous enema. [250-253]

यदुक्तं भेषजाध्याये विमाने रोगभेषजे । शिरोविरेचनं कुर्यायुक्तिज्ञस्तज्ज्वरापहम् ॥ २५४ ॥
यच्च नावनिकं तैलं याश्च प्राग्धूमवर्तयः । मात्राशितीये निर्दिष्टाः प्रयोज्यास्ता ज्वरेष्वपि ॥ २५५ ॥

Whatever drugs for head evacuation are mentioned in the chapter of drugs (Sū. 4) and in the same context in the section of Vimāna (ch. 8) should be used properly in case of fever, if necessary. The oil, useful as snuff (aṇu taila) and the smoking sticks described in the chapter on the quantity of diet (Sū. 5) may be applied in fever too. [254-255]

अभ्यङ्गांश्च प्रदेहांश्च परिषेकांश्च कारयेत् । यथाभिलाषं शीतोष्णं विभज्य द्विविधं ज्वरम् ॥२५६॥

Considering the cold or the hot character of the two types of fever, massage, anointings and sprinklings should be applied as desired. [256]

सहस्रधौतं सर्पिर्वा तैलं वा चन्दनादिकम् । दाहज्वरप्रशमनं दद्यादभ्यञ्जनं भिषक् ॥ २५७ ॥

In case of the fever with burning sensation, the physician should prescribe ghee washed hundred times and candanādi taila for massage. [257]

अथ चन्दनाद्यं तैलमुपदेक्ष्यामः-चन्दनभद्रश्रीकालानुसार्यकालीयकपद्मापद्मकोशीरसारिवामधुकप्रपौण्डरीकनागपुष्पोदीच्यवन्यपद्मोत्पलनलिनकुमुदसौगन्धिकपुण्डरीकशतपत्रविसमृणालशालूकशैवालकशेरुकानन्ताकुशकाशेक्षुदर्भशरनलशालिमूलजम्बुवेतसवानीरगुन्द्राककुभासनाश्वकर्णस्यन्दनवातपोथशालतालधवतिनिशखदिरकदरकदम्बकाश्मर्य फलसर्जप्लक्षवटकपीतनोदुम्बराश्वत्थन्यग्रोधधातकी-

दूर्वेत्कटश्रृङ्गाटकमञ्जिष्ठाज्योतिष्मतीपुष्करबीजकौश्चादनबदरीकोविदारकदलीसंवर्तकारिष्टशतपर्वाशीतकुम्भिकाशतावरीश्रीपर्णीश्रावणीमहाश्रावणीरोहिणीशीतपाक्योदनपाकीकालाबलापयस्याविदारीजीवकर्षभकमेदामहामेदामधुरसर्ष्यप्रोक्तातृणशून्यमोचरसाटरूषकबकुलकुटजपटोलनिम्बशाल्मलीनारिकेलखर्जूरमृद्वीकाप्रियालप्रियङ्गुधन्वनात्मगुप्तामधूकानामन्येषां च शीतवीर्याणां यथालाभमौषधानां कषायं कारयेत् । तेन कषायेण द्विगुणितपयसा तेषामेव च कल्केन कषायार्धमात्रंमृद्वग्निना साधयेत्तैलम् । एतत्तैलमभ्यङ्गात् सद्यो दाहज्वरमपनयति । एतैरेव चौषधैरश्लक्ष्णपिष्टैः सुशीतैः प्रदेहं कारयेत् । एतैरेव च श्रृतशीतं सलिलमवगाहपरिषेकार्थं प्रयुञ्जीत ॥ २५८ ॥

इति चन्दनाद्यं तैलम् ।

Now (I) shall describe the candanādya oil (prepared from candana etc.)

Candana, bhadraśrī, kālānusārya, kālīyaka, padmā, padmaka, uśīra, sārivā, madhuka, prapauṇḍarīka, nāgakeśara, udīcya, vanya, padma, utpala, nalina, kumuda, saugandhika, puṇḍarīka, śatapatra, bisa, mṛṇāla, śālūka, śaivāla, kaśeruka, anantā, kuśa, kāśa, ikṣu, darbha, śara, nala, śāli (roots of these seven drugs), jambū, vetasa, vānīra, gundra, kakubha, asana, aśwakarṇa, syandana, vātapotha, śāla, tāla, dhava, tiniśa, khadira, kadara, kadamba, kāśamarya (fruit), sarja, plakṣa, vaṭa, kapītana, udambara, aśwattha, nyagrodha, dhātakī, dūrvā, itkaṭa, śṛṅgāṭaka, mañjiṣṭhā, jyotiṣmatī, puṣkarabīja, krauncādana, badarī, kovidāra, kadalī, saṃvartaka, ariṣṭa, śataparvā, śītakumbhikā, śatāvarī, śrīparṇī, śrāvaṇī, mahāśrāvaṇī, rohiṇī, śītapākī, odanapākī, kālā, balā, payasyā, vidārī, jīvaka, ṛṣabhaka, medā, mahāmedā, madhurasā, ṛṣyaproktā, tṛṇaśūnya, mocarasa, āṭarūṣka, bakula, kuṭaja, paṭola, nimba, śālmalī, nārikela, kharjūra, mṛdwīkā, priyāla, priyaṅgu, dhanwana, ātmaguptā and other śītavīrya drugs which are available should be boiled and made into decoction. Oil half the quantity of the decoction should be cooked with the above decoction along with double the quantity of milk and the paste of the same drugs. By massage, this oil alleviates the hot fever quickly. These very drugs pounded coarsely and well-cooked should be applied as anointment. With the same drugs, boiled and cooled water should be used for bath and sprinkling. [258]

(Thus the candanādya taila).

मध्वारनालक्षीरदधिघृतसलिलसेकावगाहाश्च सद्यो दाहज्वरमपनयन्ति शीतस्पर्शत्वात् ॥ २५९ ॥

Sprinkling and bath with honey, sour gruel,milk, curd, ghee and water alleviate the hot fever quickly due to being cold in touch. [259]

भवन्ति चात्र—

पौष्करेषु सुशीतेषु पद्मोत्पलदलेषु च । कदलीनां च पत्रेषु क्षौमेषु विमलेषु च ॥ २६० ॥
चन्दनोदकशीतेषु शीते धारागृहेऽपि वा । हिमाम्बुसिक्ते सदने दाहार्तः संविशेत् सुखम् ॥ २६१ ॥
हेमशङ्खप्रवालानां मणीनां मौक्तिकस्य च चन्दनोदकशीतानां संस्पर्शानुरसान् स्पृशेत् ॥ २६२ ॥

स्रग्भिर्नीलोत्पलैः पद्मैर्व्यजनैर्विविधैरपि । शीतवातावहैर्व्यज्ज्येश्चन्दनोदकवर्षिभिः ॥ २६३ ॥
नद्यस्तडागाः पद्मिन्यो ह्रदाश्च विमलोदकाः । अवगाहे हिता दाहतृष्णाग्लानिज्वरापहाः ॥ २६४ ॥
प्रियाः प्रदक्षिणाचाराः प्रमदाश्चन्दनोक्षिताः । सान्त्वयेयुः परैः कामैर्मणिमौक्तिकभूषणाः ॥ २६५ ॥
शीतानि चान्नपानानि शीतान्युपवनानि च । वायवश्चन्द्रपादाश्च शीता दाहज्वरापहाः ॥ २६६ ॥

One suffering from burning sensation should lie down comfortably on the bed covered with the cold leaves of puṣkara, lotus and water lily, banana and clean silk cloth cooled with sandal water or in water-cooled chamber or a room sprinkled with cold water. He should also have the pleasant contact of gold, conch, coral, jewels and pearls cooled with sandal water. He should be fanned with garlands, flowers, blue water lily or lotus and other various fans carrying cool air and showering sandal water. Rivers, tanks, lotus leaves and clean ponds which pacify burning sensation, thirst, malaise and fever should be used for bath. Such persons should be entertained with passionate movements by charming and favourite women pasted with sandal and wearing jewels and pearls. Cold food and drinks, gardens, breeze and moon-rays pacify the fever with burning sensation. [260–266]

अथोष्णाभिप्रायिणां ज्वरितानामभ्यङ्गादीनुपक्रमानुपदेक्ष्यामः–अगुरुकुष्ठतगरपत्रनलदशैलेयध्यामकहरेणुकास्थौणेयकक्षेमकैलावराङ्गदलपुरतमालपत्रभूतीकरोहिषसरलशल्लकीदेवदार्वग्निमन्थबिल्वस्योनाककाश्मर्यपाटलापुनर्नवावृश्चीरकण्टकारीबृहतीशालपर्णीपृश्निपर्णीमाषपर्णीमुद्गपर्णीगोक्षुरकैरण्डशोभाञ्जनकवरुणार्कचिरबिल्वतिल्वकशटीपुष्करमूलगण्डीरोरुबूकपत्तूराक्षीवाश्मन्तकशिग्रुमातुलुङ्गपीलुकमूलकपर्णीतिलपर्णीपीलुपर्णीमेषशृङ्गीहिंस्रादन्तशठैरावतकभल्लातकास्फोतकाण्डीरात्मजैकैषीकाकरञ्जधान्यकाजमोदपृथ्वीकासुमुखसुरसकुठेरककालमालकपर्णासक्षवकफणिज्झकभूस्तृणशृङ्गवेरपिप्पलीसर्षपाश्वगन्धारास्नारुहारोहावचाबलागुडूचीशतपुष्पाशीतवल्लीनाकुलीगन्धनाकुलीश्वेताज्योतिष्मनीचित्रकाध्यण्डाम्लचाङ्गेरीतिलबदरकुलत्थमाषाणामेवंविधानामन्येषां चोष्णवीर्याणां यथालाभमौषधानां कषायं कारयेत्, तेन कषायेण तेषामेव च कल्केन सुरासौवीरकतुषोदकमैरेयमेदकदधिमण्डारनालकट्वरप्रतिविनीतेन तैलपात्रं विपाचयेत्। तेन सुखोष्णेन तैलेनोष्णाभिप्रायिणं ज्वरितमभ्यञ्ज्यात्, तथा शीतज्वरः प्रशाम्यति; एतैरेव चौषधैः श्लक्ष्णपिष्टैः सुखोष्णैः प्रदेहं कारयेत्, एतैरेव च शृतं सुखोष्णं सलिलमवगाहनार्थं च प्रयुञ्जीत शीतज्वरप्रशमार्थम् ॥ २६७ ॥

इत्यगुर्वाद्यं तैलम् ।

Now (I) will mention the remedial measures like massage etc. for the patients of fever desiring heat. Aguru. kuṣṭha, tagara, patra, nalada, śaileya, dhyāmaka, hareṇuka, sthauṇeyaka, kṣemaka, elā, varaṅga, dala, pura, tamālapatra, bhūtīka, rohiṣa, sarala, śallakī, devadāru, agnimantha, bilwa, śyonāka, kāśmarya, pāṭalā, punarnavā, vṛścira, kaṇṭakārī, bṛhatī, śālaparṇī, pṛśniparṇī, māṣaparṇī, mudgaparṇī, gokṣuraka, eraṇḍa, śobhāñjanaka, varuṇa, arka, cirabilwa, tilwaka, śaṭī, puṣkaramūla, gandīra, urubūka, pattūra. aksīva. aśmantaka. śigru, mātuluṅga, pīluka, mūlakaparṇī, tilaparṇī; pītuparṇī, meṣaśṛṅgī, hiṃsrā, dantaśaṭha, airāvataka, bhallātaka, kāṇḍira, ātmaguptā, kākāṇḍa, ekaiṣikā, karañja, dhānyaka, ajamodā, pṛthvīkā, sumukha, surasa, kuṭheraka, kālamālaka, parṇāsa, kṣavaka, phaṇijjhaka, bhūstṛṇa, śṛṅgabera, pippalī, sarṣapa, aśwangadhā, rāsnā, ruhā, rohā, vacā, balā, atibalā, guḍūcī, śatapuṣpā, śītavallī, nākulī, gandhanākulī, śvetā, jyotiṣmatī, citraka, adhyaṇḍā, amlacāṅgerī, tila, badara, kulattha, māṣa and other such uṣṇavīrya drugs, as available, should be made into decoction. With this decoction and the paste of the same drugs dissolved in surā (wine), sauvīraka, tuṣodaka (types of vinegar), maireya, medaka, dadhimaṇḍa, (curd scum), āranala and kaṭvara (types of sour gruel), oil in the quantity of 2.56 kg. should be cooked. With this lukewarm oil the patient of fever desiring heat should be massaged, thus the cold fever subsides. The same very drugs pounded finely and in lukewarm condition should be anointed on the body of the patient. Lukewarm water boiled with these drugs should be used for bath and sprinkling to pacify the cold fever. [267]

(Thus the agurvādya taila).

भवन्ति चात्र—

त्रयोदशविधः स्वेदः स्वेदाध्याये निदर्शितः । मात्राकालविदा युक्तः स च शीतज्वरापहः ॥२६८॥
सा कुटी तच्च शयनं तच्चावच्छादनं ज्वरम् । शीतं प्रशमयन्त्याशु धूपाश्चागुरुजा घनाः ॥ २६९ ॥
चारूपचितगात्र्यश्च तरुण्यो यौवनोष्मणा । आश्लेषाच्छमयन्त्याशु प्रमदाः शिशिरज्वरम् ॥ २७० ॥
स्वेदनान्यन्नपानानि वातश्लेष्महराणि च । शीतज्वरं जयन्त्याशु संसर्गबलयोजनात् ॥ २७१ ॥

The thirteen types of fomentation described in the concerned chapter (Sū. 14) should be applied by the physician according to dose and time to alleviate the cold fever. The same hut, the cot and the coverings along with dense incence of aguru pacify the cold fever. Young women with well-constituted body pacify the cold fever by their embracing due to the heat of the youthful age. Diaphoretic food and drinks and those which alleviate vāta and kapha overcome cold fever if applied considering the comparative strength of the above two doṣas in combination. [268–271]

वातजे श्रमजे चैव पुराणे क्षतजे ज्वरे । लङ्घनं न हितं विद्याच्छमनैस्तानुपाचरेत् ॥ २७२ ॥
विक्षिप्यामाशयोष्माणं यस्माद्गत्वा रसं नृणाम् । ज्वरं कुर्वन्ति दोषास्तु हीयतेऽग्निबलं ततः ॥२७३॥
यथा प्रज्वलिता वह्निः स्थाल्यामिन्धनवानपि । न पचत्योदनं सम्यगनिलप्रेरितो बहिः ॥ २७४ ॥
पक्तिस्थानात्तथा दोषैरूष्मा क्षिप्तो बहिर्नृणाम् । न पचत्यभ्यवहृतं कृच्छ्रात् पचति वा लघु ॥ २७५ ॥
अतोऽग्निबलरक्षार्थं लङ्घनादिक्रमो हितः । सप्ताहेन हि पच्यन्ते सप्तधातुगता मलाः ॥ २७३ ॥
निरामश्चाप्यतः प्रोक्तो ज्वरः प्रायोऽष्टमेऽहनि । उदीर्णदोषस्त्वल्पाग्निरश्नन् गुरु विशेषतः ॥ २७७ ॥
मुच्यते सहसा प्राणैश्चिरं क्लिश्यति वा नरः । एतस्मात्कारणाद्विद्वान् वातिकेऽप्यादितो ज्वरे ॥२७८॥

नाति गुर्वति वा स्निग्धं भोजयेत् सहसा नरम् । ज्वरे मारुतजे त्वादावनपेक्ष्यापि हि क्रमम् ॥२७९॥
कुर्यान्निरनुबन्धानामभ्यङ्गादीनुपक्रमान् । पाययित्वा कषायं च भोजयेद्रसभोजनम् ॥ २८० ॥
जीर्णज्वरहरं कुर्यात् सर्वशश्चाप्युपक्रमम् । श्लेष्मलानामवातानां ज्वरोऽनुष्णः कफाधिकः ॥२८१॥
परिपाकं न सप्ताहेनापि याति मृदूष्मणाम् । तं क्रमेण यथोक्तेन लङ्घनाल्पाशनादिना ॥ २८२ ॥
आदशाहमुपक्रम्य कषायाद्यैरुपाचरेत् ।

Lightening is not indicated in the fever caused by vāta, exertion, injury and the chronic one. These cases should be managed with pacificatory measures. As the doṣas, having thrown out the gastric fire and circulating along the rasa produce fever, the power of digestion diminishes. As even the inflamed fire inspite of fuel does not cook the rice well in cooking vessel because of being diverted outside due to wind, the digestive fire thrown out of its normal location by doṣas in the patient of fever can not digest the food taken or digests light food with difficulty. Keeping this in view, the management with lightening etc. has been prescribed. Doṣas entered into the seven dhātus get digested in the period of a week that is why the fever is said as mature on the eighth day. The patient having diminished agni and aggravated doṣas is left suddenly by the vital breath or suffers for long if he takes food particularly some heavy one. Because of this reason the wise physician should not prescribe diet in large quantity or excessively heavy or fatty from the start of the fever even in vātika fever. In vātika fever, if there is no association of any other doṣa, massage etc. should be applied ignoring the usual procedure. Thereafter he should be given medicinal extract and then diet with meat-soup. Other measures efficacious in chronic fever should also be adopted. In patients who are consitutionally predominant in kapha and deficient in vāta if fever comes with abundant kapha and low fever it does not mature even in a week due to mild agni. Hence he should be managed with the said lightening, light diet etc. till ten days and thereafter with medicinal extracts. [272–282]

सामा ये ये च कफजाः कफपित्तज्वराश्च ये ॥ २८३ ॥
लङ्घनं लङ्घनीयोक्तं तेषु कार्यं प्रति प्रति ।

Fevers which are associated with āma, or are caused by kapha or kapha-pitta should be subjected to lightening measures as described in the concerned chapter (Sū. 22). [283]

वमनैश्च विरेकैश्च बस्तिभिश्च यथाक्रमम् ॥ २८४ ॥
ज्वरानुपचरेद्धीमान् कफपित्तानिलोद्भवान् ।

Fevers caused by kapha, pitta, and vāta should be treated with emesis, purgation and enema respectively. [284]

संसृष्टान् सन्निपतितान् बुद्ध्वा तरतमैः समैः ॥ २८५ ॥
ज्वरान् दोषक्रमापेक्षी यथोक्तैरौषधैर्जयेत् । वर्धनेनैकदोषस्य क्षपणेनोच्छ्रितस्य वा ॥ २८६ ॥
कफस्थानानुपूर्व्या वा सन्निपातज्वरं जयेत् ।

In cases of fever caused by dual or aggregated doṣas one should prescribe proper drugs considering their comparative predominance or equality. The sannipātaja fever should be treated by increasing the diminished doṣas, decreasing the aggravated ones and keeping the condition of the location of kapha (āmāśaya) in view. [285–286]

सन्निपातज्वरस्यान्ते कर्णमूले सुदारुणः ॥ २८७ ॥
शोथः संजायते तेन कश्चिदेव प्रमुच्यते । रक्तावसेचनैः शीघ्रं सर्पिष्पानैश्च तं जयेत् ॥ २८८ ॥
प्रदेहैः कफपित्तघ्नैर्नावनैः कवलग्रहैः ।

In the end of the aggregated fever, severe swelling occurs at the root of the ears from which one rarely survives. It should be treated with prompt blood-letting, intake of ghee, anointings, snuffings, and gargles which alleviate kapha and pitta. [287–288]

शीतोष्णस्निग्धरूक्षाद्यैर्ज्वरो यस्य न शाम्यति ॥ २८९ ॥
शाखानुसारी रक्तस्य सोऽवसेकात् प्रशाम्यति ।

Fever which does not subside by treatment with cold, hot, unctuous, non-unctuous etc. and has entered into śākhā (rakta etc.) is treated with blood-letting. [289]

विसर्पणाभिघातेन यश्च विस्फोटकैर्ज्वरः ॥ २९० ॥
तत्रादौ सर्पिषः पानं कफपित्तोत्तरो न चेत् ।

Fever arisen due to erysipelas, injury and eruptions, is treated first with the intake of ghee if it is not predominant in kapha and pitta. [290]

दौर्बल्याद्देहधातूनां ज्वरो जीर्णोऽनुवर्तते ॥ २९१ ॥
बल्यैः संबृंहणैस्तस्मादाहारैस्तमुपाचरेत् ।

Chronic fever continues because of the debility of bodily dhātus, hence it should be managed with the diet promoting strength and body-bulk. [291]

कर्म साधारणं जह्यात्तृतीयकचतुर्थकौ ॥ २९२ ॥
आगन्तुरनुबन्धो हि प्रायशो विषमज्वरे । वातप्रधानं सर्पिर्भिर्बस्तिभिः सानुवासनैः ॥ २९३ ॥
स्निग्धोष्णैरन्नपानैश्च शमयेद्विषमज्वरम् । विरेचनेन पयसा सर्पिषा संस्कृतेन च ॥ २९४ ॥
विषमं तिक्तशीतैश्च ज्वरं पित्तोत्तरं जयेत् । वमनं पाचनं रूक्षमन्नपानं विलङ्घनम् ॥ २९५ ॥
कषायोष्णं च विषमे ज्वरे शस्तं कफोत्तरे ।

The usual procedure should be left in tertian and quartan fever because there is often extrinsic factor associated with the intermittent fever. Viṣamajwara which is predominant in vāta should be treated with ghee, enema—nonunctuous and unctuous—and fatty and hot food and drinks. That predominant in pitta should be treated with purgation, milk, medicated ghee, bitter and cold drugs. Viṣama jwara predominant in kapha should be treated with emesis, digestives, rough diet, lightening measures, astringent and hot drugs. [292–295]

योगाः पराः प्रवक्ष्यन्ते त्रिषमज्वरनाशनाः ॥ २९६ ॥
प्रयोक्तव्या मतिमता दोषादीन् प्रविभज्य ते । सुरा समण्डा पानार्थे भक्ष्यार्थे चरणायुधः ॥ २९७ ॥
तित्तिरिश्च मयूरश्च प्रयोज्या विषमज्वरे । पिवेद्वा षट्पलं सर्पिरभयां वा प्रयोजयेत् ॥ २९८ ॥
त्रिफलायाः कषायं वा गुडूच्या रसमेव वा । नीलिनीमजगन्धां च त्रिवृतां कटुरोहिणीम् ॥ २९९ ॥
पिवेज्ज्वरागमे युक्त्या स्नेहस्वेदोपपादितः । सर्पिषो महतीं मात्रां पीत्वा वा छर्दयेत् पुनः ॥ ३०० ॥
उपयुज्यान्नपानं वा प्रभूतं पुनरुल्लिखेत् । सान्नं मद्यं प्रभूतं वा पीत्वा स्वप्याज्ज्वरागमे ॥ ३०१ ॥
आस्थापनं यापनं वा कारयेद्विषमज्वरे । पयसा वृषदंशस्य शकृद्वा तदहः पिवेत् ॥ ३०२ ॥
वृषस्य दधिमण्डेन सुरया वा ससैन्धवम् । पिप्पल्यास्त्रिफलायाश्च दध्नस्तक्रस्य सर्पिषः ॥ ३०३ ॥
पञ्चगव्यस्य पयसः प्रयोगो विषमज्वरे । रसोनस्य सतैलस्य प्राग्भक्तमुपसेवनम् ॥ ३०४ ॥
मेद्यानामुष्णवीर्याणामामिषाणां च भक्षणम् । हिङ्गुतुल्या तु वैयाघ्री वसा नस्यं ससैन्धवा ॥३०५॥
पुराणसर्पिः सिंहस्य वसा तद्वत् ससैन्धवा । सैन्धवं पिप्पलीनां च तण्डुलाः समनःशिला ॥३०६॥
नेत्राञ्जनं तैलपिष्टं शस्यते विषमज्वरे । पलङ्कषा निम्बपत्रं वचा कुष्टं हरीतकी ॥ ३०७ ॥
सर्षपाः सयवाः सर्पिर्धूपनं ज्वरनाशनम् । ये धूमा धूपनं यच्च नावनं चाञ्जनं च यत् ॥ ३०८ ॥
मनोविकारे निर्दिष्टं कार्यं तद्विषमज्वरे । मणीनामोषधीनां च मङ्गल्यानां विषस्य च ॥ ३०९ ॥
धारणादगदानां च सेवनान्न भवेज्ज्वरः ।

Now (I) shall mention the formulations which alleviate the intermittent fever. They should be administered by the wise physician after considering doṣa etc.

Concentrated wine for drink, cock, partridge and peacock in diet should be used in intermittent fever. The patient should take ṣaṭpala ghṛta or harītakī, or decoction of triphalā or juice of guḍūcī, or decoction of nīlinī, ajagandhā, trivṛtā and kaṭurohiṇī, at the advent of fever, after unction and fomentation or he should take the large dose of ghee and then vomit it, or after taking plenty of meal he should vomit, or after a good meal he should take plenty of wine and then go to bed. In intermittent fever, one should prescribe non-unctuous or sustaining enemas or the patient should take cat's faeces along with milk on the same day, or the bull's faeces added with rocksalt along with curd-scum or wine. The use of pippalī, triphalā, curd, buttermilk, pañcagavya ghṛta and milk is commended in intermittent fever.

The fever is prevented by wearing gems, auspicious herbs and poison and also by intake of anti-poison drugs. [296–309]

सोमं सानुचरं देवं समातृगणमीश्वरम् ॥ ३१० ॥
पूजयन् प्रयतः शीघ्रं मुच्यते विषमज्वरात् । विष्णुं सहस्रमूर्धानं चराचरपतिं विभुम् ॥ ३११॥
स्तुवन्नामसहस्रेण ज्वरान् सर्वानपोहति । ब्रह्माणमश्विनाविन्द्रं हुतभक्षं हिमाचलम् ॥ ३१२ ॥
गङ्गां मरुद्गणांश्चेष्ट्या पूजयञ्जयति ज्वरान् । भक्त्या मातुः पितुश्चैव गुरूणां पूजनेन च ॥ ३१३ ॥
ब्रह्मचर्येण तपसा सत्येन नियमेन च । जपहोमप्रदानेन वेदानां श्रवणेन च ॥ ३१४ ॥
ज्वराद्विमुच्यते शीघ्रं साधूनां दर्शनेन च । ज्वरे रसस्थे वमनमुपवासं च कारयेत् ॥ ३१५ ॥
सेकप्रदेहौ रक्तस्थे तथा संशमनानि च । विरेचनं सोपवासं मांसमेदःस्थिते हितम् ॥ ३१६ ॥
अस्थिमज्जगते देया निरूहाः सानुवासनाः ।

One, worshipping devotedly Lord Śiva along with Pārvatī, congregation of mothers and attendants, is relieved quickly of intermittent fever. One is freed from all types of fever by eulogising Viṣṇu thousand-headed, master of mobile and immobile and omniperesent with thousand names. One overcomes fever by worshipping with sacrifices Brahmā, Aświns, Indra, Āgni, Himālaya, Gaṇgā and congregation of Maruts. One is relieved of fever by devotion to parents, respect to teachers, celibacy, penance, truthfulness, observance of rules, repetition of mantra, offering of oblation, hearing of Vedas and visiting saintly persons.

In fever located in rasa one should prescribe emesis and fasting; in that located in rakta blood-letting and anointings along with pacificatory measures; purgation with fasting is wholesome in fever located in māṁsa and medas. In that located in asthi and majjā, non-unctuous and unctuous enema should be administered. [310–316]

शापाभिचाराद्भूतानामभिषङ्गाच्च यो ज्वरः ॥ ३१७ ॥
दैवव्यपाश्रयं तत्र सर्वमौषधमिष्यते । अभिघातज्वरो नश्येत् पानाभ्यङ्गेन सर्पिषः ॥ ३१८ ॥
रक्तावसेकैर्मद्यैश्च सात्म्यैर्मांसरसौदनैः । सानाहो मद्यसात्म्यानां मदिरारसभोजनैः ॥ ३१९ ॥
क्षतानां व्रणितानां च क्षतव्रणचिकित्सया । आश्वासेनेष्टलाभेन वायोः प्रशमनेन च ॥ ३२० ॥
हर्षणैश्च शमं यान्ति कामशोकभयज्वराः । काम्यैरर्थैर्मनोज्ञैश्च पित्तघ्नैश्चाप्युपक्रमैः ॥ ३२१ ॥
सद्वाक्यैश्च शमं याति ज्वरः क्रोधसमुत्थितः । कामात् क्रोधज्वरो नाशं क्रोधात् कामसमुद्भवः ॥३२२॥
याति ताभ्यामुभाभ्यां च भयशोकसमुत्थितः ।

Fever caused by cursing, exorcism, contact of evil spirits is treated with divine therapy.

Fever caused by injury is cured by intake and massage of ghee, blood-letting, suitable wines and food consisting of meat-soup and rice. Fever with hardness of bowels in those addicted to wines should be treated with wines and food with meat soup.

Fever caused by wounds and ulcers get controlled by the treatment of the above causes.

Fevers caused by passion, grief and fear are pacified by soothing talks, meeting with the beloved, alleviation of vāyu and inducing exhilaration.

Fever caused by anger is subsided by liked and favourite objects, measures alleviating pitta and soothing words.

Passion overcomes the fever caused by anger and vice versa. Both alleviate the fever caused by fear and grief. [317–322]

ज्वरस्य वेगं कालं च चिन्तयञ्ज्वर्यते तु यः ॥ ३२३ ॥
तस्येष्टैस्तु विचित्रैश्च विषयैर्नाशयेत् स्मृतिम् ।

One who gets fever by thinking over its rising time, should be detracted with favourite and surprising objects. [323]

ज्वरप्रमोक्षे पुरुषः कूजन् वमति चेष्टते ।
श्वसन्विवर्णः स्विन्नाङ्गो वेपते लीयते मुहुः ॥ ३२४ ॥
प्रलपत्युष्णसर्वाङ्गः शीताङ्गश्च भवत्यपि । विसंज्ञो ज्वरवेगार्तः सक्रोध इव वीक्ष्यते ॥ ३२५ ॥
सदोषशब्दं च शकृद्द्रवं स्रवति वेगवत् । लिङ्गान्येतानि जानीयाज्ज्वरमोक्षे विचक्षणः ॥ ३२६ ॥
बहुदोषस्य बलवान् प्रायेणाभिनवो ज्वरः । सत्क्रियादोषपक्त्या चेद्विमुञ्चति सुदारुणम् ॥ ३२७ ॥
कृत्वा दोषवशाद्वेगं क्रमादुपरमन्ति ये । तेषामदारुणो मोक्षो ज्वराणां चिरकारिणाम् ॥ ३२८ ॥

During remission of fever, the patient groans, vomits, moves, respires, becomes pale, has perspired organ, trembles, faints frequently, has delirium, whole body being hot or cold, becomes unconsious and as if filled with anger during rise of fever, passes faeces with impurity and sound, liquid and with force. These should be taken as signs of the remission of fever.

In case the patient has profuse morbidity and the fever is acute and high, the remission occurs by crisis due to proper management and maturation of doṣas. On the other hand, if the fever is chronic, the fever having risen due to (aggravation of) doṣa gardually comes down. This is remission by lysis. [324–328]

विगतक्लमसंतापमव्यथं विमलेन्द्रियम् । युक्तं प्रकृतिसत्त्वेन विद्यात् पुरुषमज्वरम् ॥ ३२९ ॥

The patient should be taken as free from fever when exhaustion and pyrexia are gone, there is no distress, senses are clear and the psyche has revived normalcy. [329]

सज्वरो ज्वरमुक्तश्च विदाहीनि गुरूणि च । असात्म्यान्यन्नपानानि विरुद्धानि च वर्जयेत् ॥ ३३० ॥
व्यवायमतिचेष्टाश्च स्नानमत्यशनानि च । तथा ज्वरः शमं याति प्रशान्तो जायते न च ॥ ३३१ ॥
व्यायामं च व्यवायं च स्नानं चङ्क्रमणानि च । ज्वरमुक्तो न सेवेत यावन्न बलवान् भवेत् ॥ ३३२ ॥

The patient during fever or convalescence should avoid burning, heavy, unsuitable and antagonistic food and drinks. He should also abstain from sexual intercourse, over-work, bath and over-eating. Thus fever subsides and thereafter does not relapse. During convalescence one should not take exercise, sexual intercourse, bath and walking till he regains strength. [330–332]

असंजातबलो यस्तु ज्वरमुक्तो निषेवते । वर्ज्यमेतन्नरस्तस्य पुनरावर्तते ज्वरः ॥ ३३३ ॥
दुर्हृतेषु च दोषेषु यस्य वा विनिवर्तते । स्वल्पेनाप्यपचारेण तस्य व्यावर्तते पुनः ॥ ३३४ ॥
चिरकालपरिक्लिष्टं दुर्बलं हीनतेजसम् । अचिरेणैव कालेन स हन्ति पुनरागतः ॥ ३३५ ॥
अथवाऽपि परीपाकं धातुष्वेव क्रमान्मलाः । यान्ति ज्वरमकुर्वन्तस्ते तथाऽप्यपकुर्वते ॥ ३३६ ॥
दीनतां श्वयथुं ग्लानिं पाण्डुतां नान्नकामताम् । कण्डूरुत्कोठपिडकाः कुर्वन्त्यग्निं च ते मृदुम् ॥३३७॥
एवमन्येऽपि च गदा व्यावर्तन्ते पुनर्गताः । अनिर्घातेन दोषाणामल्पैरप्यहितैर्नृणाम् ॥ ३३८ ॥
निवृत्तेऽपि ज्वरे तस्माद्यथावस्थं यथाबलम् । यथाप्राणं हरेद्दोषं प्रयोगैर्वा शमं नयेत् ॥ ३३९ ॥
मृदुभिः शोधनैः शुद्धिर्यापना बस्तयो हिताः । हिताश्च लघवो यूषा जाङ्गलामिषजा रसाः ॥३४०॥
अभ्यङ्गोद्वर्तनस्नानधूपनान्यञ्जनानि च । हितानि पुनरावृत्ते ज्वरे तिक्तघृतानि च ॥ ३४१ ॥
गुर्वभिष्यन्द्यसात्म्यानां भोजनात् पुनरागते । लङ्घनोष्णोपचारादिः क्रमः कार्यश्च पूर्ववत् ॥ ३४२ ॥
किराततिक्तकं तिक्ता मुस्तं पर्पटकोऽमृता । घ्नन्ति पीतानि चाभ्यासात् पुनरावर्तकं ज्वरम् ॥३४३॥

If one takes these avoidable food and activities during convalescence before regaining normal strength, the fever relapses. It also relapses even with slight mismanagement in cases where temperature comes down though the doṣas are not eliminated properly. That relapsed fever kills the patient suffering since long, debilitated and with poor agni in a short time. Some times doṣas get matured in successive dhātus, thus they do not produce fever but cause harm to the body. They produce anxious expression, swelling, malaise, paleness, anorexia, itching, rashes, pimples and mildness of appetite. Similarly, other treated disorders too relapse on a slight unwholesome activity if doṣas are not eliminated properly. Hence even after the fever subsides, doṣas should be eliminated or pacified according to condition, strength and vitality (of the patient). In such cases, evacuation with mild measures, sustaining enemeas, light vegetable soup and meat-soups of the wild animals are wholesome.

Massage, anointing, bath, incense, collyrium, bitter ghee are prescribed in relapsed fever. If the fever relapses due to heavy, channel-blocking and unsuitable diet, management with lightening and hot therapy as mentioned above may be done.

Kirātatiktaka, kuṭakī, musta, parpaṭaka and guḍūcī—decoction of these drugs together, if taken regularly, destroys the relapsing fever. [333–343]

तस्यां तस्यामवस्थायां ज्वरितानां विचक्षणः । ज्वरक्रियाक्रमापेक्षी कुर्यात्तत्तच्चिकित्सितम् ॥३४४॥

The wise physician, considering the management of fever, should treat the case according to condition. [344]

रोगराट् सर्वभूतानामन्तकृद्दारुणो ज्वरः । तस्माद्विशेषतस्तस्य यतेत प्रशमे भिषक् ॥ ३४५ ॥
यथाक्रमं यथाप्रश्नमुक्तं ज्वरचिकित्सितम् । आत्रेयेणाग्निवेशाय भूतानां हितकाम्यया ॥ ३४६ ॥

Fever is the king of all diseases, destroyer of all creatures and severe, hence a physician should be particularly cautious in treating it.

Now the summing up verse–

Thus Ātreya has said to Agniveśa the treatment of fever according to question and in order for well-being of the creatures. [345–346]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सितस्थाने ज्वरचिकित्सितं
नाम तृतीयोऽध्यायः ॥ ३ ॥

Thus ends the third chapter on treatment of fever in Cikitsitsthāna
in the treatise composed by Agniveśa and
redacted by Caraka. (3)

चतुर्थोऽध्यायः

CHAPTER IV

अथातो रक्तपित्तचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on raktapitta (internal haemorrhage). [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

विहरन्तं जितात्मानं पञ्चगङ्गे पुनर्वसुम् । प्रणम्योवाच निर्मोहमग्निवेशोऽग्निवर्चसम् ॥ ३ ॥
भगवन् रक्तपित्तस्य हेतुरुक्तः सलक्षणः । वक्तव्यं यत् परं तस्य वक्तुमर्हसि तद्गुरो ॥ ४ ॥

Agniveśa bowed to Punarvasu, devoid of confusion, having fire-like brilliance and self-control while he was making stroll in the pañcagaṅgā region and said, O Lord ! the etiology along with symptoms of internal haemorrhage has already been said, now you may tell me the further points, O my teacher ! [3–4]

गुरुरुवाच—

महागदं महावेगमग्निवच्छीघ्रकारि च । हेतुलक्षणविच्छीघ्रं रक्तपित्तमुपाचरेत् ॥ ५ ॥
तस्योष्णं तीक्ष्णमम्लं च कटूनि लवणानि च । घर्मश्चान्नविदाहश्च हेतुः पूर्वं निदर्शितः ॥ ६ ॥

The teacher said—

The physician knowing causes and symptoms should manage promptly the case of internal haemorrhage which is a great disease, greatly forceful and quick-acting like fire. The etiology of the same has already been said earlier such as intake of hot, sharp, sour, pungent and salty substances in excess, exposure to the sun and gastric hyperacidity. [5–6]

तैर्हेतुभिः समुत्क्लिष्टं पित्तं रक्तं प्रपद्यते । तद्योनित्वात् प्रपन्नं च वर्धते तत् प्रदूषयत् ॥ ७ ॥
तस्योष्मणा द्रवो धातुर्धातोर्धातोः प्रसिच्यते । स्विद्यतस्तेन संवृद्धिं भूयस्तदधिगच्छति ॥ ८ ॥

Pitta aggravated by these causes reaches rakta and because of similarity in constitution develops further at the same time affecting it (rakta). Due to heat of pitta the fluid portion from all the fomented dhātus oozes out which again leads to aggravation of pitta. [7–8]

संयोगाद्दूषणात्तत्तु सामान्याद्गन्धवर्णयोः । रक्तस्य पित्तमाख्यातं रक्तपित्तं मनीषिभिः ॥ ९ ॥

Pitta itself is called as raktapitta because of conjunction with and affecting the rakta dhātu and also similarity in its smell and colour. [9]

प्लीहानं च यकृच्चैव तदधिष्ठाय वर्तते । स्रोतांसि रक्तवाहीनि तन्मूलानि हि देहिनाम् ॥ १० ॥

Tha pitta (raktapitta) stays located in spleen and liver because in persons the blood vessels originate from them. [10]

सान्द्रं सपाण्डु सस्नेहं पिच्छिलं च कफान्वितम् । श्यावारुणं सफेनं च तनु रूक्षं च वातिकम् ॥ ११ ॥
रक्तपित्तं कषायाभं कृष्णं गोमूत्रसंनिभम् । मेचकागारधूमाभमञ्जनाभं च पैत्तिकम् ॥ १२ ॥
संसृष्टलिङ्गं संसर्गात्त्रिलिङ्गं सन्निपातिकम् ।

Viscous, pale, unctuous and slimy (blood coming out) indicates association of kapha while blackish, reddish, frothy, thin and rough indicates vātika raktapitta. That having ochre-like, black, cow-urine-like, shining black, smoky and collyrium-like colour indicates paittika one. Due to combination of two doṣas the symptoms of the concerned ones are combined. Raktapitta caused by sannipāta has symptoms of all the three doṣas. [11–12]

एकदोषानुगं साध्यं द्विदोषं याप्यमुच्यते ॥ १३ ॥
यत्त्रिदोषमसाध्यं तन्मन्दाग्नेरतिवेगवत् । व्याधिभिः क्षीणदेहस्य वृद्धस्यानश्नतश्च यत् ॥ १४ ॥

Raktapitta associated with one doṣa is curable; that with two doṣas is maintainable while that caused by three doṣas is incurable. It is also incurable if it is severely forceful and invading the person who has poor digestion, is emaciated due to diseases, old and under-nourished. [13–14]

गतिरूर्ध्वमधश्चैव रक्तपित्तस्य दर्शिता । ऊर्ध्वा सप्तविधद्वारा द्विद्वारा त्वधरा गतिः ॥ १५ ॥
सप्त छिद्राणि शिरसि द्वे चाधः, साध्यमूर्ध्वगम् । याप्यं त्वधोगं, मार्गौ तु द्वावसाध्यं प्रपद्यते ॥१६॥
यदा तु सर्वच्छिद्रेभ्यो रोमकूपेभ्य एव च । वर्तते तामसङ्ख्येयां गतिं तस्याहुरान्तिकीम् ॥ १७ ॥
यच्चोभयाभ्यां मार्गाभ्यामतिमात्रं प्रवर्तते । तुल्यं कुणपगन्धेन रक्तं कृष्णमतीव च ॥ १८ ॥

संसृष्टं कफवाताभ्यां कण्ठे सज्जति चापि यत्। यच्चाप्युपद्रवैः सर्वैर्यथोक्तैः समभिद्रुतम्॥ १९ ॥
हारिद्रनीलहरितताम्रैर्वर्णैरुपद्रुतम्। क्षीणस्य कासमानस्य यच्च तच्च न सिध्यति॥ २० ॥
यद्द्विदोषानुगं यद्वा शान्तं शान्तं प्रकुप्यति। मार्गान्मार्गं चरेद्यद्वा याप्यं पित्तमसृक् च तत्॥ २१ ॥

Movement of raktapitta is directed upwards and downwards, the former through seven orifices and the latter through two orifices. There are seven orifices in head and two below. That coming from upper passages is curable, the one coming downwards is maintainable and that which comes both ways is incurable. When it flows out from all the orifices including the hair follicles it is known as with innumerable movements which is fatal.

Raktapitta passing out excessively through both the passages, having corpse-like smell, exceedingly red or black, associated with kapha and vāta, adhering in throat, having all the complications mentioned earlier, possessing deep yellow, blue, green or coppery colour and in emaciated and coughing patient is incurable.

That raktapitta is maintainable which is associated with two doṣas, which aggravates again and again after subsiding and shifts from one passage to another. [15–21]

एकमार्गं बलवतो नातिवेगं नवोत्थितम्। रक्तपित्तं सुखे काले साध्यं स्यान्निरुपद्रवम्॥ २२ ॥

Raktapitta which has only one passage, is in the strong person, not very forceful, recently arisen, in favourable season and without complication is curable. [22]

स्निग्धोष्णमुष्णरूक्षं च रक्तपित्तस्य कारणम्। अधोगस्योत्तरं प्रायः, पूर्वं स्यादूर्ध्वगस्य तु॥ २३ ॥
ऊर्ध्वगं कफसंसृष्टमधोगं मारुतानुगम्। द्विमार्गं कफवाताभ्यामुभाभ्यामनुबध्यते॥ २४ ॥

Raktaptita is caused by unctuous-hot and rough-hot. The former often gives-rise to the upward and the latter to the downward one. The upward raktapitta is associated with kapha, the downward one with vāta and that from both the passages is associated with both kapha and vāta. [23–24]

अक्षीणबलमांसस्य रक्तपित्तं यदश्नतः। तद्दोषदुष्टमुत्क्लिष्टं नादौ स्तम्भनमर्हति॥ २५ ॥
गलग्रहं पूतिनस्यं मूर्च्छायमरुचिं ज्वरम्। गुल्मं प्लीहानमानाहं किलासं कृच्छ्रमूत्रताम्॥ २६ ॥
कुष्ठान्यर्शांसि वीसर्पं वर्णनाशं भगन्दरम्। बुद्धीन्द्रियोपरोधं च कुर्यात् स्तम्भितमादितः॥ २७ ॥
तस्मादुपेक्ष्यं बलिनो बलदोषविचारिणा। रक्तपित्तं प्रथमतः प्रवृद्धं सिद्धिमिच्छता॥ २८ ॥

Internal haemorrhage having much impurity and excited and in a person who is not emaciated and weak and takes normal food should not be checked in the very beginning. If checked at the very start, it produces choking of throat, foetid smell from the nose, fainting, anorexia, fever, gulma, spleen enlargement, hardness of bowels, leucoderma, dysuria, leprosy, piles, erysipelas, loss of complexion, fistula-in-ano, obstruction to intellect and senses. Hence one desiring success should ignore, at first, the internal haemorrhage started in a strong patient conidering the strength and condition of morbity. [25–28]

प्रायेण हि समुत्क्लिष्टमामदोषाच्छरीरिणाम् । वृद्धिं प्रयाति पित्तासृक्तस्मात्तल्लङ्घ्यमादितः ॥ २९ ॥
मार्गौ दोषानुबन्धं च निदानं प्रसमीक्ष्य च । लङ्घनं रक्तपित्तादौ तर्पणं वा प्रयोजयेत् ॥ ३० ॥

Mostly the raktapitta excited by āmadosa of the person aggravates, hence he should be managed with lightening measures. The physician should apply in the beginning of raktapitta, lightening or saturating measure according to passage, association of doṣa and etiology. [29–30]

ह्रीवेरचन्दनोशीरमुस्तपर्पटकैः शृतम् । केवलं शृतशीतं वा दद्यात्तोयं पिपासवे ॥ ३१ ॥
ऊर्ध्वगे तर्पणं पूर्वं पेयां पूर्वमधोगते । कालसात्म्यानुबन्धज्ञो दद्यात् प्रकृतिकल्पवित् ॥ ३२ ॥
जलं खर्जूरमृद्वीकामधूकैः सपरूषकैः । शृतशीतं प्रयोक्तव्यं तर्पणार्थे सशर्करम् ॥ ३३ ॥
तर्पणं सघृतक्षौद्रं लाजचूर्णैः प्रदापयेत् । ऊर्ध्वगं रक्तपित्तं तत् पीतं काले व्यपोहति ॥ ३४ ॥
मन्दाग्नेरम्लसात्म्याय तत् साम्लमपि कल्पयेत् । दाडिमामलकैर्विद्वानम्लार्थं चानुदापयेत् ॥ ३५ ॥
शालिषष्टिकनीवारकोरदूषप्रशान्तिकाः । श्यामाकश्च प्रियङ्गुश्च भोजनं रक्तपित्तनाम् ॥ ३६ ॥
मुद्गा मसूराश्चणकाः समकुष्टाढकीफलाः । प्रशस्ताः सूपयूषार्थे कल्पिता रक्तपित्तिनाम् ॥ ३७ ॥
पटोलनिम्बवेत्राग्रप्लक्षवेतसपल्लवाः । किराततिक्तकं शाकं गण्डीरः सकठिल्लकः ॥ ३८ ॥
कोविदारस्य पुष्पाणि काश्मर्यस्याथ शाल्मलेः । अन्नपानविधौ शाकं यच्चान्यद्रक्तपित्तनुत् ॥ ३९ ॥
शाकार्थं शाकसात्म्यानां तच्छस्तं रक्तपित्तिनाम् । स्विन्नं वा सर्पिषा भृष्टं यूषवद्वा विपाचितम् ॥४०॥
पारावतान् कपोतांश्च लावान् रक्ताक्षवर्तकान् । शशान् कपिञ्जलानैणान् हरिणान्कालपुच्छकान् ॥४१॥
रक्तपित्ते हितान् विद्याद्रसांस्तेषां प्रयोजयेत् । ईषदम्लाननम्लान् वा घृतभृष्टान् सशर्करान् ॥४२॥
कफानुगे यूषशाकं दद्याद्वातानुगे रसम् । रक्तपित्ते यवागूनामतः कल्पः प्रवक्ष्यते ॥ ४३ ॥
पद्मोत्पलानां किञ्जल्कः पृश्निपर्णी प्रियङ्गुकाः । जले साध्या रसे तस्मिन् पेया स्याद्रक्तपित्तिनाम् ।४४।
चन्दनोशीरलोध्राणां रसे तद्वत् सनागरे । किराततिक्तकोशीरमुस्तानां तद्वदेव च ॥ ४५ ॥
धातकीधन्वयासाम्बुबिल्वानां वा रसे शृता । मसूरपृश्निपर्ण्योर्वा स्थिरामुद्गरसेऽथ वा ॥ ४६ ॥
रसे हरेणुकानां वा सघृते सबलारसे । सिद्धा पारावतादीनां रसे वा स्युः पृथक्पृथक् ॥ ४७ ॥
इत्युक्ता रक्तपित्तघ्न्यः शीताः समधुशर्कराः । यवाग्वः कल्पना चैषा कार्या मांसरसेष्वपि ॥ ४८ ॥

The patient who feels thirsty should be given water boiled with hribera, candana, uśira, musta and prapaṭaka or only cooled boiled water. One having knowledge of constitution and prepartion should prescribe saturating drink in upward raktapitta and liquid gruel in the downward one considering time, suitability and association of doṣas. For saturation, water boiled with kharjūra, mṛdwikā (fruits), madhūka (dry flowers) and paruṣaka (fruit) and cooled along with sugar.

Powder of parched paddy mixed with ghee and honey makes a good saturating preparation which, if taken timely, alleviates the upward raktapitta. The saturating preparation may be soured with pomegranates and āmalaka fruits in persons having poor digestion and suited to sour things.

The patients of raktapitta should take meal consisting of the cereals of śāli, ṣaṣṭika, nīvāra, koradūṣa, praśāntikā, śyāmāka and priyaṅgu. For them gram, lentils, green grams, makuṣṭha and āḍhakī are commended for the pulse-soup. The vegetables useful in raktapitta are paṭola, nimba, tip of vetra, tender leaves of plakṣa and vetasa, kirātatikta, gaṇḍīra and kaṭhillaka. The flowers of kovidāra, kāśmarya and śālmali are also used as vegetable in diet and also similar substances which alleviate raktapitta. These vegetables should be prepared by boiling or frying with ghee or like soup and given to the vegetarian patients as vegetable. Dove, pigeon, common quail, raktākṣa (crane), vartaka (a quail), grey partridge, eṇa, hariṇa and kālapucchaka (types of dear) are wholesome in raktapitta. Their soups are used soured or unsoured, fried with ghee and added with sugar. In (raktapitta) associated with kapha vegetable soup and in that with vāta meat-soup is prescribed. Now for raktapitta, preparations of gruel will be described.

The stamens of lotus and water lily, pṛśniparṇī and priyaṅgu grains should be boiled in water. In the same decoction liquid gruel be prepared for the patients of raktapitta. Gruel may also be prepared in the decoction of (1) candana, uśīra, lodhra, and musta, (2) Kirātatiktaka, uśira and musta, (3) dhātakī, dhanvayāsa, hrīvera and bilwa, (4) masūra and pṛśniparṇī or śālparṇī and mudga, (5) hareṇuka mixed with ghee, (6) balā, (7) the meat-soup of dove etc. These are the gruels useful in raktapitta and should be taken cooled and added with honey and sugar. Such preparation may also be made in meat-soups. [36–48]

शशः सवास्तुकः शस्तो विवन्धे रक्तपित्तिनाम् । वातोल्बणे तित्तिरिः स्यादुदुम्बररसे शृतः ॥४९॥
मयूरः प्लक्षनिर्यूहे न्यग्रोधस्य च कुक्कुटः । रसे विल्वोत्पलादीनां वर्तकक्रकरौ हितौ ॥ ५० ॥
तृष्यते तिक्तकैः सिद्धं तृष्णाघ्नं वा फलोदकम् । सिद्धं विदारिगन्धाद्यैरथवा शृतशीतलम् ॥ ५१ ॥

In the patient of raktapitta if there be constipation due to aggravated vāta, the following preparations are useful : (1) rabbit cooked with vāstuka, (2) partridge cooked in decoction of udumbara, (3) peocock cooked in decoction of plakṣa, (4) cock cooked in decoction of nyagrodha, (5) vartaka and krakara cooked in decoction of bilwa, utpala etc. In the condition of thirst water boiled with bitter or thirst-alleviating fruit-juice, or water boiled with the drugs of the vidārigandhādi group or simply water boiled and cooled is prescribed. [49–51]

ज्ञात्वा दोषावनुवन्धौ वलमाहारमेव च । जलं पिपासवे दद्याद्विसर्गादल्पशोऽपि वा ॥ ५२ ॥

Water should be given to the thirsty patient upto full satisfaction or in small quantity considering the associated doṣas, strength as well as diet (of the patient).[52]

निदानं रक्तपित्तस्य यत्किंचित् संप्रकाशितम् । जीवितारोग्यकामैस्तन्न सेव्यं रक्तपित्तिभिः ॥ ५३ ॥
इत्यन्नपानं निर्दिष्टं क्रमशो रक्तपित्तनुत् ।

Whatever etiological factors of raktapitta are mentioned should not be used by those patients if they want to survive and to be free from the disease. Thus the diet alleviating rakta-pitta has been descibed in order. [53]

वक्ष्यते बहुदोषाणां कार्यं बलवतां च यत् ॥ ५४ ॥
अक्षीणबलमांसस्य यस्य संतर्पणोत्थितम् । बहुदोषं बलवतो रक्तपित्तं शरीरिणः ॥ ५५ ॥
काले संशोधनार्हस्य तद्धरेन्निरुपद्रवम् । विरेचनेनोर्ध्वभागमधोगं वमनेन च ॥ ५६ ॥
त्रिवृतामभयां प्राज्ञः फलान्यारग्वधस्य वा । त्रायमाणां गवाक्ष्या वा मूलमामलकानि वा ॥ ५७ ॥
विरेचनं प्रयुञ्जीत प्रभूतमधुशर्करम् । रसः प्रशस्यते तेषां रक्तपित्ते विशेषतः ॥ ५८ ॥
वमनं मदनोन्मिश्रो मन्थः सक्षौद्रशर्करः । सशर्करं वा सलिलमिक्षूणां रस एव वा ॥ ५९ ॥
वत्सकस्य फलं मुस्तं मदनं मधुकं मधु । अधोवहे रक्तपित्ते वमनं परमुच्यते ॥ ६० ॥
ऊर्ध्वगे शुद्धकोष्ठस्य तर्पणादिः क्रमो हितः । अधोगते यवाग्वादिर्न चेत्स्यान्मारुतो बली ॥ ६१ ॥

Now the management of strong patients having plenty of doṣas will be explained further.

Raktapitta arisen due to over-saturation in a strong patient who has no emaciation and debility but the disorder is enormous should be treated with evacuative therapy by purgation in upward type and emesis in downward one—in proper time if the patient is fit for such therapy and the disease has no complication.

Purgation should be administered with (the decoction) of trivṛtā, harītakī, fruit of āragvadha, trāyamāṇā, indrāyaṇa (roots) or āmalaka (fruits) mixed with plenty of honey and sugar. Their decoction is efficacious particularly in raktapitta.

In the downward raktapitta madanaphala mixed with 1. mantha (churned beverage) also having honey and sugar, or 2. water added with sugar or 3. sugarcane juice, or indrayava, musta, madana, madhuka and honey—all mixed together make an excellent emetic.

After evacuation in the case of upward type the dietitic regimen starts with saturating drink while in that of downward type it starts with gruel provided vāyu is not dominant. [54–61]

बलमांसपरिक्षीणं शोकभाराध्वकर्शितम् । ज्वलनादित्यसंतप्तमन्यैर्वा क्षीणमामयैः ॥ ६२ ॥
गर्भिणीं स्थविरं बालं रूक्षाल्पप्रमिताशिनम् । अवम्यमविरेच्यं वा यं पश्येद्रक्तपित्तिनम् ॥ ६३ ॥
शोषेण सानुबन्धं वा तस्य संशमनी क्रिया । शस्यते रक्तपित्तस्य परं साऽथ प्रवक्ष्यते ॥ ६४ ॥
अटरूषकमृद्वीकापथ्याक्वाथः सशर्करः । मधुमिश्रः श्वासकासरक्तपित्तनिबर्हणः ॥ ६५ ॥
अटरूषकनिर्यूहे प्रियङ्गुं मृत्तिकाञ्जने । विनीय लोध्रं क्षौद्रं च रक्तपित्तहरं पिबेत् ॥ ६६ ॥

पद्मकं पद्मकिञ्जल्कं दूर्वां वास्तूकमुत्पलम् । नागपुष्पं च लोध्रं च तेनैव विधिना पिबेत् ॥ ६७ ॥
प्रपौण्डरीकं मधुकं मधु चाश्वशकृद्रसे । यवासभृङ्गरजसोर्मूलं वा गोशकृद्रसे ॥ ६८ ॥
विनीय रक्तपित्तघ्नं पेयं स्यात्तण्डुलाम्बुना । युक्तं वा मधुसर्पिर्भ्यां लिह्याद्गोऽश्वशकृद्रसम् ॥ ६९ ॥
खदिरस्य प्रियङ्गूणां कोविदारस्य शाल्मलेः । पुष्पचूर्णानि मधुना लिह्यान्ना रक्तपित्तिकः ॥ ७० ॥
शृङ्गाटकानां लाजानां मुस्तखर्जूरयोरपि । लिह्याच्चूर्णानि मधुना पद्मानां केशरस्य च ॥ ७१ ॥
धन्वजानामसृग्लिह्यान्मधुना मृगपक्षिणाम् । सक्षौद्रं ग्रथिते रक्ते लिह्यात् पारावतं शकृत् ॥ ७२ ॥

The patient of raktapitta who is not fit for emesis or purgation such as one debilitated, emaciated, reduced by grief, load-carrying or travelling on foot, exposed to heat of the fire or the sun, or emaciated by other diseases, pregnant, old, child, taking rough, little and measured diet or associated with phthisis should be treated with pacificatory treatment which is mentioned hereafter.

Decoction of vāsā, mṛdwikā and hārītakī added with sugar and honey alleviates dyspnoea, cough and internal haemorrhage.

Decoction of vāsā after mixing priyaṅgu, earth, collyrium, lodhra and honey in the same should be taken in raktapitta.

In the same way, padmaka, lotus stamens, dūrvā, vāstūka, utpala, nāgakeśara and lodhra should be taken.

Parpauṇḍarīka, madhuka and honey dissolved in the liquified horse's faeces or the roots of yavāsa or bhṛṅgarāja dissolved in liquified cowdung should be taken with rice water. This alleviates internal haemorrhage. Or the solution of cow-dung and horse-dung mixed with honey and ghee be taken.

The patient suffering from internal haemorrhage should take powder of the flowers of khadira, priyaṅgu, kovidāra and śālmali mixed with honey.

Powders of śṛṇgāṭaka, parched paddy, musta, kharjūra and lotus stamens should be taken with honey.

Blood of the wild animals and birds should be taken with honey.

If the blood is clotted, one should take excrement of pigeon with honey. [62–72]

उशीरकालीयकलोध्रपद्मकप्रियङ्गुकाकट्फलशङ्खगैरिकाः ।
पृथक् पृथक् चन्दनतुल्यभागिकाः सशर्करास्तण्डुलधावनाप्लुताः ॥ ७३ ॥
रक्तं सपित्तं तमकं पिपासां दाहं च पीताः शमयन्ति सद्यः ।
किराततिक्तं कमुकं समुस्तं प्रपौण्डरीकं कमलोत्पले च ॥ ७४ ॥
ह्रीवेरमूलानि पटोलपत्रं दुरालभा पर्पटकोऽमृणालम् ।
धनञ्जयोदुम्बरवेतसत्वङ्न्यग्रोधशालेययवासकत्वक् ॥ ७५ ॥
तुगालतावेतसतण्डुलीयं ससारिवं मोचरसः समङ्गा ।
पृथक् पृथक् चन्दनयोजितानि तेनैव कल्पेन हितानि तत्र ॥ ७६ ॥

निशि स्थिता वा स्वरसीकृता वा कल्कीकृता वा मृदिताः शृता वा ।
एते समस्ता गणशः पृथग्वा रक्तं सपित्तं शमयन्ति योगाः ॥ ७७ ॥

Uśira, kālīyaka, lodhra, padmaka, privaṅgu, kaṭphala, conch and ochre-each taken separately with equal part of sandal along with sugar and dissolved in rice water alleviate quickly internal haemorrhage, fainting, thirst and bnrning sensation.

Kirātatikta, kramuka, musta, prapauṇḍarīka, kamala, utpala, hrībera (root), paṭola (leaves), durālabhā, parpaṭaka, lotus stalk, bark of arjuna, udumbara, vetasa, nyagrodha, śāleya and yavāsaka; tugā, latā (dūrvā), nāgakeśara, taṇḍulīya, sārivā, mocarasa and lajjālu—each separately mixed with sandal may be administered as above. They collectively as group or separately used in the form of cold infusion, juice, paste, hot infusion or decoction check the internal haemorrhage. [72–77]

मुद्गाः सलाजाः सयवाः सकृष्णाः सोशीरमुस्ताः सह चन्दनेन ।
बलाजले पर्युषिताः कषाया रक्तं सपित्तं शमयन्त्युदीर्णम् ॥ ७८ ॥

Green gram, parched paddy, pippalī, uśira, musta and candana are kept for the whole night in water boiled with balā. This pacifies even the aggravated internal haemorrhage. [78]

वैदूर्यमुक्तामणिगैरिकाणां मृच्छङ्खहेमामलकोदकानाम् ।
मधूदकस्येक्षुरसस्य चैव पानाच्छमं गच्छति रक्तपित्तम् ॥ ७९ ॥
उशीरपद्मोत्पलचन्दनानां पक्वस्य लोष्टस्य च यः प्रसादः ।
सशर्करः क्षौद्रयुतः सुशीतो रक्तातियोगप्रशमाय देयः ॥ ८० ॥
प्रियङ्गुकाचन्दनलोध्रसरिवामधूकमुस्ताभयधातकीजलम् ।
समृत्प्रसादं सह षष्टिकाम्बुना सशर्करं रक्तनिबर्हणं परम् ॥ ८१ ॥

Internal haemorrhage gets alleviated by the use of water in cantact with vaidūrya (cat's eye), pearls, gems, ochre, earth, conch, nāgakeśara and āmalaka; honey-water and sugar cane juice.

Clear water kept with uśira, lotus, water lily, sandal and cooked earthen clod (or brick) well-cooled and mixed with sugar and honey should be administered to check excessive bleeding.

Water kept with priyaṅgu, candana, lodhra, sārivā, madhūka, musta, uśira and dhātakī, or water kept with brick, or ṣaṣṭika rice water added with sugar is an excellent haemostatic. [79–81]

कषाययोगैर्विविधैर्यथोक्तैर्दीप्तेऽनले श्लेष्मणि निर्जिते च ।
यद्रक्तपित्तं प्रशमं न याति तत्रानिलः स्यादनु तत्र कार्यम् ॥ ८२ ॥

छागं पयः स्यात् परमं प्रयोगे गव्यं शृतं पञ्चगुणे जले वा ।
सशर्करं माक्षिकसंप्रयुक्तं विदारिगन्धादिगणैः शृतं वा ॥ ८३ ॥
द्राक्षाशृतं नागरकैः शृतं वा बलाशृतं गोक्षुरकैः शृतं वा ।
सजीवकं सर्षभकं ससर्पि पयः प्रयोज्यं सितया शृतं वा ॥ ८४ ॥

The internal haemorrhage which does not get pacified by the said various extracts after digestive fire being kindled and kapha being overcome, there may be association of vāyu which should be treated thereafter.

Goat milk is the excellent remedy for that. Cow milk boiled with 1. five times water along with sugar and honey or 2. the drugs of vidārigandhādi group or 3. drākṣā or 4. nāgaraka (musta) or 5. balā or 6. gokṣuraka or 7. jīvaka and ṛsabhaka added with ghee and sugar. [82-84]

शतावरीगोक्षुरकैः शृतं वा शृतं पयो वाऽप्यथ पर्णिनीभिः ।
रक्तं निहन्त्याशु विशेषतस्तु यन्मूत्रमार्गात् सरुजं प्रयाति ॥ ८५ ॥

Milk boiled with śatāvarī and gokṣura, or the four leaved herbs (mudgaparṇī, māṣaparṇī, śālapaṇī and pṛsniparṇī), check the haemorrhage quickly particularly that from urinary passage and with pain. [85]

विशेषतो विट्पथसंप्रवृत्ते पयो मतं मोचरसेन सिद्धम् ।
वटावरोहैर्वटशुङ्गकैर्वा ह्रीबेरनीलोत्पलनागरैर्वा ॥ ८६ ॥
कषाययोगान् पयसा पुरा वा पीत्वाऽनु चाद्यात् पयसैव शालीन् ।
कषाययोगैरथवा विपक्वमेतैः पिबेत् सर्पिरतिस्रवे च ॥ ८७ ॥

Particularly in haemorrhage from rectum milk boiled with mocarasa, or hanging roots or leaf-buds of vaṭa or hrībera, nīlotpala and nāgara (musta) should be taken. After taking the medicinal extracts with milk the patient should take ghee cooked with these extracts. [86-87]

वासां सशाखां सपलाशमूलां कृत्वा कषायं कुसुमानि चास्याः ।
प्रदाय कल्कं विपचेद्घृतं तत् सक्षौद्रमाश्वेव निहन्ति रक्तम् ॥ ८८ ॥
इति वासाघृतम् ।

Vāsā along with branches, leaves and root should be boiled and made into decoction. Ghee should be cooked with this decoction putting vāsā flowers as paste. This (vāsā) ghṛta taken with honey checks the haemorrhage quickly. [88]
(Thus vāsāghrta).

पलाशवृन्तस्वरसेन सिद्धं तस्यैव कल्केन मधुद्रवेण ।
लिह्याद्घृतं वत्सककल्कसिद्धं तद्वत् समङ्गोत्पललोध्रसिद्धम् ॥ ८९ ॥
स्यात्त्रायमाणाविधिरेष एव सोदुम्बरे चैव पटोलपत्रे ।
सर्पींषि पित्तज्वरनाशनानि सर्वाणि शस्तानि च रक्तपित्ते ॥ ९० ॥

Ghṛtas cooked with (1) the juice of the stamens of the palāśa (flowers) alongwith the paste of the same liquified with honey, (2) the paste of kuṭaja, (3) samaṇgā (lajjālu), utpala and lodhra, (4) trāyamaṇā, (5) udumbara and (6) paṭola leaves are efficacious in paittika fever and all are commended for use in internal haemorrhage. [89–90]

(Thus vāsāghṛta).

अभ्यङ्गयोगाः परिषेचनानि सेकावगाहाः शयनानि वेश्म ।
शीतो विधिर्वस्तिविधानमग्र्यं पित्तज्वरे यत् प्रशमाय दिष्टम् ॥ ९१ ॥
तद्रक्तपित्ते निखिलेन कार्यं कालं च मात्रां च पुरा समीक्ष्य ।
सर्पिर्गुडा ये च हिताः क्षतेभ्यस्ते रक्तपित्तं शमयन्ति सद्यः ॥ ९२ ॥

All measures which are prescribed for the treatment of paittika fever such as massage, sprinklings, baths, beds, room, cooling methods or enema should be appiled in internal haemorrhage taking time and dose into consideration. Sarpirguḍas (the bolsees of ghee) prescribed for the patients of kṣata (chest wound) control the internal haemorrhage quickly. [91–92]

कफानुबन्धे रुधिरे सपित्ते कण्ठागते स्याद्ग्रथिते प्रयोगः ।
युक्तस्य युक्त्या मधुसर्पिषोश्च क्षारस्य चैवोत्पलनालजस्य ॥ ९३ ॥
मृणालपद्मोत्पलकेशराणां तथा पलाशस्य तथा प्रियङ्गोः ।
तथा मधूकस्य तथाऽसनस्य क्षाराः प्रयोज्या विधिनैव तेन ॥ ९४ ॥

In case of raktapitta if there is association of kapha and blood reaching the throat is adherent, alkali of the stalk of water lily mixed with honey and ghee should be used. In the same way, alkali of lotus stalk, lotns, water lily, nāgakeśara, palāśa, priyaṅgu, madhūka and asana should be used. [93–94]

शतावरीदाडिमतिन्तिडीकं काकोलिमेदे मधुकं विदारीम् ।
पिष्ट्वा च मूलं फलपूरकस्य घृतं पचेत् क्षीरचतुर्गुणं ज्ञः ॥ ९५ ॥
कासज्वरानाहविबन्धशूलं तद्रक्तपित्तं च घृतं निहन्यात् ।
यत् पञ्चमूलैरथ पञ्चभिर्वा सिद्धं घृतं तच्च तदर्थकारि ॥ ९६ ॥

इति शतावर्यादिघृतम् ।

Ghee should be cooked with śatāvarī, dāḍima, tintiḍika, kākoli, medā, madhuka and vidārī along with the paste of the root of bījapūra adding four times milk. This ghṛta alleviates cough, fever, hardness of bowels, constipation, pain and internal haemorrhage.

Ghee cooked with five root pentads has got the same effect. [95–96]

(Thus śātāvaryādi ghṛta).

कषाययोगा य इहोपदिष्टास्ते चावपीडे भिषजा प्रयोज्याः ।
घ्राणात् प्रवृत्तं रुधिरं सपित्तं यदा भवेन्निः स्रुतदुष्टदोषम् ॥ ९७ ॥
रक्ते प्रदुष्टे ह्यवपीडबद्धे दुष्टप्रतिश्यायशिरोविकाराः ।
रक्तं सपूयं कुणपश्च गन्धः स्याद् घ्राणनाशः क्रिमयश्च दुष्टाः ॥ ९८ ॥

नीलोत्पलं गैरिकशङ्खयुक्तं सचन्दनं स्यात्तु सिताजलेन ।
नस्यं तथाऽऽम्रास्थिरसः समङ्गा सधातकीमोचरसः सलोध्रः ॥ ९९ ॥
द्राक्षारसस्येक्षुरसस्य नस्यं क्षीरस्य दूर्वास्वरसस्य चैव ।
यवासमूलानि पलाण्डुमूलं नस्यं तथा दाडिमपुष्पतोयम् ॥ १०० ॥
प्रियालतैलं मधुकं पयश्च सिद्धं घृतं माहिषमाजिकं वा ।
अम्रास्थिपूर्वैः पयसा च नस्यं ससारिवैः स्यात् कमलोत्पलैश्च ॥ १०१ ॥

The internal haemorrhage coming out of the nose should be treated with the above decoctive drugs in the form of awapīḍa (juice-snuffing) when the vitiated doṣas are eliminated, otherwise if the affected rakta is checked by juice-snuffing it produces obstinate coryza, head diseases, blood with pus and corpse-like smell, loss of smell sensation and maggots.

In this condition snuffing with (1) nīlotpala, ochre, conch, sandal along with sugar water, (2) juice of mango-seed, lajjālu, dhātakī, mocarasa and lodhra, (3) grape juice, (4) sugarcane juice, (5) milk, (6) juice of dūrvā, (7) yavāsa roots, (8) palāṇḍu (bulbs), (9) juice of pomegranate flowers, (10) priyāla taila or buffalo's or goat's ghee cooked with madhuka and milk, (11) mango seed, lajjālu, dhātakī, mocarasa and lodhra along with milk, (12) sārivā, kamala and utpala with milk. [97–101]

भद्रश्रियं लोहितचन्दनं च प्रपौण्डरीकं कमलोत्पले च ।
उशीरवानीरजलं मृणालं सहस्रवीर्या मधुकं पयस्या ॥ १०२ ॥
शालीक्षुमूलानि यवासगुन्द्रामूलं नलानां कुशकाशयोश्च ।
कुचन्दनं शैवलमप्यनन्ता कालानुसार्या तृणमूलमृद्धिः ॥ १०३ ॥
मूलानि पुष्पाणि च वारिजानां प्रलेपनं पुष्करिणीमृदश्च ।
उदुम्बराश्वत्थमधूकलोध्राः कषायवृक्षाः शिशिराश्च सर्वे ॥ १०४ ॥
प्रदेहकल्पे परिषेचने च तथाऽवगाहे घृततैलसिद्धौ ।
रक्तस्य पित्तस्य च शान्तिमिच्छन् भद्रश्रियादीनि भिषक् प्रयुञ्ज्यात् ॥ १०५ ॥
धारागृहं भूमिगृहं सुशीतं वनं च रम्यं जलवातशीतम् ।
वैदूर्यमुक्तामणिभाजनानां स्पर्शाश्च दाहे शिशिराम्बुशीताः ॥ १०६ ॥
पत्राणि पुष्पाणि च वारिजानां क्षौमं च शीतं कदलीदलानि ।
प्रच्छादनार्थं शयनासनानां पद्मोत्पलानां च दलाः प्रशस्ताः ॥ १०७ ॥
प्रियङ्गुकाचन्दनरूषितानां स्पर्शाः प्रियाणां च वराङ्गनानाम् ।
दाहे प्रशस्ताः सजलाः सुशीताः पद्मोत्पलानां च कलापवाताः ॥ १०८ ॥
सरिद्ध्रदानां हिमवद्दरीणां चन्द्रोदयानां कमलाकराणाम् ।
मनोऽनुकूलाः शिशिराश्च सर्वाः कथाः सरक्तं शमयन्ति पित्तम् ॥ १०९ ॥

Bhadraśrī, red sandal, prapauṇḍarīka, kamala, utpala, uśīra, vānīrā, hrībera, mṛṇāla, bigger śatāvarī, madhuka, payasyā, root of śāli, ikṣu, yavāsa, gundrā, nala, kuśa, kucandana, śaivāla, anantā, kālānusārya, grass root, ṛddhi, roots and flowers of aquatic plants, plaster of pond earth, udumbara, aśwattha, madhūka, lodhra and other astringent and cold plants—the physician desiring alleviation of raktapitta should use the drugs of the (above) bhadraśriyādi group in anointing, sprinkling, bath and preparation of ghee and oil. Quite cool water chamber, underground chamber, beautiful park cooled with watery air, contact of utensils made of vaidūrya, pearls, gems cooled with cold water—these are used in case of burning sensation. Moreover, the beds and chairs be covered with leaves and flowers of aquatic plants, cold silk cloth, banana leaves and leaves of lotus and water lily. Touchs of the charming women anointed with priyaṅgu and candana, and moist and cool breezes from lotus and water lily are commended for use in burning sensation.

Visit to rivers and lakes, glaciers, ponds having water lily and lotus flowers, favourite and soothing narratives pacify raktapitta. [101–109]

तत्र श्लोकौ—

हेतुं वृद्धि संज्ञा स्थानं लिङ्गं पृथक् प्रदुष्टस्य । मार्गौ साध्यमसाध्यं याप्यं कार्यक्रमं चैव ॥ ११० ॥
पानान्नमिष्टमेव च वर्ज्यं संशोधनं च शमनं च । गुरुरुक्तवान्यथावच्चिकित्सिते रक्तपित्तस्य ॥ १११ ॥

Now the summing up verse—

Etiology, aggravation, nomenclature, location, symptoms, passages, curability, incurability and maintainability principle of treatment, diet indicated and contra-indicated, evacative and pacificatory measures, all this has been said properly by the teacher in this chapter on treatment of internal haemorrhage. [110–110]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सितस्थाने रक्तपित्तचिकित्सितं
नाम चतुर्थोऽध्यायः ॥ ४ ॥

Thus ends the fourth chapter on the treatment of internal haemorrhage
in Chikitsāsthāna in the treatise composed by Agniveśa
and redacted by Caraka. (4)

पञ्चमोऽध्यायः

CHPATER V

अथातो गुल्मचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on treatment of gulma. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

सर्वप्रजानां पितृवच्छरण्यः पुनर्वसुर्भूतभविष्यदीशः ।
चिकित्सितं गुल्मनिबर्हणार्थं प्रोवाच सिद्धं वदतां वरिष्ठः ॥ ३ ॥

Punarvasu, the father-like saviour of all beings, master of the past and the present and the best among the professors described the successful treatment to alleviate gulma (abdominal lump). [3]

विट्श्लेष्मपित्तातिपरिस्रवाद्वा तैरेव वृद्धैः परिपीडनाद्वा ।
वेगैरुदीर्णैर्विहतैरधो वा बाह्याभिघातैरतिपीडनैर्वा ॥ ४ ॥
रूक्षान्नपानैरतिसेवितैर्वा शोकेन मिथ्याप्रतिकर्मणा वा ।
विचेष्टितैर्वा विषमातिमात्रैः कोष्ठे प्रकोपं समुपैति वायुः ॥ ५ ॥

Vāyu gets vitiated in the belly due to excessive discharge of faeces, kapha and pitta or compression because of their excessive accumulation or suppression of impelled downward urges or external injury or excessive pressure or excessive intake of rough food and drinks or grief or faulty application of evacuative measures or uneven and excessive movements. [4–5]

कफं च पित्तं च स दुष्टवायुरुद्धूय मार्गान् विनिबद्ध्य ताभ्याम् ।
हृन्नाभिपार्श्वोदरबस्तिशूलं करोत्यधो याति न बद्धमार्गः ॥ ६ ॥
पक्वाशये पित्तकफाशये वा स्थितः स्वतन्त्रः परसंश्रयो वा ।
स्पर्शोपलभ्यः परिपिण्डितत्वाद्गुल्मो यथादोषमुपैति नाम ॥ ७ ॥

That vitiated vāyu aggravates kapha and pitta and obstructing the passages through them produces pain in cardiac region, navel, sides, abdomen and pelvis and does not move downwards due to blocking of the passage, thus located in pakvāśaya (colon), pittāśaya or kaphāśaya, independent or dependent, known by palpation, acquires the name of gulma (lump) due to its lumpy nature according to doṣa. [6–7]

बस्तौ च नाभ्यां हृदि पार्श्वयोर्वा स्थानानि गुल्मस्य भवन्ति पञ्च ।
पञ्चात्मकस्य प्रभवं तु तस्य वक्ष्यामि लिङ्गानि चिकित्सितं च ॥ ८ ॥
रूक्षान्नपानं विषमातिमात्रं विचेष्टितं वेगविनिग्रहश्च ।
शोकोऽभिघातोऽतिमलक्षयश्च निरन्नता चानिलगुल्महेतुः ॥ ९ ॥
यः स्थानसंस्थानरुजां विकल्पं विड्वातसङ्गं गलवक्त्रशोषम् ।
श्यावारुणत्वं शिशिरज्वरं च हृत्कुक्षिपार्श्वांसशिरोरुजं च ॥ १० ॥
करोति जीर्णेऽभ्यधिकं प्रकोपं भुक्ते मृदुत्वं समुपैति यश्च ।
वातात् स गुल्मो न च तत्र रूक्षं कषायतिक्तं कटु चोपशेते ॥ ११ ॥

There are five sites of gulma—pelvic region, umbilical region, cardiac region or flanks.

Now (I) will describe the origin, symptoms and treatment of the five types of gulma.

Rough food and drinks, uneven and excessive activities, suppression of urges, anxiety, injury, excessive loss of excrements and fasting—these are the causes of Vātika gulma.

The gulma which shows wide variations of location, symptoms and pain, causes obstruction in faeces and flatus, dryness in throat and mouth, blackish and reddish complexion, fever with shivering, pain in heart, abdomen, sides, shoulders and head, aggravates in empty stomach and becomes mild on taking food should be taken as caused by vāta. In this case, rough, astringent, bitter and pungent food articles do not suit. [8–11]

कट्वम्लतीक्ष्णोष्णविदाहिरूक्षक्रोधातिमद्यार्कहुताशसेवा ।
आमाभिघातो रुधिरं च दुष्टं पैत्तस्य गुल्मस्य निमित्तमुक्तम् ॥ १२ ॥
ज्वरः पिपासा वदनाङ्गरागः शूलं महज्जीर्यति भोजने च ।
स्वेदो विदाहो व्रणवच्च गुल्मः स्पर्शासहः पैत्तिकगुल्मरूपम् ॥ १३ ॥

Excessive intake of pungent, sour, irritant, hot, burning, rough substances, anger, wine, the sun and the fire; āma doṣa, injury and impure blood—these are the etiological factors of paittika gulma.

Fever, thirst, reddishness on face and body, pain aggravating during digestion of food, sweating, burning, tenderness as in abscess—these are the symptoms of paittika gulma [12–13]

शीतं गुरु स्निग्धमचेष्टनं च संपूरणं प्रस्वपनं दिवा च ।
गुल्मस्य हेतुः कफसंभवस्य सर्वस्तु दिष्टो निचयात्मकस्य ॥ १४ ॥

Cold, heavy, unctuous food, lack of movement, over-saturation, excessive sleep in day—these are the causes of kaphaja gulma. All the above factors operete in the causation of the sāṇnipātika gulma. [14]

स्तैमित्यशीतज्वरगात्रसादहृल्लासकासारुचिगौरवाणि ।
शैत्यं रुगल्पा कठिनोन्नतत्वं गुल्मस्य रूपाणि कफात्मकस्य ॥ १५ ॥

Feeling of weakness. cold fever, malaise, nausea, cough, anorexia, heaviness, coldness, mild pain, hardness with elevation—these are the symptoms of kaphaja gulma. [15]

निमित्तलिङ्गान्युपलभ्य गुल्मे द्विदोषजे दोषबलाबलं च ।
व्यामिश्रलिङ्गानपरांस्तु गुल्मांस्त्रीनादिशेदौषधकल्पनार्थम् ॥ १६ ॥

When the etiology and symptoms of two doṣas are found, the gulma is taken as dwidoṣaja (caused by two doṣas), such are the three gulmas having mixed symptoms and they are treated according to the relative severity of the doṣas. [16]

महारुजं दाहपरीतमश्मवद्घनोन्नतं शीघ्रविदाहि दारुणम् ।
मनःशरीराग्निबलापहारिणं त्रिदोषजं गुल्ममसाध्यमादिशेत् ॥ १७ ॥

Gulma which has intense pain, burning, stony hard and elevated, quickly inflamming, severe and which takes away the strength of mind, body and agni is taken as caused by three doṣas. This is incurable. [17]

ऋतावनाहारतया भयेन विरूक्षणैर्वेगविनिग्रहैश्च ।
संस्तम्भनोल्लेखनयोनिदोषैर्गुल्मः स्त्रियं रक्तभवोऽभ्युपैति ॥ १८ ॥
यः स्पन्दते पिण्डित एव नाङ्गैश्चिरात् सशूलः समगर्भलिङ्गः ।
स रौधिरः स्त्रीभव एव गुल्मो मासे व्यतीते दशमे चिकित्स्यः ॥ १९ ॥

Gulma originated from (accumulation of menstrual) blood in women is caused by fasting during the period of menses, fever, roughening, suppression of urges, astringents, emetics and other uterine disorders.

That which pulsates lately only as a lump and not with limbs, has pain and symptoms similar to those of pregnancy is taken as the gulma caused by (menstrual, blood and occurring only in women. This should be treated after the tenth month is passed. [18-19]

क्रियाक्रममतः सिद्धं गुल्मिनां गुल्मनाशनम् । प्रवक्ष्याम्यत ऊर्ध्वं च योगान् गुल्मनिबर्हणान् ॥२०॥
रूक्षव्यायामजं गुल्मं वातिकं तीव्रवेदनम् । बद्धविण्मारुतं स्नेहैरादितः समुपाचरेत् ॥ २१ ॥
भोजनाभ्यञ्जनैः पानैर्निरूहैः सानुवासनैः । स्निग्धस्य भिषजा स्वेदः कर्तव्यो गुल्मशान्तये ॥ २२ ॥
स्रोतसां मार्दवं कृत्वा जित्वा मारुतमुल्बणम् । भित्त्वा विबन्धं स्निग्धस्य स्वेदो गुल्ममपोहति ॥२३॥
स्नेहपानं हितं गुल्मे विशेषेणोर्ध्वनाभिजे । पक्काशयगते बस्तिरुभयं जठराश्रये ॥ २४ ॥
दीप्तेऽग्नौ वातिके गुल्मे विबन्धेऽनिलवर्चसोः । बृंहणान्यन्नपानानि स्निग्धोष्णानि प्रयोजयेत् ॥२५॥
पुनः पुनः स्नेहपानं निरूहाः सानुवासनाः । प्रयोज्या वातगुल्मेषु कफपित्तानुरक्षिणा ॥ २६ ॥

Now (I) will mention the successful treatment of gulma for the patients suffering from the same and thereafter the formulations which alleviate the disease.

The vātika gulma which is caused by rough articles and excercise and has intense pain with obstruction in faeces and flatus should be managed, at first, with unction. In the patient uncted with food, massage, drinks and enema—nonunctous as well as unctuous-the physician should apply fomentation for alleviation of gulma. the application of fomentation in the uncted patient softens the channels, overcomes the aggravated vāyu, breaks down the obstruction (constipation) and thus alleviates the gulma, Intake of uncting substances is wholesome particulary in the gulma situated in the epigastric region, enema is efficacious in that situated in colon both in that situated in jaṭhara (umbilical region and sides). In vātika gulma when digestive fire is kindled but flatus and faeces are constipated, fatty, hot and bulk-promoting diet should be used. In vātika gulma, the intake of uncting substances as well as non-unctuous and unctuous enema should be used now and again protecting the status of kapha and pitta. [20–26]

कफो वाते जितप्राये पित्तं शोणितमेव वा । यदि कुप्यति वा तस्य क्रियमाणे चिकित्सिते ॥ २७ ॥
यथोल्बणस्य दोषस्य तत्र कार्यं भिषग्जितम् । आदावन्ते च मध्ये च मारुतं परिरक्षता ॥ २८ ॥

If on vata having been overcome or during its treatment kapha, pitta or rakta gets aggravated, the case should be managed according to predominance of doṣa protecting the condition of vāyu althrough. [27–28].

वातगुल्मे कफो वृद्धो हत्वाऽग्निमरुचिं यदि । हृल्लासं गौरवं तन्द्रां जनयेदुल्लिखेत्तु तम् ॥ २९ ॥
शूलानाहविबन्धेषु गुल्मे वातकफोल्बणे । वर्तयो गुटिकाश्चूर्णं कफवातहरं हितम् ॥ ३० ॥
पित्तं वा यदि संवृद्धं संतापं वातगुल्मिनः । कुर्याद्विरेच्यः स भवेत् सस्नेहैरानुलोमिकैः ॥ ३१ ॥

If in vātika gulma, aggravated kapha subdues digestive fire and thus produces anorexia, nausea, heaviness and drowsiness, emesis should be induced. If there be pain, hardness in bowels and constipation in the gulma having predominance of vāta and kapha, suppositories, pills and powders alleviating kapha and vāta are wholesome. If, in a case of vātagulma, aggravated pitta produces burning sensation, that should be purged with fatty and carminative drugs. [29–31]

गुल्मो यद्यनिलादीनां कृते सम्यग्भिषग्जिते । न प्रशाम्यति रक्तस्य सोऽवसेकात् प्रशाम्यति ॥ ३२ ॥

In case the gulma does not subside even on applying proper treatment for vāta etc., it is pacified by blood-letting. [32]

स्निग्धोष्णेनोदिते गुल्मे पैत्तिके स्रंसनं हितम् । रूक्षोष्णेन तु संभूते सर्पिः प्रशमनं परम् ॥ ३३ ॥
पित्तं वा पित्तगुल्मं वा ज्ञात्वा पक्वाशयस्थितम् । कालविन्निर्हरेत् सद्यः सतिक्तैः क्षीरबस्तिभिः ॥३४॥
पयसा वा सुखोष्णेन सतिक्तेन विरेचयेत् । भिषगग्निबलापेक्षी सर्पिषा तैल्वकेन वा ॥ ३५ ॥

If paittika gulma is arisen due to fatty and hot substances, purgation is is prescribed while in that due to rough and hot ghee is the excellent remedy.

When pitta or pittaja gulma is situated in pakvāśaya (colon) it should be eliminated in time quickly with milk enemas containing bitter drugs or the patient should be purged with lukewarm milk containing bitter drugs or ghee cooked with tilvaka keeping in view the strength of digestion. [33–35]

तृष्णाज्वरपरीदाहशूलस्वेदाग्निमार्दवे । गुल्मिनामरुचौ चापि रक्तमेवावसेचयेत् ॥ ३६ ॥
छिन्नमूला विदह्यन्ते न गुल्मा यान्ति च क्षयम् । रक्तं हि व्यम्लतां याति, तच्च नास्ति न चास्ति रुक् ॥३७॥

In a case of gulma, if there be thirst, fever, burning sensation, pain, sweating, mildness of digestion and anorexia, blood-letting should be applied. On their root having been cut, gulmas are not inflamed and they subside, blood gets free from acidity and in its absence there is no pain. [36–37]

हृतदोषं परिम्लानं जाङ्गलैस्तर्पितं रसैः । समाश्वस्तं शसेषार्तिं सर्पिरभ्यासयेत् पुनः ॥ ३८ ॥

After eliminating the impurities (of blood) if the patient has become weak he should be consoled with saturation with the soup of wild animals. In case there is still some affection remaining, he should take ghee regularly. [38]

रक्तपित्तातिवृद्धत्वात् क्रियामनुपलभ्य च । यदि गुल्मो विदह्येत शस्त्रं तत्र भिषग्जितम् ॥ ३९ ॥

If rakta and pitta are aggravated and gulma gets inflamed in want of blood-letting, then the surgical treatment should be performed. [39]

गुरुः कठिनसंस्थानो गूढमांसान्तराश्रयः । अविवर्णः स्थिरश्चैव ह्यपक्वो गुल्म उच्यते ॥ ४० ॥

Heavy, hard in appearance, deep-seated, without abnormality in colour and stable gulma is known as unripe. [40]

दाहशूलार्तिसंक्षोभस्वप्ननाशारतिज्वरैः । विदह्यमानं जानीयाद्गुल्मं तमुपनाहयेत् ॥ ४१ ॥

Gulma should be known as under inflammation if there be symptoms of burning sensation, pain, uneasiness, irritation, insomnia and restlessness. Then poultice should be applied on it. [41]

विदाहलक्षणे गुल्मे वहिस्तुङ्गे समुन्नते । श्यावे सरक्तपर्यन्ते संस्पर्शे वस्तिसंनिभे ॥ ४२ ॥
निपीडितोन्नते स्तब्धे सुप्ते तत्पार्श्वपीडनात् । तत्रैव पिण्डिते शूले संपक्वं गुल्ममादिशेत् ॥ ४३ ॥
तत्र धान्वन्तरीयाणामधिकारः क्रियाविधौ । वैद्यानां कृतयोग्यानां व्यधशोधनरोपणे ॥ ४४ ॥
अन्तर्भागस्य चाप्येतत् पच्यमानस्य लक्षणम् । हृत्क्रोडशूनताऽन्तःस्थे वहिःस्थे पार्श्वनिर्गतिः ॥४५॥

When Gulma having symptoms of inflammation is protruded outwards, is elevated evenly, blackish with red margins, bladder-like on palpation, remains elevated on pressure, stiffened and numbed on pressure from sides and with localised pain, it should be taken as ripened. In treatment of such cases, there is jurisdiction of the physicians of the Dhanwantari school who have undergone the practical training in puncturing, cleaning and healing. This is the sign of the internal gulma too which is under the stage of ripening, particularly in the internal one there is swelling of the cardiac region while in the external one there is protrusion of the sides. [42–45]

पक्वः स्रोतांसि संक्लेद्य व्रजत्यूर्ध्वमधोऽपि वा । स्वयंप्रवृत्तं तं दोषमुपेक्षेत हिताशनैः ॥ ४६ ॥
दशाहं द्वादशाहं वा रक्षन् भिषगुपद्रवान् । अत ऊर्ध्वं हितं पानं सर्पिषः सविशोधनम् ॥ ४७ ॥

Gulma after ripening moistens the passages and goes upwards or downwards. In this condition when the disorder is being eliminated itself it should be watched only keeping the patient on wholesome diet for ten or twelve days protecting him from the complications. Thereafter intake of ghee is prescribed along with evacuation. When the patient is evacuated properly, use of bitter ghee with honey is recommended. [46-47]

शुद्धस्य तिक्तं सक्षौद्रं प्रयोगे सर्पिरिष्यते ।
शीतलैर्गुरुभिः स्निग्धैर्गुल्मे जाते कफात्मके ॥ ४८ ॥
अवम्यस्याल्पकायाग्नेः कुर्याल्लङ्घनमादितः । मन्दोऽग्निर्वेदना मन्दा गुरुस्तिमितकोष्ठता ॥ ४९ ॥
सोत्क्लेशा चारुचिर्यस्य स गुल्मी वमनोपगः । उष्णैरेवोपचर्यश्च कृते वमनलङ्घने ॥ ५० ॥
योज्यश्चाहारसंसर्गो भेषजैः कटुतिक्तकैः । सानाहं सविबन्धं च गुल्मं कठिनमुन्नतम् ॥ ५१ ॥
दृष्ट्वाऽऽदौ स्वेदयेद्युक्त्या स्विन्नं च विलयेद्भिषक् । लङ्घनोल्लेखने स्वेदे कृतेऽग्नौ संप्रधुक्षिते ॥ ५२ ॥
कफगुल्मी पिबेत् काले सक्षारकटुकं घृतम् । स्थानादपसृतं ज्ञात्वा कफगुल्मं विरेचनैः ॥ ५३ ॥
सस्नेहैर्बस्तिभिर्वाऽपि शोधयेद्दाशमूलिकैः । मन्देऽग्नावनिले मूढे ज्ञात्वा सस्नेहमाशयम् ॥ ५४ ॥
गुटिकाचूर्णनिर्यूहाः प्रयोज्याः कफगुल्मिनाम् । कृतमूलं महावास्तुं कठिनं स्तिमितं गुरुम् ॥ ५५ ॥

If kaphaja gulma is caused by cold, heavy and unctuous substances and the patient is not fit for emesis and is having poor digestion, he should be subjected, at first, to lightening therapy. The patient of gulma who has poor digestion, mild pain, heavy and still belly, nasuea and anorexia is a fit case for emesis. After emesis and lightening therapy, he should be managed with hot measures and the diet processed with pungent and bitter drugs. If the gulma is hard and elevated with hardness of bowels and constipation, it should be, at first, fomented properly and thereafter should be dissolved. When after lightening, vomiting and fomentation, the agni is well kindled, the patient of kaphagulma should take ghee processed with alkali and pungents in time. When the kaphagulma is shifted from its location, it should be evacuated by unctuous purgatives or enema prepared from the ten roots. If the digestion is poor and vāyu is obstrueed and the locating organ is uncted, pills, powders and decoctions should be used for the treatment of kaphagulma. If the kaphagulma is deep rooted, voluminous, hard, immobile and heavy then it should be treated with alkali, ariṣṭa and cauterization. [48-55]

जयेत्कफकृतं गुल्मं क्षारारिष्टाग्निकर्मभिः ।
दोषप्रकृतिगुल्मर्तुयोगं बुद्ध्वा कफोल्बणे ॥ ५६ ॥
बलदोषप्रमाणज्ञः क्षारं गुल्मे प्रयोजयेत् । एकान्तरं द्व्यन्तरं वा त्र्यहं विश्रम्य वा पुनः ॥ ५७ ॥
शरीरबलदोषाणां वृद्धिक्षपणकोविदः । श्लेष्माणं मधुरं स्निग्धं मांसक्षीरघृताशिनः ॥ ५८ ॥
छित्त्वा छित्त्वाऽऽशयात् क्षारः क्षरत्वात् क्षारयत्यधः । मन्देऽग्नावरुचौ सात्म्ये मद्ये सस्नेहमश्नताम् ॥५९॥
प्रयोज्या मार्गशुद्ध्यर्थमरिष्टाः कफगुल्मिनाम् ।

One should use alkali in gulma predominant in kapha after knowing the doṣa, constitution, type of gulma and season and also the extent of morbidity and strength of the patient at the interval of one days, two days, three days or after sufficient resting period with such an expert management that the body-strength should increase while the morbidity should diminish. The patient should take diet of meat or milk and ghee. Then the applied alkali scrapes the sweet and unctuous kapha from the locating viscera and drops it down because of its corrosive nature. If the patient of kaphagulma taking fatty diet and suited to wine has anorexia and poor digestion, ariṣṭas should be prescribed for cleansing of passages. [56–59]

लङ्घनोल्लेखनैः स्वेदैः सर्पिःपानैर्विरेचनैः ॥ ६० ॥
वस्तिभिर्गुटिकाचूर्णक्षारारिष्टगणैरपि । श्लैष्मिकः कृतमूलत्वाद्यस्य गुल्मो न शाम्यति ॥ ६१ ॥
तस्य दाहो हृते रक्ते शरलोहादिभिर्हितः । औष्ण्यात्तैक्ष्ण्याच्च शमयेदग्निर्गुल्मे कफानिलौ ॥ ६२ ॥
तयोः शमाच्च संघातो गुल्मस्य विनिवर्तते । दाहे धान्वन्तरीयाणामत्रापि भिषजां बलम् ॥ ६३ ॥
क्षारप्रयोगे भिषजां क्षारतन्त्रविदां बलम् ।

In case the kaphaja gulma does not subside even after lightening, vomiting, fomenation intake of ghee, purgatives, enema, pills, powders, alkali and ariṣṭas, cauterization should be employed with arrow-iron etc. after blood-letting. Application of fire (cauterization) pacifices kapha and vāta in gulma due to hotness and sharpness and consequently the lump of gulma vanishes. In cauterization also there is specific role of the physicians of the Dhanwantari school; similarly, in application of alkali the physicians expert in Ksāratantra (speciality of alkali therapy) have upper hand. [60-63]

व्यामिश्रदोषे व्यामिश्र एष एव क्रियाक्रमः ॥ ६४ ॥

When the doṣas are combined together, the treatment should also be combined accordingly. [64]

सिद्धानतः प्रवक्ष्यामि योगान् गुल्मनिबर्हणान् । त्र्यूषणत्रिफलाधान्यविडङ्गचव्यचित्रकैः ॥ ६५ ॥
कल्कीकृतैर्घृतं सिद्धं सक्षीरं वातगुल्मनुत् ।

इति त्र्यूषणादिघृतम् ।

Now (I) shall mention some of the successful formulations efficacious in gulma.

Ghee cooked with paste of three pungents, three fruits, dhānyaka, viḍaṅga, cavya and citraka along with milk removes vātagulma. [65]

(Thus Tryūṣaṇādi ghṛta).

एत एव च कल्काः स्युः कषायः पाञ्चमूलिकः ॥ ६६ ॥
द्विपञ्चमूलिको वाऽपि तद्घृतं गुल्मनुत् परम् ।

इति त्र्यूषणादिघृतमपरम् ।

Ghee processed with the paste of the same (above) drugs but along with the decoction of five or ten roots (instead of milk) is an excellent remedy for gulma. [66]

(Thus another Tryūṣaṇādi ghṛta).

(षट्पलं वा पिबेत् सर्पिर्यदुक्तं राजयक्ष्मणि ॥ ६७ ॥)
प्रसन्नया वा क्षीरार्थं सुरया दाडिमेन वा । दध्नः सरेण वा कार्यं घृतं मारुतगुल्मनुत् ॥ ६८ ॥

Or one should take the ṣaṭpalā ghṛta mentioned in the context of phthisis.

Ghee should be cooked with prasannā (a type of wine) or surā (wine), pomegranate, supernatant layer of curd. It alleviates gulma. [67-68]

हिङ्गुसौवर्चलाजाजीबिडदाडिमदीप्यकैः । पुष्करव्योषधन्याकवेतसक्षारचित्रकैः ॥ ६९ ॥
शटीवचाजगन्धैलासुरसैश्च विपाचितम् । शूलानाहहरं सर्पिर्दध्ना चानिलगुल्मिनाम् ॥ ७० ॥
इति हिङ्गुसौवर्चलाद्यं घृतम् ।

Ghee cooked with the paste of hiṅgu, sauvarcalā (salt), jīraka, biḍa (salt), dāḍima, yavānī, puṣkaramūla, trikaṭu, dhānyaka, vetasa, yavakṣāra, citraka, śaṭī, vacā, ajagandhā, elā and tulasi along with curd removes colic and hardness of bowels in patient of vātagulma. [69-70]

(Thus hiṅgusauvarcalādya ghṛta).

हपुषाव्योषपृथ्वीकाचव्यचित्रकसैन्धवैः । साजाजीपिप्पलीमूलदीप्यकैर्विपचेद्घृतम् ॥ ७१ ॥
सकोलमूलकरसं सक्षीरदधिदाडिमम् । तत् परं वातगुल्मघ्नं शूलानाहविमोक्षणम् ॥ ७२ ॥
योन्यर्शोग्रहणीदोषश्वासकासारुचिज्वरान् । बस्तिहृत्पार्श्वशूलं च घृतमेतद्व्यपोहति ॥ ७३ ॥
इति हपुषाद्यं घृतम् ।

Ghṛta cooked with (the paste-of) hapuṣā, trikaṭu, pṛthvīkā, cavya, citraka, saindhava (rock salt), jīraka, pippalīmūla and yavānī along with the juice of kola (jujube) and radish, milk, curd and pomegranate is an excellent remedy for vātagulma. It also alleviates colic, hardness in bowels, disorders of female reproductive organs, piles, grahaṇī, dyspnoea, cough, anorexia, fever, pain in pelvis, cardiac region and sides. [71-73]

(Thus Hapuṣādya ghṛta).

पिप्पल्या पिचुरध्यर्धो दाडिमाद्द्विपलं पलम् । धान्यात्पञ्च घृताच्छुण्ठ्याः कर्षः क्षीरं चतुर्गुणम् ॥७४॥
सिद्धमेतैर्घृतं सद्यो वातगुल्मं व्यपोहति । योनिशूलं शिरःशूलमर्शांसि विषमज्वरम् ॥ ७५ ॥
इति पिप्पल्याद्यं घृतम् ।

Pippalī 15 gm., pomegranate 80 gm, dhānyaka 40 gm., ghee 200 gm, śuṇṭhī 10 gm. and milk four times—all are cooked together. This ghee alleviates the vātagulma quickly and also the pain in vaginal tract, headache, piles and intermittent fever. [74–75]

(Thus the pippalyādya ghṛta).

घृतानामौषधगणा एते परिकीर्तिताः । ते चूर्णयोगा वर्त्यस्ताः कषायास्ते च गुल्मिनाम् ॥ ७६ ॥
कोलदाडिमघर्माम्बुसुरामण्डाम्लकाञ्जिकैः । शूलानाहहराः पेया बीजपूररसेन वा ॥ ७७ ॥
चूर्णानि मातुलुङ्गस्य भावितानि रसेन वा । कुर्याद्वर्तीः सगुटिका गुल्मानाहार्तिशान्तये ॥ ७८ ॥

The drugs which are mentioned above for (preparation of) ghṛtas may also be used for preparing powders, suppositories and extracts for the patients of gulma. These (preparations) should be taken with (the juice of) kola (jujube) and pomegranate, hot water, concentrated wine and sour gruel or the juice of bījapūra. These alleviate colic and hardness of bowels—these powders impregnated with the juice of mātuluṅga should be made into suppositories and pills for use in gulma, hardness in bowels and pain. [76–78]

हिङ्गु त्रिकटुकं पाठां हपुषामभयां शटीम् । अजमोदाजगन्धे च तिन्तिडीकाम्लवेतसौ ॥ ७९ ॥
दाडिमं पुष्करं धान्यमजाजीं चित्रकं वचाम् । द्वौ क्षारौ लवणे द्वे च चव्यं चैकत्र चूर्णयेत् ॥ ८९ ॥
चूर्णमेतत् प्रयोक्तव्यमन्नपानेष्वनत्ययम् । प्राग्भक्तमथवा पेयं मद्येनोष्णोदकेन वा ॥ ८१ ॥
पार्श्वहृद्बस्तिशूलेषु गुल्मे वातकफात्मके । आनाहे मूत्रकृच्छ्रे च शूले च गुदयोनिजे ॥ ८२ ॥
ग्रहण्यर्शोविकारेषु प्लीह्नि पाण्ड्वामयेऽरुचौ । उरोविबन्धे हिक्कायां कासे श्वासे गलग्रहे ॥ ८३ ॥
भावितं मातुलुङ्गस्य चूर्णमेतद्रसेन वा । बहुशो गुटिकाः कार्याः कार्मुकाः स्युस्ततोऽधिकम् ॥ ८४ ॥
इति हिङ्ग्वादिचूर्णं गुटिका च ।

Hiṅgu, trikaṭu, pāthā, hapuṣā, harītakī, śāṭī, ajamodā, ajagandhā, tintiḍīka, amlavetasa, dāḍima, puṣkaramūla, dhānyaka, jīraka, citraka, vacā, two alkalis (yavkṣāra and swarjikṣāra), two salts (saindhava and sauvarcala) and cavya--all together should be powdered. This harmless powder should be used in food and drinks before or after meals with wine or hot water. This is useful in pain in sides, heart or pelvic region, gulma caused by vāta and kapha, hardness in bowels, pain in anus or vaginal track, disorders of grahaṇī, piles, spleen enlargement, anaemia, anorexia, obstruction in chest, hiccup, cough, asthma and choking of throat.

This powder impregnated with the juice of mātuliṅga profusely (for a week) may also be made into pills, by this it becomes more effective. [79-84]

(Thus Hingwādi cūrṇa and guṭikā).

मातुलुङ्गरसो हिङ्गु दाडिमं बिडसैन्धवे । सुरामण्डेन पातव्यं वातगुल्मरुजापहम् ॥ ८५ ॥
शटीपुष्करहिङ्ग्वम्लवेतसक्षारचित्रकान् । धान्यकं च यवानीं च विडङ्गं सैन्धवं वचाम् ॥ ८६ ॥
सचव्यपिप्पलीमूलामजगन्धां सदाडिमाम् । अजाजीं चाजमोदां च चूर्णं कृत्वा प्रयोजयेत् ॥ ८७ ॥
रसेन मातुलुङ्गस्य मधुशुक्तेन वा पुनः । भावितं गुटिकां कृत्वा सुपिष्टां कोलसंमिताम् ॥ ८८ ॥
गुल्मं प्लीहानमानाहं श्वासं कासमरोचकम् । हिक्कां हृद्रोगमर्शांसि विविधां शिरसो रुजम् ॥ ८९ ॥
पाण्ड्वामयं कफोत्क्लेशं सर्वजां च प्रवाहिकाम् । पार्श्वहृद्बस्तिशूलं च गुटिकैषा व्यपोहति ॥ ९० ॥
नागरार्धपलं पिष्ट्वा द्वे पले लुञ्चितस्य च । तिलस्यैकं गुडपलं क्षीरेणोष्णेन ना पिबेत् ॥ ९१ ॥
वातगुल्ममुदावर्तं योनिशूलं च नाशयेत् । पिबेदेरण्डजं तैलं वारुणीमण्डमिश्रितम् ॥ ९२ ॥
तदेव तैलं पयसा वातगुल्मी पिबेन्नरः । श्लेष्मण्यनुबले पूर्वं हितं पित्तानुगे परम् ॥ ९३ ॥

The juice of mātuluṅga, hiṅgu, dāḍima, saindhava--all mixed together be taken with concentrated wine, this alleviates pain of vāta gulma.

Śaṭī, puṣkarmūla, hiṅgu, amlavetasa, yavakṣāra, citraka, dhānyaka, yavānī, viḍaṅga, saindhava, vacā, cavya, pippalīmūla, ajagandhā, dāḍima, jīraka and ajamodā all together should be powdered and used, or by impregnatirg it with the juice of mātuluṅga or madhuśukta should be powdered finely and made into pills of the size of jujube fruit. It alleviates gulma, spleen enlargement, hardness in bowels, asthma, cough, anorexia, hiccup, heart disease, piles, various types of headache, anaemia, exacerbation of phlegm, pravāhikā (dysentery) of multiple origin, pain in sides, heart and pelvic region.

Śuṇṭhī 20 gm. and dehusked sesamum seeds 80 gms. are powdered together. Jaggery 40 gms. should be added to it. This should be taken with hot milk. It alleviates vātagulma, udāvarta (upward movement of vāyu) and pain in vaginal track.

The patient of vātagulma should take castor oil mixed with concentrated vāruṇī (a type of wine) or milk. The former is useful in association of kapha while the latter in that of pitta. [85–93]

साधयेच्छुद्धशुष्कस्य लशुनस्य चतुष्पलम् । क्षीरे जलाष्टगुणिते क्षीरशेषं च ना पिबेत् ॥ ९४ ॥
वातगुल्ममुदावर्तं गृध्रसीं विषमज्वरम् । हृद्रोगं विद्रधिं शोथं साधयत्याशु तत्पयः ॥ ९५ ॥
इति लशुनक्षीरम् ।

Dehusked garlic 160 gms. should be boiled in milk along with eight times water. When only the milk remains this should be taken by the patient. It alleviates vātagulma, upward movement of vāyu, sciatica, intermittent fever, heart disease, abscess and swelling. [94–95]

(Thus Laṣunakṣira).

तैलं प्रसन्ना गोमूत्रमारनालं यवाग्रजम् । गुल्मं जठरमानाहं पीतमेकत्र साधयेत् ॥ ९६ ॥
इति तैलपञ्चकम् ।

Castor oil, prasannā (clear wine), cow's urine, sour gruel and yavakṣāra-all taken together alleviates gulma, udararoga and hardness in bowels. [96]

(Thus tailapañcaka).

पञ्चमूलीकषायेण सक्षारेण शिलाजतु । पिबेत्तस्य प्रयोगेण वातगुल्मात् प्रमुच्यते ॥ ९७ ॥
इति शिलाजतुप्रयोगः ।

One becomes free from vātagulma if he takes śilājatu with the decoction of five roots mixed with alkali. [97]

(Thus the use of Śilājatu).

वाट्यं पिप्पलीयूषेण मूलकानां रसेन वा । भुक्त्वा स्निग्धमुदावर्ताद्वातगुल्माद्विमुच्यते ॥ ९८ ॥

If one takes vāṭya (a dietary preparation) mixed with fat along with the soup containing pippali or the radish juice, he becomes free from upward movement of vāyu and vātagulma. [98]

शूलानाहविबन्धार्तं स्वेदयेद्वातगुल्मिनम् । स्वेदैः स्वेदविधावुक्तैर्नाडीप्रस्तरसङ्करैः ॥ ९९ ॥
बस्तिकर्म परं विद्याद्गुल्मघ्नं तद्धि मारुतम् । स्वे स्थाने प्रथमं जित्वा सद्यो गुल्ममपोहति ॥१००॥
तस्मादभीक्ष्णशो गुल्मा निरूहैः सानुवासनैः । प्रयुज्यमानैः शाम्यन्ति वातपित्तकफात्मकाः ॥१०१॥
गुल्मघ्ना विविधा दिष्टाः सिद्धाः सिद्धिषु बस्तयः ।

The patient of vātagulma having pain, hardness in bowel, and constipation should be fomented by the methods of nāḍī, prastara or saṅkara as described in the concerned chapter (Sū. 14). Application of enema is the best treatment for gulma because, at first, by overcoming vāyu in its own location it alleviates gulma quickly. Hence all types of gulma--vātika, paittika and kaphaja--are subdued by frequent application of non-unctuous and unctuous enema. Various types of enema efficacious in gulm are mentioned in the section of Siddhi. [99–101]

गुल्मघ्नानि च तैलानि वक्ष्यन्ते वातरोगिके ॥ १०२ ॥
तानि मारुतजे गुल्मे पानाभ्यङ्गानुवासनैः । प्रयुक्तान्याशु सिध्यन्ति तैलं ह्यनिलजित्परम् ॥ १०३ ॥
नीलिनीचूर्णसंयुक्तं पूर्वोक्तं घृतमेव वा । समलाय प्रदातव्यं शोधनं वातगुल्मिने ॥ १०४ ॥

Tailas (oils) useful in gulma will be described in the chapter on vāta-vyādhi (vātika disorders). These oils applied in the form of intake, massage and enema succeed in treatment of vātika gulma because taila (oil) is the excellent remedy for vāta.

Ghṛta mentioned earlier (tryūṣaṇādya ghṛta) added with nīlinī powder is administered in patients of vāta-gulma having (abundant) excrements for evacuation. [102–104]

नीलिनीत्रिवृतादन्तीपथ्याकम्पिल्लकैः सह । शोधनार्थं घृतं देयं सविडक्षारनागरम् ॥ १०५ ॥
नीलिनीं त्रिफलां रास्नां बलां कटुकरोहिणीम् । पचेद्विडङ्गं व्याघ्रीं च पलिकानि जलाढके ॥१०६॥
तेन पादावशेषेण घृतप्रस्थं विपाचयेत् । दध्नः प्रस्थेन संयोज्य सुधाक्षीरपलेन च ॥ १०७ ॥
ततो घृतपलं दद्याद्यवागूमण्डमिश्रितम् । जीर्णे सम्यग्विरिक्तं च भोजयेद्रसभोजनम् ॥ १०८ ॥
गुल्मकुष्ठोदरव्यङ्गशोफपाड्वामयज्वरान् । श्वित्रं प्लीहानमुन्मादं घृतमेतद्व्यपोहति ॥ १०९ ॥
इति नीलिन्याद्यं घृतम् ।

Ghṛta added with nīlinī, trivṛtā, dantī, harītakī and kampillaka along with biḍa (salt), yavakṣāra and śuṇṭhī is useful for evacuation.

Nīlinī, triphalā, rāsnā, balā, kaṭurohiṇī, viḍaṅga and kaṇṭakārī each 40 gm. should be boiled in water 2.56 litres reduced to one-fourth. with this decoction

640 gm. ghee should be cooked mixing therewith the same quantity (640 gm) of curd and 40 gm. latex of Sunṭhī. This ghee should be taken in the dose of 40 gm. mixed with the gruel-scum. After the drug is digested and the patient is purged well diet of meat-soup should be given. This ghee alleviates gulma, leprosy, udara, vyaṅga (freckles), swelling, anaemia, fever, leucoderma, spleen enlargement and insanity. [105–109]

(Thus Nīlinyādya ghṇta).

कुक्कुटाश्च मयूराश्च तित्तिरिक्रौञ्चवर्तकाः । शाल्यो मदिरा सर्पिर्वातगुल्मभिषग्जितम् ॥ ११० ॥
हितमुष्णं द्रवं स्निग्धं भोजनं वातगुल्मिनाम् । समण्डवारुणीपानं पक्वं वा धान्यकैर्जलम् ॥१११॥
मन्देऽग्नौ वर्धते गुल्मो दीप्ते चाग्नौ प्रशाम्यति । तस्मान्ना नातिसौहित्यं कुर्यान्नातिविलङ्घनम् ॥११२॥
सर्वत्र गुल्मे प्रथमं स्नेहस्वेदोपपादिते । या क्रिया क्रियते सिद्धिं सा याति न विरूक्षिते ॥ ११३ ॥

Meat of cocks, peacocks, partridges, krauñca and vartaka; śāli rice, wine and ghee—these are remedial substances for vātagulma.

Diet for the patients of vātagulma should be hot, liquid and unctuous and drink of concentrated vāruṇī (a type of wine) or water boiled with coriander.

Gulma aggravates when the digestion is poor while it subsides when the same is stimulated. Hence the patient should not indulge either in overeating or undereating.

The treatment employed in all types of gulma succeeds only it the patient is priorly uncted and fomented and not in the roughened one. [110–113]

भिषगात्ययिकं बुद्ध्वा पित्तगुल्ममुपाचरेत् । वैरेचनिकसिद्धेन सर्पिषा तिक्तकेन वा ॥ ११४ ॥
रोहिणीकटुकानिम्बमधुकत्रिफलात्वचः । कर्षांशास्त्रायमाणा च पटोलत्रिवृतोः पले ॥ ११५ ॥
द्वे पले च मसूराणां साध्यमष्टगुणेऽम्भसि । शृताच्छेषं घृतसमं सर्पिषश्च चतुष्पलम् ॥ ११६ ॥
पिबेत् संमूर्च्छितं तेन गुल्मः शाम्यति पैत्तिकः । ज्वरस्तृष्णा च शूलं च भ्रमो मूर्च्छाऽरुचिस्तथा ॥११७॥
इति रोहिण्याद्यं घृतम् ।

Physician should treat the pittagulma with ghee processed with purgative or bitter drugs considering it as emergent.

Rohiṇī, Kaṭukā, nimba, madhuka, pulp of triphalā (fruits) and trāyamāṇā-each 10 gm., paṭola and trivṛtā 40 gms. masūra 80 gm.—all together should be boiled in eight times water remaining equal to ghee e.g. 160 gms. Ghee cooked with this decoction alleviates paittika gulma along with fever, thirst, pain, giddiness, faintiing and anorexia. [114–117]

(Thus rohinyādya ghṛta).

जले दशगुणे साध्यं त्रायमाणाचतुष्पलम् । पञ्चभागस्थितं पूतं कल्कैः संयोज्य कार्षिकैः ॥ ११८ ॥
रोहिणी कटुका मुस्ता त्रायमाणा दुरालभा । कल्कैस्तामलकीवीराजीवन्तीचन्दनोत्पलैः ॥ ११९ ॥

रसस्यामलकानां च क्षीरस्य च घृतस्य च । पलानि पृथगष्टाष्टौ दत्त्वा सम्यग्विपाचयेत् ॥ १२० ॥
पित्तरक्तभवं गुल्मं वीसर्पं पैत्तिकं ज्वरम् । हृद्रोगं कामलां कुष्ठं हन्यादेतद्घृतोत्तमम् ॥ १२१ ॥
इति त्रायमाणाद्यं घृतम् ।

Trāyamāṇā 160 gm. should be boiled in ten times water remaining to one-fifth. This should be filtered and added with the paste of rohiṇī, kaṭukā, mustā, trāyamāṇā, durālabhā, bhūmyāmalaki, vīrā, jīvantī, candana and utpala and cooked with the juice of āmalaka, milk and ghee each 320 gms. This excellent preparation of ghee destroys gulma and visarpa (erysipelas) caused by pitta and rakta, paittika fever, heart disease, jaundice and leprosy. [118–121]

(Thus trāyamāṇādya ghṛta).

रसेनामलकेक्षूणां घृतप्रस्थं विपाचयेत् । पथ्यापादं पिबेत्सर्पिस्तत्सिद्धं पित्तगुल्मनुत् ॥ १२२ ॥
इत्यामलकाद्यं घृतम् ।

One prastha (640 gm.) ghee should be cooked with the juice of āmalaka and ikṣu along with (the paste of) one-fourth harītakī. This ghee should be taken for the successful treatment of pittagulma. [122]

(Thus āmalakādya ghṛta).

द्राक्षां मधूकं खर्जूरं विदारीं सशतावरीम् । परूषकाणि त्रिफलां साधयेत्पलसंमितम् ॥ १२३ ॥
जलाढके पादशेषे रसमामलकस्य च । घृतमिक्षुरसं क्षीरमभयाकल्कपादिकम् ॥ १२४ ॥
साधयेत्तद्घृतं सिद्धं शर्कराक्षौद्रपादिकम् । प्रयोगात् पित्तगुल्मघ्नं सर्वपित्तविकारनुत् ॥ १२५ ॥
इति द्राक्षाद्यं घृतम् ।

Drākṣā, madhūka, kharjūra, vidārī, śatāvarī, paruṣaka, triphalā-each 40 gms. should be boiled in water 2.56 litres remaining to one–fourth. This should be added with ghee, sugarcane juice and milk along with one-fourth paste of harītakī and cooked. At the end, sugar and honey in one-fourth quantity should be added to it. The use of this ghṛta destroys pittagulma and other paittika disorders. [123–125]

(Thus Drākṣādya ghṛta).

वृषं समूलमापोथ्य पचेदष्टगुणे जले । शेषेऽष्टभागे तस्यैव पुष्पकल्कं प्रदापयेत् ॥ १२६ ॥
तेन सिद्धं घृतं शीतं सक्षौद्रं पित्तगुल्मनुत् । रक्तपित्तज्वरश्वासहृद्रोगनाशनम् ॥ १२७ ॥
इति वासाघृतम् ।

Vāsā along with root (whole plant) should be pounded and boiled in eight times of water remaining to one-eighth. This decoction should be added to ghee and cooked with the paste of vāsā flowers. When cooled honey is added to it. This ghṛta alleviates pittagulma along with internal haemorrhage, fever, asthma, cough and heart disease. [126–127]

(Thus vāsāghṛta).

द्विपलं त्रायमाणाया जलद्विप्रस्थसाधितम् । अष्टभागस्थितं पूतं कोष्णं क्षीरसमं पिबेत् ॥ १२८ ॥
पिबेदुपरि तस्योष्णं क्षीरमेव यथाबलम् । तेन निर्हृतदोषस्य गुल्मः शाम्यति पैत्तिकः ॥ १२९ ॥

Trāyamāṇā 80 gms. is boiled in water 1.28 litres remaining to one-eight. This should be filtered and taken lukewarm with equal milk. Thereafter again hot milk should be taken according to strength. By this the dośa is eliminated and thus the paittika gulma is pacified. [128–129]

द्राक्षाभयारसं गुल्मे पैत्तिके सगुडं पिबेत् । लिह्यात्कम्पिल्लकं वाऽपि विरेकार्थं मधुद्रवम् ॥ १३० ॥

In paittika gulma, juice (decoction) of drākṣā and harītakī should be taken mixed with jaggery or one should take (the powder of) kampillaka liquified with honey for purgation. [130]

दाहप्रशमनोऽभ्यङ्गः सर्पिषा पित्तगुल्मिनाम् । चन्दनाद्येन तैलेन तैलेन मधुकस्य वा ॥ १३१ ॥

In case there is burning sensation in patients of pittagulma massage should be prescribed with ghee or candanādya taila or oil cooked with madhuka. This measure pacifies burning sensation. [131]

ये च पित्तज्वरहरा; सतिक्ताः क्षीरवस्तयः । हितास्ते पित्तगुल्मिभ्यो वक्ष्यन्ते ये च सिद्धिषु ॥१३२॥
शालयो जाङ्गलं मासं गव्याजे पयसी घृतम् । खर्जूरामलकं द्राक्षां दाडिमं सपरूषकम् ॥ १३३ ॥
आहारार्थं प्रयोक्तव्यं पानार्थं सलिलं श्रृतम् । बलाविदारिगन्धाद्यैः पित्तगुल्मचिकित्सितम् ॥१३४॥
आमान्वये पित्तगुल्मे सामे वा कफवातिके । यवागूभिः खडैर्यूषैः संधुक्ष्योऽग्निर्विलङ्घिते ॥ १३५ ॥
शमप्रकोपौ दोषाणां सर्वेषामग्निसंश्रितौ । तस्मादग्निं सदा रक्षेन्निदानानि च वर्जयेत् ॥ १३६ ॥

The milk and bitter enemas prescribed for pittajwara are also useful for pittagulma. They will be mentioned in the section on successful management.

Śāli rice, wild meat, cow's and goat's milk, ghee, fruits of kharjūra, āmalaka, drākṣā, dāḍima and paruṣaka should be given in food. For drinking purpose, water boiled with balā and the drugs of vidārigandhādi group should be used. This is the therapeutic management of pitta-gulma.

If there is association of āma in pittagulma or kapha-vātikā gulma, the patient should be subjected to lightening and then agni should be stimulated with (administration of) gruel, khaḍa and soups. In all cases, pacification and aggravation of doṣas are dependent on agni; hence one should always protect agni and avoid etiological factors. [132–136]

वमनं वमनार्हाय प्रदद्यात् कफगुल्मिने । स्निग्धस्विन्नशरीराय गुल्मे शैथिल्यमागते ॥ १३७ ॥
परिवेष्ट्य प्रदीप्तांस्तु बल्वजानथवा कुशान् । भिषक्कुम्भे समावाप्य गुल्मं घटमुखे न्यसेत् ॥१३८॥
संगृहीतो यदा गुल्मस्तदा घटमथोद्धरेत् । वस्त्रान्तरं ततः कृत्वा भिन्द्याद्गुल्मं प्रमाणवित् ॥१३९॥
विमार्गाजपदादर्शैर्यथालाभं प्रपीडयेत् । मृद्नीयाद्गुल्ममेवैकं न त्वन्त्रहृदयं स्पृशेत् ॥ १४० ॥
तिलैरण्डातसीबीजसर्षपैः परिलिप्य च । श्लेष्मगुल्ममयःपात्रैः सुखोष्णैः स्वेदयेद्भिषक् ॥ १४१ ॥

In Kaphagulma, first of all, emesis should be administered to a fit patient after unction and fomentation. Thus when the lump (of gulma) is loosened it should be fiitted into the mouth of a jar containing burning grasses like balwaja or kuśa. When the lump is held up properly, the jar should be removed and placing a cloth piece on it the wise physician should incise it. Then it should be compressed with vimārga, ājapada (leather pieces of dear or goat) or ādarśa (glass piece) as available taking care that only lump be pressed without touching the intestinal loop.

Kaphaja gulma may also be fomented with warm iron vessel after anointing it with sesamum, castor seeds, linseed and mustard. [137–141]

सव्योषक्षारलवणं दशमूलीशृतं घृतम् । कफगुल्मं जयत्याशु सहिङ्गुविडदाडिमम् ॥ १४२ ॥
इति दशमूलीघृतम् ।

Ghṛta cooked with the ten roots along with trikaṭu, yavakṣāra, saindhava, hiṅgu, bida and pomegranates ovrcomes the kapha gulma quickly. [142]

(Thus Daśiamūlīghṛta).

भल्लातकानां द्विपलं पञ्चमूलं पलोन्मितम् । साध्यं विदारिगन्धाद्यमापोथ्य सलिलाढके ॥ १४३ ॥
पादशेषे रसे तस्मिन् पिप्पलीं नागरं वचाम् । विडङ्गं सैन्धवं हिङ्गु यावशूकं बिडं शटीम् ॥ १४४ ॥
चित्रकं मधुकं रास्नां पिष्ट्वा कर्षसमं भिषक् । प्रस्थं च पयसो दत्त्वा घृतप्रस्थं विपाचयेत् ॥ १४५ ॥
एतद्भल्लातकघृतं कफगुल्महरं परम् । प्लीहपाण्ड्वामयश्वासग्रहणीरोगकासनुत् ॥ १४६ ॥
इति भल्लातकाद्यं घृतम् ।

Bhallātaka 80 gms, vidārigandhādi pañcamūla (smaller five roots) 40 gms, after pounding, are boiled in water 2.56 litres remaining to one-fourth. With this decoction ghee 640 gms. should be cooked along with milk 640 ml. added with the paste of pippalī, śuṇṭhī, vacā, viḍaṅga, saindhava, hiṅgu, yavakṣāra, biḍa, śaṭī, citraka, madhuk, rāsnā 10 gms. each. This is bhallātaka ghṛta and is an excellent remedy for kaphagulma. It also alleviates spleen enlargement, anaemia, asthma, disorders of grahanī and cough. [143–146]

(Thus Bhallātakādya ghṛta).

पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः । पलिकैः सयवक्षारैर्घृतप्रस्थं विपाचयेत् ॥ १४७ ॥
क्षीरप्रस्थं च तत् सर्पिर्हन्ति गुल्मं कफात्मकम् । ग्रहणीपाण्डुरोगघ्नं प्लीहकासज्वरापहम् ॥ १४८ ॥
इति क्षीरषट्पलकं घृतम् ।

Ghee 640 gms. should be cooked with milk 640 ml. added with (the paste of) Pippalī, pippalīmūla, cavya, citraka, śuṇṭhī and yavakṣāra 40 gms. each. This ghṛta destroys kaphaja gulma along with the disorders of grahaṇī, anaemia, splenomegaly, cough and fever. [147–148]

(Thus Kṣīraṣaṭpalaka ghṛta).

त्रिवृतां त्रिफलां दन्तीं दशमूलं पलोन्मितम् । जले चतुर्गुणे पक्त्वा चतुर्भागस्थितं रसम् ॥ १४९ ॥
सर्पिरेरण्डजं तैलं क्षीरं चैकत्र साधयेत् । स सिद्धो मिश्रकस्नेहः सक्षौद्रः कफगुल्मनुत् ॥ १५० ॥
कफवातविबन्धेषु कुष्ठप्लीहोदरेषु च । प्रयोज्यो मिश्रकः स्नेहो योनिशूलेषु चाधिकम् ॥ १५१ ॥
इति मिश्रकः स्नेहः ।

Trivṛtā, harītakī, bibhītaka, āmalaka, dantī and the ten roots-each 40 gms. should be boiled together in four times water remaining to one-fourth. With this decoction ghee, castor oil and milk all together should be cooked. This mixed fatty formulation added with honey alleviates kaphagulma. This is used in constipation due to kapha-vāta, leprosy, splenomegaly and particularly pain in vaginal tract. [149–151]

(Thus mixed fatty formulation).

यदुक्तं वातगुल्मघ्नं स्रंसनं नीलिनीघृतम् । द्विगुणं तद्विरेकार्थं प्रयोज्यं कफगुल्मिनाम् ॥ १५२ ॥
सुधाक्षीरद्रवे चूर्णं त्रिवृतायाः सुभावितम् । कार्षिकं मधुसर्पिर्भ्यां लीढ्वा साधु विरिच्यते ॥१५३॥

The purgative nīlinīghṛta mentioned in the treatment of vātagulma should be used for purgation in kaphagulma in double quantity.

Powder of trivṛtā 10 gms. impregnated well with the latex of snuhī should be taken with honey and ghee. This acts as a good purgative. [152–153]

जलद्रोणे विपक्तव्या विंशतिः पञ्च चाभयाः । दन्त्याः पलानि तावन्ति चित्रकस्य तथैव च ॥१५४॥
अष्टभागावशेषं तु रसं पूतमधिक्षिपेत् । दन्तीसमं गुडं पूतं क्षिपेत्तत्राभयाश्च ताः ॥ १५५ ॥
तैलार्धकुडवं चैव त्रिवृतायाश्चतुष्पलम् । चूर्णितं पलमेकं तु पिप्पलीविश्वभेषजम् ॥ १५६ ॥
तत् साध्यं लेहवच्छीते तस्मिंस्तैलसमं मधु । क्षिपेच्चूर्णपलं चैकं त्वगेलापत्रकेशरात् ॥ १५७ ॥
ततो लेहपलं लीढ्वा जग्ध्वा चैकां हरीतकीम् । सुखं विरिच्यते स्निग्धो दोषप्रस्थमनामयम्॥ १५८ ॥
गुल्मं श्वयथुमर्शांसि पाण्डुरोगमरोचकम् । हृद्रोगं ग्रहणीदोषं कामलां विषमज्वरम् ॥ १५९ ॥
कुष्ठं प्लीहानमानाहमेषा हन्त्युपसेविता । निरत्ययः क्रमश्चास्या द्रवो मांसरसौदनः ॥ १६० ॥
इति दन्तीहरीतकी ।

Twenty five fruits of harītakī should be boiled along with dantī one kg. and citraka 1 kg. in water 10.24 litres remaining to one-eighth. After filtering it well clean jaggery equal to dantī, the above harītakī fruits, oil 80 gms., trivṛtā 160 gms. and pippalī and śuṇṭhī 40 gms are added to it and prepared like a linctus. When it is self-cooled honey should be added to it equal to oil along with 40 gm. powder of twak, elā, patra and nāgakeśara. One, uncted properly, is purged of the impurities weighing 540 gms easily and without any complication by taking 40 gms linctus with one harītaki. By regular use it alleviates gulma, swelling, piles, anaemia, anorexia, heart disease, disorders of grahaṇī, jaundice, intermittent fever, leprosy and splenomegaly. Its course is devoid of complications and diet prescribed is liquid particularly meat soup with rice. [154–160]

(Thus Dantīharītakī).

सिद्धा सिद्धिषु वक्ष्यन्ते निरूहाः कफगुल्मिनाम् । अरिष्टयोगाः सिद्धाश्च ग्रहण्यर्शश्चिकित्सिते ॥१६१॥
यच्चूर्णं गुटिका याश्च विहिता वातगुल्मिनाम् । द्विगुणक्षारहिङ्ग्वम्लवेतसास्ताः कफे हिताः ॥१६२॥
य एव ग्रहणीदोषे क्षारास्ते कफगुल्मिनाम् । सिद्धा निरत्ययाः शस्ता दाहस्त्वन्ते प्रशस्यते ॥१६३॥
प्रपुराणानि धान्यानि जाङ्गला मृगपक्षिणः । कौलत्थो मुद्गयूषश्च पिप्पल्या नागरस्य च ॥ १६४ ॥
शुष्कमूलकयूषश्च बिल्वस्य वरुणस्य च । चिरबिल्वाङ्कुराणां च यवान्याश्चित्रकस्य च ॥ १६५ ॥
बीजपूरकहिङ्ग्वम्लवेतसक्षारदाडिमैः । तक्रेण तैलसर्पिर्भ्यां व्यञ्जनान्युपकल्पयेत् ॥ १६६ ॥
पञ्चमूलीशृतं तोयं पुराणं वारुणीरसम् । कफगुल्मी पिबेत्काले जीर्णं माध्वीकमेव वा ॥ १६७ ॥
यवानीचूर्णितं तक्रं बिडेन लवणीकृतम् । पिबेत् संदीपनं वातकफमूत्रानुलोमनम् ॥ १६८ ॥

Suecessful enemas for kaphagulma will be montioned in siddhisthāna and formulations of aristas in the treatment of grahanī and piles. The powder and pills prescribed for vātagulma may be used in kaphagulma by doubling the quantity of yavakṣāra, hiṅgu and amlavetasa. The successful and safe formulations of alkali mentioned for the disorders of grahaṇī are also efficacious for kaphagulma. At last, cauterization is recommended.

Very old cereals, meat of wild animals and birds, soup of horse gram, long pepper, ginger, dried radish, bilwa, varuṇa, leaf-buds of cirabilva, yavānī and citraka are wholesome. Vegetables should be prepared with butter-milk after frying with oil and ghee adding bījapūra, hiṅgu, amlavetasa, yavakṣāra and pomegranates. (For drinking purpose), the patient of kaphagulma should use water boiled with the smaller five roots, old vāruṇī or mādhvīka (types of wine) in time. He should take butter-milk powdered with yavānī and salted with biḍa. It acts as appetiser and carminative for flatus, urine and faeces. [161–168]

संचितः क्रमशो गुल्मो महावास्तुपरिग्रहः । कृतमूलः सिरानद्धो यदा कूर्म इवोन्नतः ॥ १६९ ॥
दौर्बल्यारुचिहृल्लासकासवम्यरतिज्वरैः । तृष्णातन्द्राप्रतिश्यायैर्युज्यते न स सिध्यति ॥ १७० ॥
गृहीत्वा सज्वरश्वासं वम्यतीसारपीडितम् । हृन्नाभिहस्तपादेषु शोफः कर्षति गुल्मिनम् ॥ १७१ ॥

When the gulma is accumulated gardually, covers a wide area, is deep-rooted, covered with veins, is protruded like tortoise and is associated with debility, anorexia, nausea, cough, vomiting, restlessness, fever, thirst, drowiness and coryza it is incurable. The patient of gulma if afflicted with fever, dyspnoea, vomiting, diarrhoea and swelling in cardiac region, navel and extremities is dragged (to death). [169–171]

रौधिरस्य तु गुल्मस्य गर्भकालव्यतिक्रमे । स्निग्धस्विन्नशरीरायै दद्यात् स्नेहविरेचनम् ॥ १७२ ॥
पलाशक्षारपात्रे द्वे द्वे पात्रे तैलसर्पिषोः । गुल्मशैथिल्यजननीं पक्त्वा मात्रां प्रयोजयेत् ॥ १७३ ॥
प्रभिद्येत न यद्येवं दद्याद्योनिविशोधनम् । क्षारेण युक्तं पललं सुधाक्षीरेण वा पुनः ॥ १७४ ॥
आभ्यां वा भावितान् दद्याद्योनौ कटुकमत्स्यकान् । वराहमत्स्यपित्ताभ्यां लक्तकान् वा सुभावितान् ॥

अधोहरैश्चोर्ध्वहरैर्भावितान् वा समाक्षिकैः । किण्वं वा सगुडक्षारं दद्याद्योनिविशोधनम् ॥ १७६ ॥
रक्तपित्तहरं क्षारं लेहयेन्मधुसर्पिषा । लशुनं मदिरां तीक्ष्णां मत्स्यांश्चास्यै प्रदापयेत् ॥ १७७ ॥
बस्तिं सक्षीरगोमूत्रं सक्षारं दाशमूलिकम् । अदृश्यमाने रुधिरे दद्याद्गुल्मप्रभेदनम् ॥ १७८ ॥
प्रवर्तमाने रुधिरे दद्यान्मांसरसौदनम् । घृततैलेन चाभ्यङ्गं पानार्थं तरुणीं सुराम् ॥ १७९ ॥
रुधिरेऽतिप्रवृत्ते तु रक्तपित्तहरीः क्रिया । कार्या वातरुगार्तायाः सर्वा वातहरी पुनः ॥ १८० ॥
घृततैलावसेकाश्च तित्तिरींश्चरणायुधान् । सुरां समण्डां पूर्वं च पानमम्लस्य सर्पिषः ॥ १८१ ॥
प्रयोजयेदुत्तरं वा जीवनीयेन सर्पिषा । अतिप्रवृत्ते रुधिरे सतिक्तेनानुवासनम् ॥ १८२ ॥

In gulma caused by blood fatty prugative should be administerd to the woman after proper unction and fomentation at the end of the pregnancy period.

Alkali of palāśa 5.12 kg., oil and ghee 5.12 kg. should be cooked together. It loosens the gulma and should be taken in proper dose. If the gulma is not broken by this treatment, one should administer uterine evacuatives. For this, sesamum paste mixed with alkali or latex of snuhi or kaṭuka matsya (a type of fish) impregnated with both of these (alkali and latex of snuhī) should be inserted into vagina. Cotton pieces impregnated with bile of boar and fish, or with the (decoction of) drugs of purgative and emetic groups mixed with honey, or yeast with jaggery and yavakṣāra be placed into vagina for evacuation. (Moreover), the woman should take alkali efficacious in raktapitta (internal haemorrhage) mixed with honey and ghee. She should also use garlic, sharp wine and fish. When blood is invisible lump-breaking remedy such as enema of the ten roots added with milk, cow's urine and alkali should be applied. When blood is coming out the patient should be advised to take meat soup with rice, to use massage with ghee and oil and fresh urine as drink. If there is excessive discharge of blood, the measures as employed in the treatment of internal haemorrhage should be adopted. If the patient is affilcted with pain due to vāta, the treatment prescribed for vātika disorder should be employed. In case of excessive discharge of blood, sprinkling with ghee and oil, partidges, cocks, concentrated wine, intake of soured ghee before meals, vaginal douch with jivanīya ghṛta and unctuous enema with bitter ghṛta should be applied. [172–182]

तत्र श्लोकाः—

स्नेहः स्वेदः सर्पिर्बस्तिश्चूर्णानि बृंहणं गुडिकाः । वमनविरेकौ मोक्षः क्षतजस्य च वातगुल्मवताम् ॥
सर्पिः सतिक्तसिद्धं क्षीरं प्रस्रंसनं निरूहाश्च । रक्तस्य चावसेचनमाश्वासनसंशमनयोगाः ॥१८४ ॥
उपनाहनं सशस्त्रं पक्वस्याभ्यन्तरप्रभिन्नस्य । संशोधनसंशमने पित्तप्रभवस्य गुल्मस्य ॥ १८८ ॥
स्नेहं स्वेदो भेदो लङ्घनमुल्लेखनं विरेकश्च । सर्पिर्बस्तिगुटिकाश्चूर्णमरिष्टाश्च सक्षाराः ॥ १८६ ॥
गल्मस्यान्ते दाहः कफजस्याग्रेऽपनीतरक्तस्य । गुल्मस्य रौधिरस्य क्रियाक्रमः स्त्रीभवस्योक्तः ॥ १८७ ॥

पथ्यान्नपानसेवा हेतूनां वर्जनं यथास्वं च । नित्यं चाग्निसमाधिः स्निग्धस्य च सर्वकर्माणि ॥ १८८ ॥
हेतुर्लिङ्गं सिद्धिः क्रियाक्रमः साध्यता न योगाश्च ।
गुल्मचिकित्सितसंग्रह एतावान् व्याहृतोऽग्निवेशस्य ॥ १८९ ॥

Now the summing up verses—

For vātagulma, unction, fomentation, ghṛta, enema, powders, saturation, pills, emesis, purgation and blood-letting (have been mentioned). For pittaja gulma, ghee cooked with bitters, milk, purgatives, non-unctuous enema, blood-letting, consolation, pacificatory formulations, poultice, surgical operation of the mature and internally burst one, other evacuative and alleviative measures (have been mentioned). For kaphaja gulma, unction, fomentation, incision, lightening, emesis, purgation, ghṛta, enema, pills, powders, ariṣṭas, alkalis and at last cauterization after blood-letting management of gulma caused by (menstrual) blood in women is also said.

Use of wholesome food and drink, avoiding respective etiological factors, constant vigilance to maintain agni, all remedial measures after unction, etiology, signs and symptoms, successful management, incurability and formulations–all this is said about the treatment of gulma to Agniveśa. [183–189]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सितस्थाने गुल्मचिकित्सितं
नाम पञ्चमोऽध्यायः ॥ ५ ॥

Thus ends the fifth chapter on treatment of gulma in Cikitsāsthāna
in the treatise composed by Agniveśa and
redacted by Caraka (5)

षष्ठोऽध्यायः

CHAPTER VI

अथातः प्रमेहचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on Prameha. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

निर्मोहमानानुशयो निराशः पुनर्वसुर्ज्ञानतपोविशालः ।
कालेऽग्निवेशाय सहेतुलिङ्गानुवाच मेहाञ्शमनं च तेषाम् ॥ ३ ॥

Once upon a time Punarvasu devoid of confusion, conceit, anger and attachment and great in knowledge and penance, said to Agniveśa the types of prameha with etiology and symptoms along with its treatment. [3]

आस्यासुखं स्वप्नसुखं दधीनि ग्राम्यौदकानूपरसाः पयांसि ।
नवान्नपानं गुडवैकृतं च प्रमेहहेतुः कफकृच्च सर्वम् ॥ ४ ॥

Idle sitting, oversleep, excessive use of curd, meat soup of the domestic, aquatic and marshy animals and milk; new cereals and drinks, products of jaggery and all other kapha-promoting regimens are etiological factors for prameha. [4]

मेदश्च मांसं च शरीरजं च क्लेदं कफो वस्तिगतं प्रदूष्य ।
करोति मेहान् समुदीर्णमुष्णैस्तानेव पित्तं परिदूष्य चापि ॥ ५ ॥
क्षीणेषु दोषेष्ववकृष्य वस्तौ धातून् प्रमेहाननिलः करोति ।
दोषो हि बस्तिं समुपेत्य मूत्रं संदूष्य मेहाञ्जनयेद्यथास्वम् ॥ ६ ॥

Kapha causes premehas by affecting medas (lipid metabolism), muscles and body fluid situated in urinary bladder. Pitta aggravated by hot things causes the same by affecting the above entities. Vāyu, on relative diminution of other two doṣas, draws on the dhātus in urinary bladder and thus causes pramehas. **Doṣa** produces respective types of premeha by reaching the urinary bladder and affecting the urine. [5-6]

साध्याः कफोत्था दश, पित्तजाः षट् याप्या, न साध्यः पवनाच्चतुष्कः ।
समक्रियत्वाद्विषमक्रियत्वान्महात्ययत्वाच्च यथाक्रमं ते ॥ ७ ॥

Ten types of kaphaja prameha, six types of pittaja prameha and four types of vātika prameha are curable, maintainable and incurable due to similarity of management, dissimilarity of the same and severity of complications respectively. [7]

कफः सपित्तः पवनश्च दोषा मेदोऽस्रशुक्राम्बुवसालसीकाः ।
मज्जा रसौजः पिशितं च दूष्याः प्रमेहिणां, विंशतिरेव मेहाः ॥ ८ ॥

In (pathogenesis of) pramehas, doṣas are kapha, pitta and vāta and dūṣyas are medas, blood, semen, fluid, muscle-fat, lasīkā (lymph), majjā (marrow), rasa, ojas and muscles. Prameha has twenty types. [8]

जलोपमं चेक्षुरसोपमं वा घनं घनं चोपरि विप्रसन्नम् ।
शुक्लं सशुक्रं शिशिरं शनैर्वा लालेव वा वालुकया युतं वा ॥ ९ ॥
विद्यात् प्रमेहान् कफजान् दशैतान् क्षारोपमं कालमथापि नीलम् ।
हारिद्रमाञ्जिष्ठमथापि रक्तमेतान् प्रमेहान् षडुशन्ति पित्तात् ॥ १० ॥
मज्जौजसा वा वसयाऽन्वितं वा लसीकया वा सततं विबद्धम् ।
चतुर्विधं मूत्रयतीह वाताच्छेषेषु धातुष्वपकर्षितेषु ॥ ११ ॥

The ten types of kaphaja prameha are as follows: where the urine is (1) watery, (2) like sugarcane juice, (3) viscous, (4) having solid precipitate, (5) white, (6) with semen, (7) cold, (8) with slow impulse, (9) saliva-like and (10) with gravels.

The types of paittika premeha are as follow: wherein the urine is (1) like alkali, (2) black, (3) blue, (4) yellow like haldī, (5) light red like mañjiṣṭhā, (6) deep red.

Due to vāta, when the other dhātus are diminished the patient passes urine of four types—(1) with majjā, (2) with ojas, (3) with vasā, (4) with lasikā. [9–11]

वर्णं रसं स्पर्शमथापि गन्धं यथास्वदोषं भजते प्रमेहः ।
श्यावारुणो वातकृतः सशूलो मज्जादिसाद्‌गुण्यमुपैत्यसाध्यः ॥ १२ ॥
स्वेदोऽङ्गगन्धः शिथिलाङ्गता च शय्यासनस्वप्नसुखे रतिश्च ।
हृन्नेत्रजिह्वाश्रवणोपदेहो घनाङ्गता केशनखातिवृद्धिः ॥ १३ ॥
शीतप्रियत्वं गलतालुशोषो, माधुर्यमास्ये करपाददाहः ।
भविष्यतो मेहगदस्य रूपं मूत्रेऽभिधावन्ति पिपीलिकाश्च ॥ १४ ॥

Prameha acquires the colour, taste, touch and smell according to the respective doṣa. Prameha caused by vāta which is associated with pain, has blackish or reddish urine and similarity with majjā etc. is incurable.

Sweating, foul smell in body, slackness in body, liking for comfort in lying, sitting and sleeping; smearing in heart, eyes, tongue and ears, heaviness in body parts (overweight), excessive increase of hairs and nails, liking for cold, dryness in throat and palate, sweetness in mouth, burning sensation in hands and feet—these are the premonitory symptoms of prameha. Apart from these, ants also rush towards the urine (of the person). [12–14]

स्थूलः प्रमेही बलवानिहैकः कृशस्तथैकः परिदुर्बलश्च ।
संबृंहणं तत्र कृशस्य कार्यं संशोधनं दोषबलाधिकस्य ॥ १५ ॥
स्निग्धस्य योगा विविधाः प्रयोज्याः कल्पोपदिष्टा मलशोधनाय ।
ऊर्ध्वं तथाऽधश्च मलेऽपनीते मेहेषु संतर्पणमेव कार्यम् ॥ १६ ॥
गुल्मः क्षयो मेहनबस्तिशूलं मूत्रग्रहश्चाप्यपतर्पणेन ।
प्रमेहिणः स्युः, परितर्पणानि कार्याणि तस्य प्रसमीक्ष्य वह्निम् ॥ १७ ॥

One type of patient of prameha is obese and strong while the other one is lean and weak. Of these, promotive treatment should be given to the lean and evacuation in case of patients having abundance of doṣa and strengh. After unction, various formulations for evacuation mentioned in kalpasthāna should be administered. After elimination of excreta from upward and downward passages, saturation therapy should be applied in prameha because by de-saturation the patient is affected with gulma, wasting, pain in penis and bladder and obstruction in urine, but the measures for saturation should be applied taking power of digestion into consideration. [15–17]

संशोधनं नार्हति यः प्रमेही तस्य क्रिया संशमनी प्रयोज्या ।
मन्थाः कषाया यवचूर्णलेहाः प्रमेहशान्त्यै लघवश्च भक्ष्याः ॥ १८ ॥
ये विष्किरा ये प्रतुदा विहङ्गास्तेषां रसैर्जाङ्गलजैर्मनोज्ञैः ।
यवौदनं रूक्षमथापि वाट्यमद्यात् ससक्तूनपि चाप्यपूपान् ॥ १९ ॥
मुद्गादियूषैरथ तिक्तशाकैः पुराणशाल्योदनमाददीत ।
दन्तीङ्गुदीतैलयुतं प्रमेही तथाऽतसीसर्षपतैलयुक्तम् ॥ २० ॥
सषष्टिकं स्यात्तृणधान्यमन्नं यवप्रधानस्तु भवेत् प्रमेही ।
यवस्य भक्ष्यान् विविधांस्तथाऽद्यात् कफप्रमेही मधुसंप्रयुक्तान् ॥ २१ ॥
निशिस्थितानां त्रिफलाकषाये स्युस्तर्पणाः क्षौद्रयुता यवानाम् ।
तान् सीधुयुक्तान् प्रपिवेत् प्रमेही प्रायोगिकान्मेहवधार्थमेव ॥ २२ ॥
ये श्लेष्ममेहे विहिताः कषायास्तैर्भावितानां च पृथग्यवानाम् ।
सक्तूनपूपान् सगुडान् सधानान् भक्ष्यांस्तथाऽन्यान् विविधांश्च खादेत् ॥ २३ ॥
खराश्वगोहंसपृषद्भृतानां तथा यवानां विविधाश्च भक्ष्याः ।
देयास्तथा वेणुयवा यवानां कल्पेन गोधूममयाश्च भक्ष्याः ॥ २४ ॥

The patient of prameha who is not fit for evacuation should be subjected to pacificatory management for alleviation of the disease such as mantha (churned drink), extracts, linctus made of barley powder and light edibles. He should eat rough food articles such as boiled barley, barley cakes, flour of parched grains and apūpa (a dietary preparation) with palatable meat-soup of wild birds particularly gallinaceous and peckers. He should take old śāli rice with soup of mudga etc. and bitter vegetables added with oil of dantī and ingudī or linseed and mustard. In cereals, he should use ṣaṣṭika and wild rice. The diet of the patient of prameha should consist mainly of barley. One suffering from kaphaja prameha should eat various preparations of barley added with honey. Barley grain dipped in decoction of triphalā for the whole night make a saturating food taken with honey. The patient may also take them regularly mixed with vinegar for alleviation of prameha. He should use flour of parched grains, bolus, parched grains and other various edibles made of barley impregnated with decoctions of drugs prescribed in (the treatment of) kaphaja prameha. (For non-vegetarians) various preparations of barley mixed with the meat of ass, horse, bull, swan and spotted deer should be prescribed. The seeds of bamboo and wheat may also be used in forms similar to those of barley. [18–24]

संशोधनोल्लेखनलङ्घनानि काले प्रयुक्तानि कफप्रमेहान् ।
जयन्ति पित्तप्रभवान् विरेकः संतर्पणः संशमनो विधिश्च ॥ २५ ॥

Evacuation, emesis and lightening applied in time ovorcome the kaphaja pramehas. Likewise, purgation, saturation and pacificatory measures subdue the paittika prameha. [25]

दार्वीं सुराह्वं त्रिफलां समुस्तां कषायमुत्क्वाथ्य पिबेत् प्रमेही ।
क्षौद्रेण युक्तामथवा हरिद्रां पिबेद्रसेनामलकीफलानाम् ॥ २६ ॥
हरीतकीकट्फलमुस्तलोध्रं पाठाविडङ्गार्जुनधन्वनाश्च ।
उभे हरिद्रे तगरं विडङ्गं कदम्बशालार्जुनदीप्यकाश्च ॥ २७ ॥
दार्वी विडङ्गं खदिरो धवश्च सुराह्वकुष्ठागुरुचन्दनानि ।
दार्व्यग्निमन्थौ त्रिफला सपाठा पाठा च मूर्वा च तथा श्वदंष्ट्रा ॥ २८ ॥
यवान्युशीराण्यभयागुडूचीचव्याभयाचित्रकसप्तपर्णाः ।
पादैः कषायाः कफमेहिनां ते दशोपदिष्टा मधुसंप्रयुक्ताः ॥ २९ ॥
उशीरलोध्राञ्जनचन्दनानामुशीरमुस्तामलकाभयानाम् ।
पटोलनिम्बामलकामृतानां मुस्ताभयापद्मकवृक्षकाणाम् ॥ ३० ॥
लोध्राम्बुकालीयकधातकीनां निम्बार्जुनाम्रातनिशोत्पलानाम् ।
शिरीषसर्जार्जुनकेशराणां प्रियङ्गुपद्मोत्पलकिंशुकानाम् ॥ ३१ ॥
अश्वत्थपाठासनवेतसानां कटङ्कटेर्युत्पलमुस्तकानाम् ।
पैत्तेषु मेहेषु दश प्रदिष्टाः पादैः कषाया मधुसंप्रयुक्ताः ॥ ३२ ॥
सर्वेषु मेहेषु मतौ तु पूर्वौ कषाययोगौ विहितास्तु सर्वे ।
मन्थस्य पाने यवभावनायां स्युर्भोजने पानविधौ पृथक् च ॥ ३३ ॥
सिद्धानि तैलानि घृतानि चैव देयानि मेहेष्वनिलात्मकेषु ।
मेदः कफश्चैव कषाययोगैः स्नेहैश्च वायुः शममेति तेषाम् ॥ ३४ ॥

The patient of prameha should take decoction of dāruharidrā, devadāru, triphalā and musta or he should take the powder of haridrā mixed with honey along with the juice of āmalakī fruits. The following ten decoctions added with honey are prescribed for kaphaja prameha such as (1) harītakī, kaṭphala, musta and lodhra, (2) pāṭhā, viḍaṅga, arjuna and dhanvana (3), both haridrās (haridrā and dāruharidrā), tagara and viḍaṅga, (4) kadamba, śāla, arjuna and yavānī, (5) dāruharidrā, viḍaṅga, khadira and dhava (6), devadāru, kuṣṭha, aguru and candana (7) dāruharidrā, agnimantha, triphalā and pāṭhā (8), pāthā, mūrvā and gokṣura (9) yawānī, uśīra, harītakī and guḍūcī, (10) cavya, harītakī, citraka and saptaparṇa.

Likewise, in paittika types the following ten decoctions added with honey are prescribed such as (1) uśīra, lodhra, arjuna and candana, (2) uśīra, musta, āmalaka and abhayā, (3) paṭola, nimba, āmalaka and guḍūci (4), musta, harītakī, padmaka and kuṭaja (5), lodhra, hrībera, kālīyaka and dhātakī (6), nimba, arjuna, āmrātaka, haridrā and utpala, (7) śirīṣa, sarja, arjuna and nāgakeśara, (8) priyaṅgu, kamala, utpala and palāśa flower, (9) aśwattha, pāṭhā, asana and vetasa, (10) dāruharidrā, utpala and mustaka.

The above formulations of decoctions are useful in all types of prameha. They all may be used in the form of mantha, impregnation of barley, food, drinks or alone. In vātika types of prameha oils and ghṛtas cooked with these decoctions–should be given. Here the drugs of decoctions diminish medas and kapha and, on the other hand, the unction pacifies vāyu. [26–34]

कम्पिल्लसप्तच्छदशालजानि बैभीतरौहीतककौटजानि ।
कपित्थपुष्पाणि च चूर्णितानि क्षौद्रेण लिह्यात् कफपित्तमेही ॥ ३५ ॥
पिबेद्रसेनामलकस्य चापि कल्कीकृतान्यक्षसमानि काले ।
जीर्णे च भुञ्जीत पुराणमन्नं मेही रसैर्जाङ्गलजैर्मनोज्ञैः ॥ ३६ ॥

One suffering from prameha caused by kapha and pitta should take powder of the flowers of kampillaka, saptacchada, śāla, bibhītaka, rohitaka, kuṭaja and kapittha. These may also be taken as paste in the dose of 10 gm. along with āmalaka juice in time. After the drug is digested he should take food of old cereals along with delicious meat–soup of wild animals. [35–36]

दृष्ट्वाऽनुबन्धं पवनात् कफस्य पित्तस्य वा स्नेहविधिर्विकल्प्यः ।
तैलं कफे स्यात् स्वकषायसिद्धं पित्ते घृतं पित्तहरैः कषायैः ॥ ३७ ॥
त्रिकण्टकाश्मन्तकसोमवल्कैर्भल्लातकैः सातिविषैः सलोध्रैः ।
वचापटोलार्जुननिम्बमुस्तैर्हरिद्रया पद्मकदीप्यकैश्च ॥ ३८ ॥
मञ्जिष्ठया चागुरुचन्दनैश्च सर्वैः समस्तैः कफवातजेषु ।
मेहेषु तैलं विपचेद्, घृतं तु पैत्तेषु, मिश्रं त्रिषु लक्षणेषु ॥ ३९ ॥
फलत्रिकं दारुनिशां विशालां मुस्तां च निःक्वाथ्य निशां सकल्काम् ।
पिबेत् कषायं मधुसंप्रयुक्तं सर्वप्रमेहेषु समुद्धतेषु ॥ ४० ॥

If there is association of vāyu with kapha or pitta then unction should be applied. For this oil cooked with its own (anti–kapha) decoction in kapha and ghṛta cooked with anti-pitta decoctions in pitta is useful.

Gokṣura, aśmantaka, somavalka, bhallātaka, ativiṣā, lodhra, vacā, paṭola, arjuna, nimba, musta, haridrā, padmaka, yavānī, mañjiṣṭhā, aguru, candana—with these drugs collectively oil should be cooked for kapha–vātaja pramehas, ghṛta for pittaja prameha and both mixed in tridoṣaja one.

Decoction of triphalā, dāruharidrā, viśālā, musta, and haridrā with its paste added with honey should be taken in all aggravated pramehas. [37–40]

लोध्रं शटीं पुष्करमूलमेलां मूर्वां विडङ्गं त्रिफलां यमानीम् ।
चव्यं प्रियङ्गुं क्रमुकं विशालां किराततिक्तं कटुकरोहिणीं च ॥ ४१ ॥
भार्ङ्गीं नतं चित्रकपिप्पलीनां मूलं सकुष्ठातिविषं सपाठम् ।
कलिङ्गकान् केशरमिन्द्रसाह्वां नखं सपत्रं मरिचं प्लवं च ॥ ४२ ॥
द्रोणेऽम्भसः कर्षसमानि पक्त्वा पूते चतुर्भागजलावशेषे ।
रसेऽर्धभागं मधुनः प्रदाय पक्षं निधेयो घृतभाजनस्थः ॥ ४३ ॥
मध्वासवोऽयं कफपित्तमेहान् क्षिप्रं निहन्याद्द्विपलप्रयोगात् ।
पाण्ड्वामयार्शांस्यरुचिं ग्रहण्या दोषं किलासं विविधं च कुष्ठम् ॥ ४४ ॥

इति मध्वासव : ।

Lodhra, śaṭī, puṣkaramūla, elā, mūrvā, vidaṅga, triphalā, yavānī, cavya, priyaṅgu, kramuka, viśālā, kirātatikta, kaṭurohiṇī, bhārṅgī, tagara, citraka (root), pippalīmūla, kuṣṭha, ativiṣā, pāṭhā, indrayava, nāgakeśara, indravāruṇī, nakha, patra, marica and plava each 10 gm. should be boiled in water 10.24 liters remaining to one–fourth. This should be filtered and added with half quantity of honey and kept in a ghee smeared vessel for a fortnight. This formulation named 'Madhvāsava' taken in the dose of 80 ml. alleviates kaphaja and pittaja pramehas quickly. It is also efficacious in anaemia, piles, anorexia, grahaṇīroga, leucoderma and various types of leprosy. [41–44]

(Thus madhvāsava).

क्वाथः स एवाष्टपलं च दन्त्या भल्लातकानां च चतुष्पलं स्यात् ।
सितोपला त्वष्टपला विशेषः क्षौद्रं च तावत् पृथगासवौ तौ ॥ ४५ ॥

The above decoction added with danti 320 gm. or bhallātaka 160 gm., sugar candy 320 gm. and honey in the same quantity make two separate āsavas (dantyāsava and bhallātakāsava). [45]

सारोदकं वाऽथ कुशोदकं वा मधूदकं वा त्रिफलारसं वा ।
सीधुं पिबेद्वा निगदं प्रमेही माध्वीकमग्र्यं चिरसंस्थितं वा ॥ ४६ ॥
मांसानि शूल्यानि मृगद्विजानां खादेद्यवानां विविधांश्च भक्ष्यान् ।
संशोधनारिष्टकषायलेहैः संतर्पणोत्थाञ्शमयेत् प्रमेहान् ॥ ४७ ॥
भृष्टान् यवान् भक्षयतः प्रयोगाच्छुष्कांश्च सक्तून्न भवन्ति मेहाः ।
श्वित्रं च कृच्छ्रं कफजं च कुष्ठं तथैव मुद्गामलकप्रयोगात् ॥ ४८ ॥

One suffering from prameha should drink water processed with the drugs of of śālasārādi group, kuśa, honey water, triphalā water, undamaged sīdhu or old mādhwīka of good type. He should eat roasted meat of animals and birds and various preparations of barley. Pramehas caused by over–saturation should be pacified with the admitistration of evacuation, ariṣṭas, decoctions and linctus.

Pramehas do not stand if one takes parched barley and dry parched grain flour regularly. Likewise, one becomes free from obstinate leucoderma and kaphaja leprosy by the regular use of green gram and āmalaka. [46–48]

संतर्पणोत्थेषु गदेषु योगा मेदस्विनां ये च मयोपदिष्टाः ।
विरूक्षणार्थं कफपित्तजेषु सिद्धाः प्रमेहेष्वपि ते प्रयोज्याः ॥ ४९. ॥

The formulations mentioned by me for obesity in the context of diseases caused by over–saturation (Sū. 23) may also be used for roughening in kaphaja and pittaja pramehas. [49]

व्यायामयोगैर्विविधैः प्रगाढैरुद्वर्तनैः स्नानजलावसेकैः ।
सेव्यत्वगेलागुरुचन्दनाद्यैर्विलेपनैश्चाशु न सन्ति मेहाः ॥ ५० ॥

Pramehas disappear quickly by the use of various physical exercises (including yogāsanas), profuse anointings, baths, sprinklsings of water and pastes of uśira, twak, elā, aguru, cāndana etc. [50]

क्लेदश्च मेदश्च कफश्च वृद्धः प्रमेहहेतुः प्रसमीक्ष्य तस्मात् ।
वैद्येन पूर्वं कफपित्तजेषु मेहेषु कार्याण्यपतर्पणानि ॥ ५१ ॥

Body fluid, fat and kapha are the causes of prameha and as such the physician, at first, should apply desaturating measures in prameha of kaphaja and pittaja types. [51]

या वातमेहान् प्रति पूर्वमुक्ता वातोल्बणानां विहिता क्रिया सा ।
वायुर्हि मेहेष्वतिकर्शितानां कुप्यत्यसाध्यान् प्रति नास्ति चिन्ता ॥ ५२ ॥

The management prescribed earlier for vātika prameha should be applied for the cases having predominance of vāta because in pramehas due to excessive emaciation vayu is aggravated. Those which are incurable should not be bothered about. [52]

यैर्हेतुभिर्ये प्रभवन्ति मेहास्तेषु प्रमेहेषु न ते निषेव्याः ।
हेतोरसेवा विहिता यथैव जातस्य रोगस्य भवेच्चिकित्सा ॥ ५३ ॥

In pramehas, the respective etiological factors should not be used. The treatment of a disease starts with abstenance from etiological factors. [53]

हारिद्रवर्णं रुधिरं च मूत्रं विना प्रमेहस्य हि पूर्वरूपैः ।
यो मूत्रयेत्तं न वदेत् प्रमेहं रक्तस्य पित्तस्य हि स प्रकोपः ॥ ५४ ॥

One who passes deep yellow–coloured or bloody urine without exhibiting premonitory symptoms of prameha should not be diagnosed as a case of prameha but of raktapitta (internal haemorrhage.) [54]

दृष्ट्वा प्रमेहं मधुरं सपिच्छं मधूपमं स्याद्द्विविधो विचारः ।
क्षीणेषु दोषेष्वनिलात्मकः स्यात् संतर्पणाद्वा कफसंभवः स्यात् ॥ ५५ ॥

If urine is sweet, slimy and honey-like then two possibilities are there : either if may be a case of vātika prameha after diminition of doṣas or that of kaphaja prameha due to over-saturation. [55]

सपूर्वरूपाः कफपित्तमेहाः क्रमेण ये वातकृताश्च मेहाः ।
साध्या न ते, पित्तकृतास्तु याप्याः, साध्यास्तु मेदो यदि न प्रदुष्टम् ॥ ५६ ॥

Kaphaja and pittaja pramehas having premonitory symptoms and vātika pramehas developed by their own factors are incurable. The paittika pramehas (without premonitory symptoms) are maintainable, and if fat is not excessively affected. [56]

जातः प्रमेही मधुमेहिनो वा न साध्य उक्तः स हि बीजदोषात् ।
ये चापि केचित् कुलजा विकारा भवन्ति तांश्च प्रवदन्त्यसाध्यान् ॥ ५७ ॥

The congenital case of prameha or one inheriting the disease from his diabetic father is incurable because of the genetic defect. Whatever diseases are familial they are said as incurable. [57]

प्रमेहिणां याः पिडका मयोक्ता रोगाधिकारे पृथगेव सप्त ।
ताः शल्यविद्भिः कुशलैश्चिकित्स्याः शस्त्रेण संशोधनरोपणैश्च ॥ ५८ ॥

The seven types of boils inflicting the patients of prameha which are described separately in the quadruplet of diseases (Sū. 17), should be treated by expert surgeons with surgical operation and cleansing and healing remedies. [58]

तत्र श्लोकाः—
हेतुर्दोषो दूष्यं मेहानां साध्यतानुरूपश्च । मेही द्विविधस्त्रिविधं भिषग्जितमतिक्षपणदोषः ॥ ५९ ॥
आद्या यवान्नविकृतिर्मन्था मेहापहाः कषायाश्च । तैलघृतलेहयोगा भक्ष्याः प्रवरासवाः सिद्धाः ॥६०॥

Now the summing up verses—

Etiology, doṣa, dūṣya and prognosis of pramehas, two types of patients of prameha, three types of treatment, defects in excessive reduction, edibles such as preparations of barley, churned drink, decoctions alleviating prameha, formulations of oil, ghṛta and linctus; dietitic regimen, efficacious āsavas, physical exercise, baths, anointing, perfumes-all this is mentioned in the treatment of pramehas for their alleviation. [59-60]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सितस्थाने प्रमेहचिकित्सितं
नाम षष्ठोऽध्यायः ॥ ६ ॥

Thus ends the sixth chapter on the treatment of pramehas in
Cikitsāsthāna in the treatise composed by Agniveśa
and redacted by Caraka. (6)

सप्तमोऽध्यायः

CHAPTER VII

अथातः कुष्ठचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on Leprosy including other skin disorders. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

हेतुं द्रव्यं लिङ्गं कुष्ठानामाश्रयं प्रशमनं च । श्रृण्वग्निवेश ! सम्यग्विशेषतः स्पर्शनघ्नानाम् ॥ ३ ॥

O Agniveśa ! listen well about the etiology, pathogenic materials, signs and symptoms, location and treatment of leprosy and other skin disorders which are particularly damaging for the skin (including touch sensation) [3]

विरोधीन्यन्नपानानि द्रवस्निग्धगुरूणि च । भजतामागतां छर्दिं वेगांश्चान्यान्प्रतिघ्नताम् ॥ ४ ॥
व्यायाममतिसंतापमतिभुक्त्वोपसेविनाम् । शीतोष्णलङ्घनाहारान् क्रमं मुक्त्वा निषेविणाम् ॥५॥
घर्मश्रमभयार्तानां द्रुतं शीताम्बुसेविनाम् । अजीर्णाध्यशिनां चैव पञ्चकर्मापचारिणाम् ॥ ६ ॥
नवान्नदधिमत्स्यातिलवणाम्लनिषेविणाम् । माषमूलकपिष्टान्नतिलक्षीरगुडाशिनाम् ॥ ७ ॥
व्यवायं चाप्यजीर्णेऽति निद्रां च भजतां दिवा । विप्रान् गुरून् धर्षयतां पापं कर्म च कुर्वताम् ॥८ ॥

Those who habitually take incompatible food items and liquids, unctuous and heavy substances, suppress the natural urges particularly of vomiting, are exposed to physical exercise and intense heat after eating excessively, use cold, hot, lightening measures and diet against the prescribed order, apply cold water immediately after intensive exposure to sun, exertion and fear, take food during indigestion and when previous meal is not properly digested, use contra-indicated items while undergoing pañcakarma therapy, use excessively new cereals, curd, fish, salt and sour substances, indulge in eating black gram, radish, (rice) flour preparations, sesamum, milk and jaggery, perform sexual intercourse during indigestion, sleep regularly in day, insult Brāhmaṇas, teachers (and other respectable persons) and indulge in sinful activities (fall prey to leprosy and other skin disorders). [4–8]

वातादयस्त्रयो दुष्टास्त्वग्रक्तं मांसमम्बु च । दूषयन्ति स कुष्ठानां सप्तको द्रव्यसंग्रहः ॥ ९ ॥
अतः कुष्ठानि जायन्ते सप्त चैकादशैव च । न चैकदोषजं किञ्चित् कुष्ठं समुपलभ्यते ॥ १० ॥

The three doṣas (vāta etc.) being vitiated affect the skin, blood, and lymph, thus these seven are the pathogenic materials for leprosy and other skin disorders. Henceforth seven types (of proper leprosy) and eleven types (of other skin disorders) arise. No leprosy or other skin disorder is caused by a single doṣa. [9–10]

स्पर्शाज्ञत्वमति स्वेदो न वा वैवर्ण्यमुन्नतिः । कोठानां लोमहर्षश्च कण्डूस्तोदः श्रमः क्लमः ॥ ११ ॥
व्रणानामधिकं शूलं शीघ्रोत्पत्तिश्चिरस्थितिः । दाहः सुप्ताङ्गता चेति कुष्ठलक्षणमग्रजम् ॥ १२ ॥

Loss of touch sensation, excessive or no perspiration, deranged complexion, appearance of rashes, horripilation, itching, piercing pain, exertion, exhaustion, excessive pain in wounds with their quick origin and delayed healing, burning sensation and benumbed organs—these are the prodromal symptoms of kuṣṭha. [11–12]

अत ऊर्ध्वमष्टादशानां कुष्ठानां कपालोदुम्बरमण्डलर्ष्यजिह्वपुण्डरीकसिध्मकाकणकैककुष्ठचर्माख्यकिटिभविपादिकालसकदद्रुचर्मदलपामाविस्फोटकशतारुर्विचर्चिकानां लक्षणान्युपदेक्ष्यामः ॥ १३ ॥

Now (I) shall describe the symptoms of eighteen types of kuṣṭha e.g. kāpāla, audumbara, maṇḍala, ṛṣyajihva, puṇḍarīka, sidhma, kākaṇaka (proper leprosy) and ekakuṣṭha, carmākhya, kiṭibha, vipādikā, alasaka, dadru, carmadala, pāmā, visphoṭaka, śatāru and vicarcikā (other skin disorders). [13]

कृष्णारुणकपालाभं यद्रूक्षं परुषं तनु । कापालं तोदबहुलं तत्कुष्ठं विषमं स्मृतम् ॥ १४ ॥
दाहकण्डूरुजारागपरीतं लोमपिञ्जरम् । उदुम्बरफलाभासं कुष्ठमौदुम्बरं विदुः ॥ १५ ॥
श्वेतं रक्तं स्थिरं स्त्यानं स्निग्धमुत्सन्नमण्डलम् । कृच्छ्रमन्योन्यसंसक्तं कुष्ठं मण्डलमुच्यते ॥ १६ ॥
कर्कशं रक्तपर्यन्तमन्तःश्यावं सवेदनम् । यदृष्यजिह्वासंस्थानमृष्यजिह्वं तदुच्यते ॥ १७ ॥
सश्वेतं रक्तपर्यन्तं पुण्डरीकदलोपमम् । सोत्सेधं च सदाहं च पुण्डरीकं तदुच्यते ॥ १८ ॥
श्वेतं ताम्रं तनु च यद्रजो घृष्टं विमुञ्चति । अलाबूपुष्पवर्णं तत् सिध्मं प्रायेण चोरसि ॥ १९ ॥
यत् काकणन्तिकावर्णमपाकं तीव्रवेदनम् । त्रिदोषलिङ्गं तत् कुष्ठं काकणं नैव सिध्यति ॥ २० ॥

इति सप्तमहाकुष्ठानि ।

That which is like black and reddish piece of earthen jar, rough, coarse, thin and exceedingly painful is known as kāpāla kuṣṭha. It is hardly curable.

The type of kuṣṭha which is associated with burning sensation, itching, pain and redness, brown skin hairs and simulates (ripe) fruit of udumbara is known as audumbara kuṣṭha.

White, red, stable, extensive, unctuous, with raised patches and joined with each other is maṇḍala kuṣṭha which is hardly curable.

That which is rough, with red margins, internally blackish, painful and similar to the tongue of ṛṣya (a type of antelope) is known as ṛṣya-jihva kuṣṭha.

That which is whitish, with red margins, raised, simulating lotus petals and with burning sensation is known as puṇḍarīka kuṣṭha.

That which is white, coppery, thin, leaves out dust-like powder on rubbing and simulates flowers of bottle gourd is known as sidhma kuṣṭha. It appears mostly in chest.

That which simulates guñjā seeds in colour, does not suppurate and is exceedingly painful is kākaṇaka kuṣṭha—this has symptoms of all the three doṣas and is incurable. [14–20]

(Thus the seven major skin disorders).

अस्वेदनं महावास्तु यन्मत्स्यशकलोपमम् । तदेककुष्ठं, चर्माख्यं बहलं हस्तिचर्मवत् ॥ २१ ॥
श्यावं किणखरस्पर्शं परुषं किटिभं स्मृतम् । वैपादिकं पाणिपादस्फुटनं तीव्रवेदनम् ॥ २२ ॥
कण्डूमद्भिः सरागैश्च गण्डैरलसकं चितम् । सकण्डूरागपिडकं दद्रुमण्डलमुद्गतम् ॥ २३ ॥
रक्तं सकण्डु सस्फोटं सरुग्दलति चापि यत् । तच्चर्मदलमाख्यातं संस्पर्शासहमुच्यते ॥ २४ ॥
पामा श्वेतारुणश्यावाः कण्डूलाः पिण्डका भृषम् । स्फोटाः श्वेतारुणाभासो विस्फोटाः स्युस्तनुत्वचः ॥
रक्तं श्यावं सदाहार्तिं शतारुः स्याद्बहुव्रणम् । सकण्डूः पिडका श्यावा बहुस्रावा विचर्चिका ॥२६॥
इत्येकादश क्षुद्रकुष्ठानि ।

That which does not perspire, is extensive and like fish-scales is known as ekakuṣṭha.

Thick-skinned like elephant is the carmākhya type.

Kiṭibha is blackish, rough like a corn and coarse.

The tearing of hands and feet with excessive pain is known as vipādikā.

That which is covered with itching and red glandular pimples is known as alasaka.

That having raised patch associated with itching, redness and pimples is dadru.

That which is red, associated with itching, eruptions and pain, leaves off flakes and has tenderness is known as carmadala.

Pāmā consists of pimples white, reddish and blackish and having excessive itching.

Visphoṭa is white and reddish having thin-walled eruptions.

Śatāru is red or blackish, associated with burning sensation and pain and consisting of multiple boils.

Vicarcikā consists of pimples itching, blackish and with excessive discharge. [21–26]

(Thus the eleven minor skin disorders).

वातेऽधिकतरे कुष्ठं कापालं मण्डलं कफे । पित्ते त्वौदुम्बरं विद्यात् काकणं तु त्रिदोषजम् ॥ २७ ॥
वातपित्ते श्लेष्मपित्ते वातश्लेष्मणि चाधिके । ऋष्यजिह्वं पुण्डरीकं सिध्मकुष्ठं च जायते ॥ २८ ॥
चर्माख्यमेककुष्ठं च किटिभं सविपादिकम् । कुष्ठं चालसकं ज्ञेयं प्रायो वातकफाधिकम् ॥ २९ ॥
पामा शतारुर्विस्फोटं दद्रुश्चर्मदलं तथा । पित्तश्लेष्माधिकं प्रायः कफप्राया विचर्चिका ॥ ३० ॥

The kāpāla kuṣṭha has predominance of vāta, the maṇḍala kuṣṭha that of kapha, the audumbara that of pitta and the kākaṇaka is caused by all the three doṣas.

Ṛṣyajihva, puṇḍarīka and sidhmakuṣṭha arise from vātapitta, kapha-pitta and vātakapha respectively.

Carmākhya, ekakuṣṭha, kiṭibha, vipādikā and alasaka have mostly predominance of vāta and kapha.

Pāmā, śatāru, visphoṭa, dadru and carmadala are mostly predominant in pitta and kapha. Vicarcikā is predominantly kaphaja. [27–30]

सर्वं त्रिदोषजं कुष्ठं दोषाणां तु बलाबलम् । यथास्वैर्लक्षणैर्बुद्ध्वा कुष्ठानां क्रियते क्रिया ॥ ३१ ॥
दोषस्य यस्य पश्येत् कुष्ठेषु विशेषलिङ्गमुद्रिक्तम् । तस्यैव शमं कुर्यात्ततः परं चानुबन्धस्य ॥ ३२ ॥

All types of kuṣṭha are caused by tridoṣa, hence the treatment is given according to predominance or otherwise of doṣas knowing from the respective symptoms. The doṣa characteristic symptom of which is present excessively should be pacified first, thereafter the associated one should be treated. [31–32]

कुष्ठविशेषैर्दोषा दोषविशेषैः पुनश्च कुष्ठानि । ज्ञायन्ते तैर्हेतुर्हेतुस्तांश्च प्रकाशयति ॥ ३३ ॥
रौक्ष्यं शोषस्तोदः शूलं संकोचनं तथाऽऽयामः । पारुष्यं खरभावो हर्षः श्यावारुणत्वं च ॥ ३४ ॥
कुष्ठेषु वातलिङ्गं दाहो रागः परिस्रवः पाकः । विस्रो गन्धः क्लेदस्तथाऽङ्गपतनं च पित्तकृतम् ॥३५॥
श्वैत्यं शैत्यं कण्डूः स्थैर्यं चोत्सेधगौरवस्नेहाः । कुष्ठेषु तु कफलिङ्गं जन्तुभिरभिभक्षणं क्लेदः ॥ ३६ ॥

Doṣas are known from the specific type of kuṣṭha and vice versa. Similarly, causing factor is known from them and these are known from the causing factor itself.

Roughness, wasting, piercing pain, other types of pain, contracture, extension, hardness, coarseness, horripilation, blackish and reddish colours—these are symptoms of vāta found in the types of kuṣṭha.

Heat, redness, discharge, suppuration, fleshy smell, moisture, falling down of organs—these are the symptoms of pitta (in kuṣṭha).

Whiteness, coldness, itching, stability, raising, heaviness, unctuousness, eating away by maggots and moisture, these are the symptoms of kapha in kuṣṭha. [33–36]

सर्वैर्लिङ्गैर्युक्तं मतिमान् विवर्जयेदबलम् । तृष्णादाहपरीतं शान्ताग्निं जन्तुभिर्जग्धम् ॥ ३७ ॥
वातकफप्रबलं यद्यदेकदोषोल्बणं न तत् कृच्छ्रम् । कफपित्त-वातपित्तप्रबलानि तु कृच्छ्रसाध्यानि ॥३८॥

One should reject the patient if he is having all the symptoms, debility, thirst, burning sensation, loss of appetite and eating away by maggots. The type of kuṣṭha which is predominant in vāta-kapha or any single doṣa is not difficult to be treated while those having predominance of kapha-pitta or vāta-pitta are difficult to be treated. [37–38]

वातोत्तरेषु सर्पिर्वमनं श्लेष्मोत्तरेषु कुष्ठेषु । पित्तोत्तरेषु मोक्षो रक्तस्य विरेचनं चाग्रे ॥ ३९ ॥
वमनविरेचनयोगाः कल्पोक्ताः कुष्ठिनां प्रयोक्तव्याः । प्रच्छनमल्पे कुष्ठे महति च शस्तं सिराव्यधनम् ॥४०॥
बहुदोषः संशोध्यः कुष्ठी बहुशोऽनुरक्षता प्राणान् । दोषे ह्यतिमात्रहृते वायुर्हन्यादबलमाशु ॥ ४१ ॥
स्नेहस्य पानमिष्टं शुद्धे कोष्ठे प्रवाहिते रक्ते । वायुर्हि शुद्धकोष्ठं कुष्ठिनमबलं विशति शीघ्रम् ॥ ४२ ॥

In the kuṣṭhas predominant in vāta intake of ghee is recommended. Similarly, emesis in those predominant in kapha and purgation followed by blood-letting in those predominant in pitta is recommended. In cases of kuṣṭha, the emetic and purgative formulations said in the section of pharmaceuticals should be prescribed. (As regards blood-letting), in minor type of kuṣṭha scraping and in minor types venesection is recommended. The patient of kuṣṭha having plenty of doṣa should be evacuated frequently taking care of his strength because on excessive elimination of doṣas vāyu ruins the weak (patient) shortly. When the bowels are evatcuated and blood is let out, intake of ghee is prescribed because in weak patient after evacuation vāyu takes place quickly. [39–42]

दोषोत्क्लिष्टे हृदये वाम्यः कुष्ठेषु चोर्ध्वभागेषु । कुटजफलमदनमधुकैः सपटोलैर्निम्बरसयुक्तैः ॥ ४३ ॥
शीतरसः पक्वरसो मधूनि मधुकं च वमनानि । कुष्ठेषु त्रिवृता दन्ती त्रिफला च विरेचने शस्ता ॥४४॥
सौवीरकं तुषोदकमालोडनमासवाश्च सीधूनि । शंसन्त्यधोहराणां यथाविरेकं क्रमश्चेष्टः ॥ ४५ ॥
दार्वीबृहतीसेव्यैः पटोलपिचुमर्दमदनकृतमालैः । सस्नेहैरास्थाप्यः कुष्ठी सकलिङ्गयवमुस्तैः ॥ ४६ ॥
वातोल्बणं विरिक्तं निरूढमनुवासनार्हमालक्ष्य । फलमधुकनिम्बकुटजैः सपटोलैः साधयेत्स्नेहम् ॥४७॥
सैन्धवदन्तीमरिचं फणिज्झकः पिप्पली करञ्जफलम् । नस्यं स्यात्सविडङ्गं क्रिमिकुष्ठकफप्रकोपघ्नम् ॥४८॥
वैरेचनिकैर्धूमैः श्लोकस्थानेरितैः प्रशाम्यन्ति । कृमयः कुष्ठकिलासाः प्रयोजितैरुत्तमाङ्गस्थाः ॥ ४९ ॥

In kuṣṭhas located in upper part when the heart is excited by doṣas, the patient should be vomited by administering indrayava, madanaphala, madhuka and paṭola (leaves) mixed with nimba juice. In kuṣṭhas, śītarasa, pakwarasa (types of vinegar), honey and madhuka are recommended for emesis and trivṛtā, dantī and triphalā for purgation. Sauvīraka, tuṣodaka (types of vinegar), āsavas and sīdhus (types of fermented liquors) are recommended as dissolving vehicle for pūrgaives. After management is prescribed according to purgation effected, the patient of kuṣṭha should be given non-unctuous enema prepared from dāruharidrā, bṛhati, uśīra, paṭola, nimba, madana, āragvadha, indrayava and musta mixed with uncting substanc. After prugation and non–unctuous enema the patient having aggravation of vāta should be administreted unctuous enema, if necessary, with uncting substance prepared with madana, madhuka, nimba, kuṭaja and paṭola. Snuff prepared with rock salt, dantī, marica, phaṇijjaka, pippalī, karañja (fruit) and viḍaṅga destroys worms, kuṣṭha and disorders of kapha. The evacuative smoking said in sūtrasthāna, if applied, alleviates worms, kuṣṭha and kilāsa located in head. [43–49]

स्थिरकठिनमण्डलानां स्विन्नानां प्रस्तरप्रणाडीभिः । कूर्चैर्विघट्टितानां रक्तोत्क्लेशोऽपनेतव्यः ॥ ५० ॥
आनूपवारिजानां मांसानां पोट्टलैः सुखोष्णैश्च । स्विन्नोत्सन्नं विलिखेत् कुष्ठं तीक्ष्णेन शस्त्रेण ॥ ५१ ॥
रुधिरागमार्थमथवा शृङ्गालाबूनि योजयेत् कुष्ठे । प्रच्छितमल्पं कुष्ठं विरेचयेद्वा जलौकोभिः ॥ ५२ ॥
ये लेपाः कुष्ठानां युज्यन्ते निर्हृतास्रदोषाणाम् । संशोधिताशयानां सद्यः सिद्धिर्भवेत्तेषाम् ॥ ५३ ॥

The diseased spots which are stable, hard and patchy should be fomented by means of stone-slab and tubes and thereafter rubbed with a brush. In this way, the morbidity of blood should be removed. Such spot may also be fomented with the bundle of meat of marshy and aquatic animals slightly heated and then scraped with a sharp instrument so that blood comes out or for this purpose horn or bottle gourd may. also be applied. It case of minor disorder, the spot should be scarified or leeches should be applied for evacuation of (impure) blood. The medicaments applied externally exhibit quick effect after the impurity of blood is eliminated and thus the seat of morbidity is evacuated. [50–53]

येषु न शस्त्रं क्रमते स्पर्शेन्द्रियनाशनानि यानि स्युः । तेषु निपात्यः क्षारो रक्तं दोषं च विस्राव्य ॥ ५४ ॥
पाषाणकठिनपरुषे सुप्ते कुष्ठे स्थिरे पुराणे च । पीतागदस्य कार्यो विषैः प्रदेहोऽगदैश्चानु ॥ ५५ ॥
स्तब्धानि सुप्तसुप्तान्यस्वेदनकण्डुलानि कुष्ठानि । कूर्चैर्दन्तीत्रिवृताकरवीरकरञ्जकुटजानाम् ॥ ५६ ॥
जात्यर्कनिम्बजैर्वा पत्रैः शस्त्रैः समुद्रफेनैर्वा । घृष्टानि गोमयैर्वा ततः प्रदेहैः प्रदेह्यानि ॥ ५७ ॥

In case where surgical interference is not fit and the spots are anaesthetic, alkali should be applied after elimination of blood and the associated doṣa. If the spot which is stony hard, rough, benumbed, stable and old, the patient should be advised to take some antipoison drug and then the spot should be anointed with some poison followed by anti-poison drug. The leprotic spots which are stiff, exceedingly anaesthitic, without perspiration and itching should be rubbed with the brush of dantī, trivṛtā, karavīra, karañja or leaves of jātī, arka or nimba, or some instrument or dried cowdung piece before application of an ointment. [54–57]

मारुतकफकुष्ठघ्नं कर्मोक्तं पित्तकुष्ठिनां कार्यम् । कफपित्तरक्तहरणं तिक्तकषायैः प्रशमनं च ॥ ५८ ॥
सर्पींषि तिक्तकानि च यच्चान्यद्रक्तपित्तनुत् कर्म । बाह्याभ्यन्तरमग्र्यं तत् कार्यं पित्तकुष्ठेषु ॥ ५९ ॥

In pittaja kuṣṭha, the measures prescribed for the treatment of vātakaphaja kuṣṭha should be adopted particularly elimination of kapha, pitta and (impure) blood and pacification with bitter and astringent drugs. The ghee processed with bitters and other external as well as internal measures alleviating raktapitta should be applied in pittaja kuṣṭha. [58–59]

दोषाधिक्यविभागादित्येतत् कर्म कुष्ठनुत् प्रोक्तम् । वक्ष्यामि कुष्ठशमनं प्रायस्त्वग्दोषसामान्यात् ॥६०॥
दार्वी रसाञ्जनं वा गोमूत्रेण प्रबाधते कुष्ठम् । अभया प्रयोजिता वा मासं सव्योषगुडतैला ॥ ६१ ॥

मूलं पटोलस्य तथा गवाक्ष्याः पृथक् पलांशं त्रिफलात्वचश्च ।
स्यात्त्रायमाणा कटुरोहिणी च भागाधिका नागरपादयुक्ता ॥ ६२ ॥
पलं तथैषां सह चूर्णितानां जले शृतं दोषहरं पिबेद्वा ।
जीर्णे रसैर्धन्वमृगद्विजानां पुराणशाल्योदनमाददीत ॥ ६३ ॥
कुष्ठानि शोफं ग्रहणीप्रदोषमर्शांसि कृच्छ्राणि हलीमकं च ।
षड्रात्रयोगेन निहन्ति चैष हृद्बस्तिशूलं विषमज्वरं च ॥ ६४ ॥

The therapeutic measures alleviating kuṣṭha have been said above according to the predominance of doṣas. Now further (I) will say the management of kuṣṭha in general on the basis of morbidity in skin.

Dāruharidrā or rasāñjana taken with cow's urine alleviates kuṣṭha. Likewise, harītakī mixed with trikaṭu, jaggery and tila oil exhibits the same effect it taken for a month.

Poṭola (root), indravāruṇī (root), triphalā (pulp), each 40 gm., Trāymāṇā, kaṭurohiṇī and śuṇṭhī mixed 40 gm. all together should be powdered. 40 gm. from this powder be made into decoction in water and taken by the patient. On digestion of the drug, the diet of śāli rice should be taken along with soup of the meat of wild animals and birds. This formulation taken for six days alleviates kuṣṭhas, swellings, grahaṇīroga, difficult piles, halīmaka, pain in cardiac and pelvic regions and intermittent fevers. [60–64]

मुस्तं व्योषं त्रिफला मञ्जिष्ठा दारु पञ्चमूल्यौ द्वे । सप्तच्छदनिम्बत्वक् सविशालश्चित्रको मूर्वा ॥ ६५ ॥
चूर्णं तर्पणभागैर्नवभिः संयोजितं समध्वाज्यम् । सिद्धं कुष्ठनिबर्हणमेतत् प्रायोगिकं भक्ष्यम् ॥ ६६ ॥
श्वयथुं सपाण्डुरोगं श्वित्रं ग्रहणीप्रदोषमर्शांसि । ब्रध्नभगन्दरपिडकाकण्डूकोठांश्च विनिहन्ति ॥ ६७ ॥
इति मुस्तादिचूर्णम् ।

Musta, trikaṭu, triphalā, mañjiāṣṭhā, devadāru, both pañcamūlas (daśamūla), bark of saptaparṇa and nimba, viśālā, (bigger variety of indravāruṇī), citraka and mūrvā-powder of all these should be combined with nine parts of saturating preparation added further with honey and ghee. This practically edible preparation is a tested remedy for kuṣṭha. Apart from this, it alleviates swelling, anaemia, leucoderma, grahaṇīroga, piles, hernia, fistula, boils, itching and rashes. [65–67]
(Thus mustādi cūrṇa).

त्रिफलातिविषाकटुकानिम्बकलिङ्गकवचापटोलानाम् । मागधिकारजनीद्वयपद्मकमूर्वाविशालानाम् ॥६८॥
भूनिम्बपलाशानां दद्याद्द्विपलं ततस्त्रिवृद्द्विगुणा । तस्याश्च पुनर्ब्राह्मी तच्चूर्णं सुप्तिनुत् परमम् ॥६९॥

Triphalā, ativiṣā, kaṭukā, nimba, indrayava, vacā, paṭola, pippalī, both haridrās (haridrā and dāruharidrā) padmaka, mūrvā, viśālā, leaves of bhūnimba-each 8 gm., trivṛt 160 gm and brāhmī 320 gm. All these are powdered. This is an excellent drug for numbness. [68–69]

नवनीतकप्रयोगो रसेन जात्याः समाक्षिकः परमः : सप्तदशकुष्ठघाती माक्षिकधातुश्च मूत्रेण ॥ ७० ॥
एवं गन्धकयोगात् सुवर्णमाक्षिकप्रयोगाद्वा । सर्वव्याधिनिबर्हणमद्यात् कुष्ठी रसं च निगृहीतम् ॥७१॥
वज्रशिलाजतुसहितं सहितं वा योगराजेन । सर्वव्याधिप्रशमनमद्यात्कुष्ठी निगृह्य नित्यं च ॥ ७२ ॥

The use of fresh butter along with the juice of jātī mixed with honey or the mākṣika dhātu (copper pyrite) taken with urine alleviates the seventeen types of kuṣṭha. Likewise, the patient of kuṣṭha should take the juice extracted (from jātī) in combination with sulphur or survarṇamākṣika (copper pyrite). This is an excellent formulation for alleviating all the disorders, or he should take the above juice regularly combined with diamond, śilājatu or yogarāja, This is also a panacea. [70–72]

खदिरसुरदारुसारं श्रपयित्वा तद्रसेन तोयार्थः । क्षौद्रप्रस्थे कार्यः कार्ये ते चाष्टपलिके च ॥ ७३ ॥
तत्रायश्चूर्णानामष्टपलं प्रक्षिपेत्तथाऽमूनि । त्रिफलैले त्वङ्मरिचं पत्रं कनकं च कर्षांशम् ॥ ७४ ॥
मत्स्यण्डिका मधुसमा तन्मासं जातमायसे भाण्डे । मध्वासवमाचरतः कुष्ठकिलासे शमं यातः ॥७५॥
इति मध्वासवः ।

The heartwood of khadira and devadāru in quantity of 320 gm. each should be made into decoction which would serve the purpose of water. Then honey 640 gm., lohabhasma 320 gm., triphalā, elā, twak, marica, patra and nāgakeśara each 10 gm., sugarcandy equal to honey (640 gm)—all should be kept in an iron vessel for a month. This madhvāsava, if taken, alleviates kuṣṭha and kilāsa. [73–75]

(Thus madhvāsava)

खदिरकषायद्रोणं कुम्भे घृतभाविते समावाप्य । द्रव्याणि चूर्णितानि च षट्पलिकान्यत्र देयानि ॥७६॥
त्रिफलाव्योषविडङ्गरजनीमुस्ताटरूषकेन्द्रयवाः । सौवर्णी च तथा त्वक् छिन्नरुहा चेति तन्मासम् ॥७७॥
निदधीत धान्यमध्ये प्रातः प्रातः पिबेत्ततो युक्त्या । मासेन महाकुष्ठं हन्त्येवाल्पं तु पक्षेण ॥ ७८ ॥
अर्शःश्वासभगन्दरकासकिलासप्रमेहशोषांश्च । ना भवति कनकवर्णः पीत्वाऽरिष्टं कनकबिन्दुम् ॥७९॥
इति कनकबिन्द्वरिष्टम् ।

The decoction of khadira 10.24 litres, should be kept in a vessel smeared with ghee. To this powders of triphalā, trikaṭu, viḍaṅga, haridrā, vāsā, indrayava, bark of nāgakeśara and guḍūcī in the quantity of 240 gm. each. This is kept for a month with in the paddy grains. This ariṣṭa taken every morning properly alleviates major skin disorders in a month and minor ones in a fortnight. Moreover, it destroys piles, asthma, fistula, cough, leucoderma, parmeha and pththisis. By taking this kanakabindvariṣṭa one regains shining complexion like that of gold. [76-79]

(Thus Kanakabindvariśṭa).

कुष्ठेष्वनिलकफकृतेष्वेवं पेयस्तथाऽपि पैत्तेषु । कृतमालकाथश्चाप्येष विशेषात् कफकृतेषु ॥ ८० ॥

This should be taken in kuṣṭha caused by vāta and kapha and also in that caused by pitta. In Kuṣṭha caused by Kapha, the decoction of āragvadha is particularly efficacious. [80]

त्रिफलासवश्च गौडः सचित्रकः कुष्ठरोगविनिहन्ता । क्रमुकदशमूलदन्तीवराङ्गमधुयोगसंयुक्तः ॥ ८१ ॥

The āsava of triphalā is prepared from jaggery and combined with citraka, kramuka, daśamūla, danti, tawk and honey. This preparation destroys the disorder of kuṣṭha. [81]

लघूनि चान्नानि हितानि विद्यात् कुष्ठेषु शाकानि च तिक्तकानि ।
भल्लातकैः सत्रिफलैः सनिम्बैर्युक्तानि चान्नानि घृतानि चैव ॥ ८२ ॥
पुराणधान्यान्यथ जाङ्गलानि मांसानि मुद्गाश्च पटोलयुक्ताः ।
शस्ता, न गुर्वम्लपयोदधीनि नानूपमत्स्या न गुडस्तिलाश्च ॥ ८३ ॥

As regards diet, the light cereals and bitter vegetables are wholesome in Kuṣṭhas. Likewise, the edibles and ghṛtas mixed with bhallātaka, triphalā and nimba should be used. Old cereals, meat of wild animals, green gram and paṭola are recommended in kuṣṭhas. The contraindicated items are heavy, sour, milk, curd, marshy fish, jaggery and sesamum. [82-83]

एला कुष्ठं दार्वी शतपुष्पा चित्रको विडङ्गश्च । कुष्ठालेपनमिष्टं रसाञ्जनं चाभया चैव ॥ ८४ ॥
चित्रकमेलां बिल्वीं वृषकं त्रिवृदर्कनागरकम् । चूर्णीकृतमष्टाहं भावयितव्यं पलाशस्य ॥ ८५ ॥
क्षारेण गवां मूत्रस्रुतेन तेनास्य मण्डलान्याशु । भिद्यन्ते विलयन्ति च लिप्तान्यर्काभितप्तानि ॥ ८६ ॥
मांसी मरिचं लवणं रजनी तगरं सुधा गृहाद्धूमः । मूत्रं पित्तं क्षारः पलाशः कुष्ठहा लेपः ॥ ८७ ॥
त्रपु सीसमयश्चूर्णं मण्डलनुत् फल्गुचित्रकौ बृहती । गोधारसः सलवणो दारु च मूत्रं च मण्डलनुत् ॥८८॥
कदलीपलाशपाटलिनिचुलक्षाराम्भसा प्रसन्नेन । मांसेषु तोयकार्यं कार्यं पिष्टे च किण्वस्य ॥ ८९ ॥
तैर्मेदकात् सुजातात् किण्वैर्जनितं प्रलेपनं शस्तम् । मण्डलकुष्ठविनाशनमातपसंस्थं कृमिघ्नं च ॥ ९० ॥
मुस्तं मदनं त्रिफला करञ्ज आरग्वधकलिङ्गयवाः । दार्वी ससप्तपर्णा स्नानं सिद्धार्थकं नाम ॥ ९१ ॥
एष कषायो वमनं विरेचनं वर्णकस्तथोद्धर्षः । त्वग्दोषकुष्ठशोफप्रबाधनः पाण्डुरोगघ्नः ॥ ९२ ॥
कुष्ठं करञ्जबीजान्येडगजः कुष्ठसूदनो लेपः । प्रपुन्नाडबीजसैन्धवरसाञ्जनकपित्थलोध्राश्च ॥ ९३ ॥
श्वेतकरवीरमूलं कुटजकरञ्जयोः फलं त्वचो दार्व्याः । सुमनःप्रवालयुक्तो लेपः कुष्ठापहः सिद्धः ॥९४॥
लोध्रस्य धातकीनां वत्सकबीजस्य नक्तमालस्य । कल्कश्च मालतीनां कुष्ठेषून्मर्दनालेपौ ॥ ९५ ॥
शैरीषी त्वक् पुष्पं कार्पास्या राजवृक्षपत्राणि । पिष्टा च काकमाची चतुर्विधः कुष्ठनुल्लेपः ॥ ९६ ॥
इति लेपाः ।

Elā, kuṣṭha, dāruharidrā, śatapuṣpā, citraka, viḍaṅga, rasāñjana and harītakī-all powdered together make a good paste for kuṣṭha.

Citraka, elā, nimba, vāsā, trivṛt, arka, śuṇṭhī all powdered together should be impregnated with alkali of palāśa prepared with cow's urine for eight days. The spots of maṇḍala kuṣṭha pasted with it and exposed to the sun are torn away and disppear.

The paste prepared of māṃsī, marica, salt, haridrā, tagara, snuhī, soot, cow's urine and bile, alkali of palāśa destroys kuṣṭha.

Powders of tin, lead and iron along with kākodumbara, citraka and bṛhati alleviate the maṇḍala kuṣṭha.

Likewise the juice of godhā (iguana) mixed with salt and the cow's urine mixed with devadāru are efficacious in maṇḍala kuṣṭha.

The clear alkali water derived from kadalī, palāśa, pāṭali (muṣkaka) and nicula sqould be used in place of water in preparation of meat which together with flower acts as yeast. From this medaka (a type of fermented preparation) is prepared. The yeast taken out from this acts as a good remedy for maṇḍala kuṣṭha (while exposing the patient to the sun) and worms.

Musta, madana, triphalā, karañja, āragvadha, indrayava, dāruharidrā and saptaparṇa–decoctions of these drugs makes a bath known as siddhārthaka. This may also be used as emetic, purgative, cosmetic and rubbing powder. This alleviates leprosy, other skin disorders, oedema and anaemia.

Kuṣṭha, seeds of karañja and cakramarda make a kuṣṭha-alleviating paste.

Seeds of cakramarda, rock salt, rasāñjana, kapittha, lodhra, root of white variety of karavīra, seeds of kuṭāja and karañja, bark of dāruharidrā, tender leaves of jātī—all together make an efficacious paste for alleviating kuṣṭha.

The paste of lodhra, dhātakī (flowers), Indrayava, karañja (seeds) and jātī is used as anointing and paste in kuṣṭha.

Bark of śiriṣa, flower of cotton plant, leaves of āragvadha and kākamācī (whole plant) make four types of kuṣṭha-alleviating paste. [84-96]

(Thus the pastes end).

दार्व्या रसाञ्जनस्य च निम्बपटोलस्य खदिरसारस्य । आरग्वधवृक्षकयोस्त्रिफलायाः सप्तपर्णस्य ॥ ९७ ॥
इति षट् कषाययोगाः कुष्ठघ्नाः सप्तमश्च तिनिशस्य । स्नाने पाने च हितास्तथाऽष्टमश्चाश्वमारस्य ॥९८॥
आलेपनं प्रघर्षणमवचूर्णनमेत एव च कषायाः । तैलघृतपाकयोगे चेष्यन्ते कुष्ठशान्त्यर्थम् ॥ ९९ ॥

त्रिफला निम्बपटोलं मञ्जिष्ठा रोहिणी वचा रजनी ।
एष कषायोऽभ्यस्तो निहन्ति कफपित्तजं कुष्ठम् ॥ १०० ॥
एतैरेव च सर्पिः सिद्धं वातोल्बणं जयति कुष्ठम् ।
एष च कल्पो दिष्टः खदिरासनदारुनिम्बानाम् ॥ १०१ ॥

(1) Dāruharidrā and rasāñjana, (2) nimba and paṭola, (3) heartwood of khadira, (4) āragvadha and kuṭaja, (5) triphalā, (6) saptaparṇa—these six formulations in the form of decoction, along with the decoction of tiniśa the seventh one and that of karavīra the eighth one are useful as bath and intake. The same are also used as paste, rubbirg powder, powder and in cooking of oil and ghee for alleviation of kuṣṭha.

Triphalā, nimba, paṭola, mañjiṣṭhā, robiṇī, vacā and haridrā–the decoction of these drugs, if taken regulariy, alleviates kuṣṭha caused by kapha and pitta. Ghee cooked with the same drugs overcomes the kuṣṭha predominant in vāta.

These preparations may also be made from khadira, asana, devadāru and nimba. [97–101]

कुष्ठार्कतुत्थकट्फलमूलकबीजानि रोहिणी कटुका ।
कुटजफलोत्पलमुस्तं बृहतीकरवीरकासीसम् ॥ १०२ ॥
एडगजनिम्बपाठा दुरालभा चित्रको विडङ्गश्च ।
तिक्तालाबुकबीजं कम्पिल्लकसर्षपौ वचा दार्वी ॥ १०३ ॥
एतैस्तैलं सिद्धं कुष्ठघ्नं योग एष चालेपः । उद्वर्तनं प्रघर्षणमवचूर्णनमेष एवेष्टः ॥ १०४ ॥

Kuṣṭha, arka, tuṭṭha, kaṭphala, seeds of mūlaka, rohiṇī, kaṭukā, indrayava, utpala, musta, bṛhatī, karavīra, cakramarda, nimba, pāṭhā, durālabhā, citraka, viḍaṅga, seeds of bitter bottle-gourd, kampillaka, sarṣapa, vacā, and dāruharidrā–oil prepared with these drugs is kuṣtha–alleviating. This formulation may also be used as paste, anointing, rubbing and powdering. [102–104]

श्वेतकरवीरकरसो गोमूत्रं चित्रको विडङ्गश्च । कुष्ठेषु तैलयोगः सिद्धोऽयं संमतो भिषजाम् ॥१०५॥
इति श्वेतकरवीराद्यं तैलम् ।

The juice of white karavīra, cow's urine, citraka and viḍanga–oil prepared with these is a tested remedy for kuṣṭha and approved by physicians. [105]

(Thus Śwetakaravirādya taila).

श्वेतकरवीरपल्लवमूलत्वग्वत्सको विडङ्गश्च । कुष्ठार्कमूलसर्षपशिग्रुत्वग्रोहिणी कटुका ॥ १०६ ॥
एतैस्तैलं सिद्धं कल्कैः पादांशिकैर्गवां मूत्रम् । दत्त्वा तैलचतुर्गुणमभ्यङ्गात् कुष्ठकण्डूघ्नम् ॥ १०७ ॥
इति श्वेतकरवीरपल्लवाद्यं तैलम् ।

White type of karavīra (tender leaves, root and bark), kuṭaja, viḍaṅga, root of kuṣṭha and arka, sarṣapa, bark of śigru, rohiṇī and kaṭukā–oil prepared with the paste of these drugs in $\frac{1}{4}$ quantity and four times cow's urine alleviates kuṣṭha and itching by massage. [106–107]

(Thus śwetakaravīra–pallavādya taila).

तिक्तालाबुकबीजं द्वे तुत्थे रोचना हरिद्रे द्वे । बृहतीफलमेरण्डः सविशालश्चित्रको मूर्वा ॥ १०८ ॥
कासीसहिङ्गुशिग्रुत्र्यूषणसुरदारुतुम्बरुविडङ्गम् ।
लाङ्गलकं कुटजत्वक् कटुकाख्या रोहिणीं चैव ॥ १०९ ॥
सर्षपतैलं कल्कैरेतैर्मूत्रे चतुर्गुणे साध्यम् । कण्डूकुष्ठविनाशनमभ्यङ्गान्मारुतकफहन्तृ ॥ ११० ॥
इति तिक्तेक्ष्वाकादितैलम् ।

Seeds of bitter bottle-gourd, two types of tuttha, rocanā, two types of haridrā (haridrā and dāruharidrā), bṛhatī (fruits), eraṇḍa, viśālā, citraka, mūrvā, kāsīsa, hiṅgu, śigru, trikaṭu, devadāru, tumburu, viḍaṅga, lāṅgalī (root), kuṭaja (bark), kaṭukā and rohiṇī—the mustard oil should be cooked with paste of these drugs along with four times cow's urine. This oil by massage destroys itchning and kuṣṭha and overcomes vāta and kapha. [108–110]

(Thus Tiktekṣvākvādi taila).

कनकक्षीरी सैला भार्गी दन्त्याः फलानि मूलं च।
जातीप्रवालसर्षपलशुनविडङ्गं करञ्जत्वक् ॥ १११ ॥
सप्तच्छदार्कपल्लवमूलत्वङ्निम्बचित्रकास्फोताः। गुञ्जैरण्डं बृहतीमूलकसुरसार्जकफलानि ॥११२॥
कुष्ठं पाठा मुस्तं तुम्बुरुमूर्वावचाः सषड्ग्रन्थाः। एडगजकुटजशिग्रुत्र्यूषणभल्लातकक्षवकाः ॥११३॥
हरितालमवाक्पुष्पी तुत्थं कम्पिल्लकोऽमृतासंज्ञः।
सौराष्ट्री कासीसं दार्वीत्वक् सर्जिकालवणम् ॥ ११४ ॥
कल्कैरेतैस्तैलं करवीरकमूलपल्लवकषाये। सार्षपमथवा तैलं गोमूत्रचतुर्गुणं साध्यम् ॥ ११५ ॥
स्थाप्यं कटुकालाबुनि तत्सिद्धं तेन मण्डलान्याशु।
भिन्द्याद्भिषगभ्यङ्गात्कृमींश्च कण्डूं च विनिहन्यात् ॥ ११६ ॥

इति कनकक्षीरीतैलम्।

Swarṇakṣirī, elā, bhārgī, dantī (fruits and root), young leaves of jātī, sarṣapa, laśuna, viḍaṅga, karañja (bark) saptaparṇa and (young leaves, root and bark), nimba, citraka, āsphotā, guñjā, eraṇḍa, fruits of bṛhatī, mūlaka, surasā, and arjaka, kuṣṭha, pāṭhā, musta, tumburu, mūrvā, vacā, ṣaḍgranthā, cakramarda, kuṭaja, śigru, trikaṭu, bhallātaka, kṣavaka, orpiment, adhaḥpuṣpī, tuttha, kampillaka, amrtāsaṅga, saurāṣṭrī, kāsīsa, bark of dāruharidrā, sarjksīra and rock salt–with the paste of these drugs mustard or tila oil should be prepared with the decoction of the root and young leaves of karavīra and four times of cow's urine. This, when prepared, should be kept in a vessel made of bitter bottlegourd. By this the physician may tear off the maṇḍala kuṣṭha along with worms and itching by massage. [111–116]

(Thus Kanakakṣirī taila).

कुष्ठं तमालपत्रं मरिचं समनःशिलं सकासीसम्। तैलेन युक्तमुषितं सप्ताहं भाजने ताम्रे ॥ ११७ ॥
तेनालिप्तं सिध्मं सप्ताहाद्व्येति तिष्ठतो घर्मे।
मासान्नवं किलासं स्नानं मुक्त्वा विशुद्धतनोः ॥ ११८ ॥

इति सिध्मे लेपः।

Kuṣṭha, tamālapatra, marica, realgar, kāsīsa–these mixed with oil should be kept in a copper vessel for a week. By anointing this followed by the exposure to the sun for a week one becomes pure in body and is freed from sidhma and from recently arisen leucoderma if applied for a month. During this period bath is prohibited. [117–118]

सर्षपकरञ्जकोशातकीनां तैलान्यथेङ्गुदीनां च।
कुष्ठेषु हितान्याहुस्तैलं यच्चापि खदिरसारस्य ॥ ११९ ॥

Oils of sarṣapa, karañja, kośātaki, iṅgudī and also of the heartwood of khadira are useful in kuṣṭhas. [119]

जीवन्ती मञ्जिष्ठा दार्वी काम्पिल्लकं रजस्तुत्थम्।
एष घृततैलपाकः सिद्धः सिद्धे च सर्जरसः ॥ १२० ॥

देयः समधूच्छिष्टो विपादिका तेन शाम्यतेऽभ्यक्ता ।
चर्मैककुष्ठकिटिभं कुष्ठं शाम्यत्यलसकं च ॥ १२१ ॥

इति विपादिकाहरघृततैले ।

किण्वं वराहरुधिरं पृथ्वीका सैन्धवं च लेपः स्यात् ।
लेपो योज्यः कुस्तुम्बुरूणि कुष्ठं च मण्डलनुत् ॥ १२२ ॥
पूतीकदारुजटिलाः शक्रसुरा क्षौद्रमुद्गपर्ण्यौ च । लेपः सकाकनासो मण्डलकुष्ठापहः सिद्धः ॥१२३॥
चित्रकशोभाञ्जनकौ गुडूच्यपामार्गदेवदारूणि । खदिरो धवश्च लेपः श्यामा दन्ती द्रवन्ती च ॥१२४॥
लाक्षारसाञ्जनैलाः पुनर्नवा चेति कुष्ठिनो लेपाः ।
दधिमण्डयुताः सर्वे देयाः षण्मारुतकफकुष्ठघ्नाः ॥ १२५ ॥
एडगजकुष्ठसैन्धवसौवीरकसर्षपैः क्रिमिघ्नैश्च । क्रिमिकुष्ठमण्डलाख्यं दद्रूकुष्ठं च शममुपैति ॥ १२६ ॥
एडगजः सर्जरसो मूलकबीजं च सिध्मकुष्ठानाम् ।
काञ्जिकयुक्तं तु पृथक्प्रतमिदमुद्वर्तनं लेपाः ॥ १२७ ॥
वासा त्रिफला पाने स्नाने चोद्वर्तने प्रलेपे च । बृहतीसेव्यपटोलाः ससारिवा रोहिणी चैव ॥१२८॥
खदिरावघातककुभरोहीतकलोध्रकुटजधवनिम्बाः ।
सप्तच्छदकरवीराः शस्यन्ते स्नानपानेषु ॥ १२९ ॥
जलवाप्यलोहकेशरपत्रप्लवचन्दनं मृणालानि । भागोत्तराणि सिद्धं प्रलेपनं पित्तकफकुष्ठे ॥ १३० ॥
यष्ट्याह्वलोध्रपद्मकपटोलपिचुमर्दचन्दनरसाश्च ।
स्नाने पाने च हिताः सुशीतलाः पित्तकुष्ठिभ्यः ॥ १३१ ॥
आलेपनं प्रियङ्गुर्हरेणुका वत्सकस्य च फलानि ।
सातिविषा च ससेव्या सचन्दना रोहिणी कटुका ॥ १३२ ॥
तिक्तघृतैर्धौतघृतैरभ्यङ्गो दह्यमानकुष्ठेषु । तैलैश्चन्दनमधुकप्रपौण्डरीकोत्पलयुतैश्च ॥ १३३ ॥
क्लेदे प्रपतति चाङ्गे दाहे विस्फोटके सचर्मदले ।
शीताः प्रदेहसेका व्यधो विरेको घृतं तिक्तम् ॥ १३४ ॥

Jīvantī, mañjiṣṭhā, dāruharidrā, kampillaka (dust) and tuttha–with these drugs ghṛta or taila should be prepared. Sarjarasa and bee–wax should be added to it. By applying it vipādikā is cured. Moreover, it is also a remedy for carmākhya, ekakuṣṭha, kitibha and alasaka.

(Thus vipādikā–alleviating ghṛta and taila).

(1) Yeast, boar's blood, pṛthvīkā and rock salt–these mixed together make a paste for kuṣṭha.

(2) The fruits of dhānyaka and kuṣṭha together make a paste for maṇḍala kuṣṭha.

(3) Pūtika, devadāru, jaṭāmāṁsī, indravāruṇī, guḍūcī and mudgaparṇī alongwith kākanāsā is a tested paste application for maṇḍala kuṣṭha.

(4) Citraka, śobhāñjana, guḍūci, apāmārga, devadārū, khadira and dhava.

(5) Śyāmā, dantī and dravantī.

(6) Lākṣā, rasāñjana, elā, and punarnavā–these are the six pastes for the patients of kusṭha which alleviate the vātakaphaja types of the disease. They should be applied with curd water.

By application of cakramarda, kuṣṭha, rocksalt, sauvīraka (type of sour gruel), sarṣapa and other anthelmintic drugs, worms, maṇḍala kuṣṭha and dadru are pacified.

Cakramarda, sarjarasa, seeds of mūlaka should be applied as anointing with sour gruel.

Vāsā and triphalā—these together are used as intake, bath, anointing and paste. For the same purposes are used bṛhatī, uśīra, paṭola, sārivā and rohiṇī.

Khadira, āragvadha, kakubha, rohitaka, lodhra, kuṭaja, dhava, nimba, saptaparṇa and karavīra—these are recommended as bath or intake.

Hribera, kuṣṭha, aguru, nāgakeśara, patra, kaivartamustaka, candana and lotus-stalk–these together in gradually increasing quantity make a paste for pittakaphaja kuṣṭha.

Cold decoctions of madhuyaṣṭī, lodhra, padmaka, paṭola, nimba and candana are useful as bath and intake for the patients of pittaja kuṣṭha.

Priyaṅgu, hareṇukā, indrayava, ativiṣā, uśira, candana, rohiṇī and katukā–these drugs together make a paste for kuṣṭha (pittaja).

In kuṣṭhas having burning sensation massage should be applied with bitter ghees, washed ghees and oils prepared with candana, madhuka, prapāuṇḍarīka and utpala.

In conditions of necrosis, falling away of body parts, burning sensation, visphoṭaka and carmadala-cold ointments and spinklings, venesection, purgation and bitter ghee are prescribed. [120–134]

खदिरघृतं निम्बघृतं दार्वीघृतमुत्तमं पटोलघृतम् ।
कुष्ठेषु रक्तपित्तप्रबलेषु भिषग्जितं सिद्धम् ॥ १३५ ॥

Khadira ghṛta, nimbaghṛta, dārvīghṛta and paṭolaghṛta these formuations are excellent and tested remedies for kuṣṭhas predominant in raktapitta. [135]

त्रिफलात्वचोऽर्धपलिकाः पटोलपत्रं च कार्षिकाः शेषाः ।
कटुरोहिणी सनिम्बा यष्ट्याह्वा त्रायमाणा च ॥ १३६ ॥
एष कषायः साध्यो दत्त्वा द्विपलं मसूरविदलानाम् ।
सलिलाढकेऽष्टभागे शेषे पूतो रसो ग्राह्यः ॥ १३७ ॥
तत्र कषायेऽष्टपले चतुष्पलं सर्पिषश्च पक्तव्यम् ।
यावत्स्यादष्टपलं शेषं पेयं ततः कोष्णम् ॥ १३८ ॥

तद्वातपित्तकुष्ठं वीसर्पं वातशोणितं प्रबलम् ।
ज्वरदाहगुल्मविद्रधिविभ्रमविस्फोटकान् हन्ति ॥ १३९ ॥

Pulpa of harītakī, bibhītaka, āmalakī and paṭola'leaves each 20 gms. kaṭurohiṇī, nimba, madhuyaṣṭi and trāyamāṅā each 10 gm., bifurcated seeds of masūra (lentils) 80 gm. These should be boiled in water 2.56 kg. remaining to one-eighth. This should be filtered. With 320 ml. of this decoction ghee 160 gm. should be cooked remaining to 320 gm. from this the proper dose should be taken lukewram. It alleviates vātapittaja kuṣṭha, visarpa, severe vātarakta, fever, burning sensation, gulma, vidradhi, giddiness and eruptions. [136–139]

निम्बपटोलं दार्वीं दुरालभां तिक्तरोहिणीं त्रिफलाम् ।
कुर्यादर्धपलांशं पर्पटकं त्रायमाणां च ॥ १४० ॥
सलिलाढकसिद्धानां रसेऽष्टभागस्थिते क्षिपेत् पूते ।
चन्दनकिराततिक्तकमागधिकास्त्रायमाणां च ॥ १४१ ॥
मुस्तं वत्सकबीजं कल्कीकृत्यार्धकार्षिकान् भागान् ।
नवसर्पिषश्च षट्पलमेतत्सिद्धं घृतं पेयम् ॥ १४२ ॥
कुष्ठज्वरगुल्मार्शोग्रहणीपाण्ड्वामयश्वयथुहारि । पामाविसर्पपिडकाकण्डूमदगण्डनुत्सिद्धम् ॥१४३
इति तिक्तषट्पलकं घृतम् ।

Nimba, paṭola, dāruharidrā, durālabhā, tiktarohiṇi, triphalā, parpaṭaka and trāyamāṇā each 20 gm should be boiled in water 2.56 kg. remaining to one-eighth. On filtering it candana, kirātatikta, pippali, trāyamāṇā, mustaka, Indrayava, each 5 gm are taken and made into a paste. Fresh ghee 240 gm. should be cooked with the above and taken. It alleviates kuṣṭha, fever, gulma, piles, grahṇāiroga, anaemia, oedema, pāmā, erysipelas, boils, itching, narcosis and swollen glands. [140-143]

(Thus tiktaṣaṭpalaka ghṛta).

सप्तच्छदं प्रतिविषां शम्पाकं तिक्तरोहिणीं पाठाम् ।
मुस्तमुशीरं त्रिफलां पटोलपिचुमर्दपर्पटकम् ॥ १४४ ॥
धन्वयवासं चन्दनमुपकुल्यां पद्मकं हरिद्रे द्वे । षड्ग्रन्थां सविशालां शतावरीं सारिवे चोभे ॥१४५॥
वत्सकबीजं वासां मूर्वाममृतां किराततिक्तं च ।
कल्कान् कुर्यान्मतिमान्यष्ट्याह्वं त्रायमाणां च ॥ १४६ ॥
कल्कश्चातुर्भागो जलमष्टगुणं रसोऽमृतफलानाम् ।
द्विगुणो घृतात्प्रदेयस्तत्सर्पिः पाययेत्सिद्धम् ॥ १४७ ॥
कुष्ठानि रक्तपित्तप्रबलान्यर्शांसि रक्तवाहीनि । वीसर्पमम्लपित्तं वातासृक् पाण्डुरोगं च ॥ १४८ ॥
विस्फोटकान्सपामानुन्मादं कामलां ज्वरं कण्डूम् ।
हृद्रोगगुल्मपिडका असृग्दरं गण्डमालां च ॥ १४९ ॥
हन्यादेतत् सर्पिः पीतं काले यथाबलं सद्यः । योगशतैरप्यजितान्महाविकारान्महातिक्तम् ॥ १५० ॥
इति महातिक्तकं घृतम् ।

Saptaparṇa, prativiṣā, āragvadha, tiktarohiṇī, pāṭhā, musta, uśīra, triphalā, paṭola, nimba, parpaṭaka, dhanvayāsa, candana, pippalī, padmaka, two types of haridrā, ṣaḍgranthā, viśālā, śatāvarī, both types of sārivā, indrayava, vāsā, mūrvā, guḍūcī, kirātatikta, madhuyaṣṭī and trāyamāṇā–these should be powdered into a paste. This paste is taken one-fourth, water eight times, juice of āmalakī fruit two times of ghee. This ghee prepared should be administered to the patient. This Mahātikta ghṛta alleviates quickly the kuṣṭhas predominant in raktapitta, bleeding piles, erysipelas, amlapitta, vātarakta, anaemia, eruptions, pāmā, insanity, jaundice, itching, heart disease, gulma, boils, menorrhagia, cervical adenitis and other obstinate diseases not responding to hundreds of other formulations, if taken in time and according to strength. [144–150]

(Thus mahātiktaka ghṛta).

दोषे हृतेऽपनीते रक्ते बाह्यान्तरे कृते शमने । स्नेहे च कालयुक्ते न कुष्ठमनुवर्तते साध्यम् ॥१५१॥

The kuṣṭha, if curable, does not continue after the pathogenic factors are eliminated, blood is let out, external as well as internal remedial measures are applied and unction is administered timely. [151]

खदिरस्य तुलाः पञ्च शिंशपासनयोस्तुले । तुलार्धाः सर्व एवैते करञ्जारिष्टवेतसाः ॥ १५२ ॥
पर्पटः कुटजश्चैव वृषः कृमिहरस्तथा । हरिद्रे कृतमालश्च गुडूची त्रिफला त्रिवृत् ॥ १५३ ॥
सप्तपर्णश्च संक्षुण्णा दशद्रोणेषु वारिणः । अष्टभागावशेषं तु कषायमवतारयेत् ॥ १५४ ॥
धात्रीरसं च तुल्यांशं सर्पिषश्चाढकं पचेत् । महातिक्तककल्कैस्तु यथोक्तैः पलसंमितैः ॥ १५५ ॥
निहन्ति सर्वकुष्ठानि पानाभ्यङ्गनिषेवणात् । महाखदिरमित्येतत् परं कुष्ठविकारनुत् ॥ १५६ ॥
इति महाखदिरं घृतम् ।

Khadira 20 kg. śiṃśapā and asana 4 kg. each; karañja, nimba, vetasa, parpaṭa, kuṭaja, vāsā, viḍaṅga, two types of haridrā (haridrā and dāruharidrā), āragvadha, guḍūcī, triphalā, trivṛt and saptaparṇa–all combined 2 kg. are powdered coarsely and boiled in 102.4 litres of water remaining to one-eighth. With this decoction the juice of āmalakī fruits in equal quantity is mixed and used for cooking ghee 2.56 kg. adding thereto the paste of the said mahātiktaka (intensely bitter) drugs in the quantity of 40 gm. each. This mahākhadira ghṛta by intake and massage alleviates all types of kuṣṭha. Mahākhadira ghṛta is an excellent formulation for kuṣṭha. [152-156]

(Thus Mahākhadira ghṛta).

प्रपतत्सु लसीकाप्रस्रुतेषु गात्रेषु जन्तुजग्धेषु । मूत्रं निम्बविडङ्गे स्नानं पानं प्रदेहश्च ॥ १५७ ॥
वृषकुटजसप्तपर्णाः करवीरकरञ्जनिम्बखदिराश्च । स्नाने पाने लेपे क्रिमिकुष्ठनुदः सगोमूत्राः ॥१५८॥
पानाहारविधाने प्रसेचने धूपने प्रदेहे च । कृमिनाशनं विडङ्गं विशिष्यते कुष्ठहा खदिरः ॥ १५९ ॥
षडगजः सविडङ्गो मूलान्यारग्वधस्य कुष्ठानाम् । उद्दालनं श्वदन्ता गोश्वखराहोष्ट्रदन्ताश्च ॥१६०॥

पडगजः सविडङ्गो द्वे च निशे राजवृक्षमूलं च।
कुष्ठोद्दालनमग्र्यं सपिप्पलीपाकलं योज्यम् ॥ १६१ ॥

In cases where the body parts are falling away, discharging lymph and are eaten away by organisms, cow's urine along with nimba and viḍaṅga is used as bath, intake and anointing.

Vāsā, kuṭaja, saptaparṇa, karavīra, karañja, nimba and khadira mixed with cow's urine and used as bath, intake and anointing for kuṣṭha and worms.

Viḍaṅga and khadira excel in their anthelmintic and antileprotic action respectively used by the way of drink, food, spinkling, fumigation and anointing.

Cakramarda, viḍaṅga, āragvadha (roots), teeth of dog, cow, horse, boar and camel are eradicator of kuṣṭhaṣ.

Cakramarda, viḍaṅga, haridrā, dāruharidrā, āragvadha (roots) along with pippalī and kuṣṭha are excellent eradicator of kuṣṭha. [157–161]

श्वित्राणां संशमनं योक्तव्यं सर्वतो विशुद्धानाम्।
श्वित्रे स्रंसनमग्र्यं मलपूरस इष्यते सगुडः ॥ १६२ ॥

तं पीत्वा सुस्निग्धो यथाबलं सूर्यपादसंतापम्। संसेवेत विरिक्तस्त्र्यहं पिपासुः पिबेत् पेयाम् ॥१६३॥

श्वित्रेऽङ्गे ये स्फोटा जायन्ते कण्टकेन तान्भिन्द्यात्।
स्फोटेषु विस्रुतेषु प्रातः प्रातः पिबेत् पक्षम् ॥ १६४ ॥
मलपूमसनं प्रियङ्गु शतपुष्पां चाम्भसा समुत्क्वाथ्य।
पालाशं वा क्षारं यथाबलं फाणितोपेतम् ॥ १६५ ॥

यच्चान्यत् कुष्ठघ्नं श्वित्राणां सर्वमेव तच्छस्तम्। खदिरोदकसंसेकः खदिरोदकपानमग्र्यं वा ॥ १६६ ॥
समनः शिलं विडङ्गं कासीसं रोचनां कनकपुष्पीम्। श्वित्राणां प्रशमार्थं ससैन्धवं लेपनं दद्यात् ॥१६७॥

कदलीक्षारयुतं वा खरास्थि दग्धं गवां रुधिरयुक्तम्।
हस्तिमदाध्युषितं वा मालत्याः कोरकक्षारम् ॥ १६८ ॥

नीलोत्पलं सकुष्ठं ससैन्धवं हस्तिमूत्रपिष्टं वा। मूलकबीजावल्गुजलेपः पिष्टो गवां मूत्रे ॥ १६९ ॥
काकोदुम्बरिका वा सावल्गुजचित्रका गवां मूत्रे। पिष्टा मनःशिला वा संयुक्ता बर्हिपित्तेन ॥ १७० ॥
लेपः किलासहन्ता बीजान्यावल्गुजानि लाक्षा च। गोपित्तमञ्जने द्वे पिप्पल्यः काललोहरजः ॥ १७१ ॥
शुद्धा शोणितमोक्षैर्विरूक्षणैर्भक्षणैश्च सक्तूनाम्। श्वित्रं कस्यचिदेव प्रणश्यति क्षीणपापस्य ॥ १७२ ॥

In świtra (leucoderma), the remedial measure should be administered after the patient is evacuated fully. First of all, purgative is administered in leucoderma Thereafter the patient properly uncted should take the juice of malapū (kākodumbarikā) mixed with jaggery and be exposed to the sun. This is continued for three days. During this period in the event of thirst he should take liquid gruel. By this treatment the eruptions arisen in diseased spot should be torn open with a thorn. When all the eruptive boils are torn open the patient should take the decoction of malapū, asana, priyaṅgu and śatapuṣpā, or the alkali derived from palāsa mixed with phāṇita every morning for a fortnight. Whatever is beneficial in kuṣṭha is recommended for the patient of leucoderma particularly sprinkling with or intake of the decoction of khadira. Realgar, viḍaṅga, kāsīsa, rocanā, kanaka-puṣpī (swarṇakṣīrī) along with rock salt are applied as paste for alleviation of leucoderma.

(1) Burnt bone of ass mixed with alkali of banana and cow's blood, or (2) the alkali of the flower-bud of jātī mixed with elephant's ichor, or (3) nīlotpala, kuṣṭha and rock salt powdered with elephant's urine, or (4) seads of radish and bākucī powdered with cow's urine, or (5) kākodumbara, bākucī and citraka powdered with cow's urine, or (6) realgar powdered with peacock's bile make effective paste for leucoderma. The seeds of bākucī, lac, cow bile, two types of añjana, pippalī and lohabhasma together make an effective paste for leucoderma.

By evacuation, blood-letting, roughening and intake of parched grain powder, the leucoderma is got rid off in rare cases where the sin is attenuated. [162-172]

दारुणं चारुणं श्वित्रं किलासं नामभिस्त्रिभिः । विज्ञेयं त्रिविधं तच्च त्रिदोषं प्रायशश्च तत् ॥ १७३ ॥
दोषे रक्ताश्रिते रक्तं ताम्रं मांससमाश्रिते । श्वेतं मेदःश्रिते श्वेतं गुरु तच्चोत्तरोत्तरम् ॥ १७४ ॥
यत् परस्परतोऽभिन्नं बहु यद्रक्तलोमवत् । यच्च वर्षगणोत्पन्नं तच्छित्रं नैव सिध्यति ॥ १७५ ॥
अरक्तलोम तनु यत् पाण्डु नातिचिरोत्थितम् । मध्यावकाशे चोच्छूनं श्वित्रं तत्साध्यमुच्यते ॥ १७६ ॥

Kilāsa is mostly tridoṣaja and is of three types-dāruṇa aruṇa, and świtra.

The diseased spot is red, coppery, and white and the morbidity is located in blood, flesh and fat respectlveiy. Their severity is in sucessive order.

The leucoderma (spot) which is undemarcated mutually, extensive, having red hairs and arisen since many years is not curable. That leucoderma is curable which has no red hairs, is thin, pale, not so old and raised upwards in the middle. [173-176]

वचांस्यतथ्यानि कृतघ्नभावो निन्दा सुराणां गुरुधर्षणं च ।
पापक्रिया पूर्वकृतं च कर्म हेतुः किलासस्य विरोधि चान्नम् ॥ १७७ ॥

False words, ungratitude, abusing gods, insult to teachers, sinful activity, previous (bad) deeds and incompatible food is the cause of lecoderma. [177]

तत्र श्लोकाः—

हेतुर्द्रव्यं लिङ्गं विविधं ये येषु चाधिका दोषाः । कुष्ठेषु दोषलिङ्गं समासतो दोषनिर्देशः ॥ १७८ ॥

साध्यमसाध्यं कृच्छ्रं कुष्ठं कुष्ठापहाश्च ये योगाः ।
सिद्धाः किलासहेतुर्लिङ्गं गुरुलाघवं तथा शान्तिः ॥ १७९ ॥
इति संग्रहः प्रणीतो महर्षिणा कुष्ठनाशनेऽध्याये । स्मृतिबुद्धिवर्धनार्थं शिष्याय हुताशवेशाय ॥ १८० ॥

Now the summing up verses—

Etiology, pathogenic materials, various symptoms, predominance of doṣas, their symptoms and occurreance of doṣas in kuṣṭhas, curable, incurable and hardly curable kuṣṭha, tested formulations efficacious in kuṣṭha, etiology of kilāsa and its symptoms, severity and treatment–all this is said by the sage in the chapter dealing with the treatment of kuṣṭha for his disciple Agniveśa in order to improve his memory and knowledge. [178–180]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सितस्थाने कुष्ठचिकित्सितं नाम
सप्तमोऽध्यायः ॥ ७ ॥

Thus ends the seventh chapter on treatment of kuṣṭha in Cikitsitāsthāna
in the treatise composed by Agniveśa and
redacted by Caraka. (7)

अष्टमोऽध्यायः

CHAPTER VIII

अथातो राजयक्ष्मचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on treatment of phthisis. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

दिवौकसां कथयतामृषिभिर्वै श्रुता कथा । कामव्यसनसंयुक्ता पौराणी शशिनं प्रति ॥ ३ ॥
रोहिण्यामतिसक्तस्य शरीरं नानुरक्षतः । आजगामाल्पतामिन्दोर्देहः स्नेहपरिक्षयात् ॥ ४ ॥
दुहितॄणामसंभोगाच्छेषाणां च प्रजापतेः । क्रोधो निःश्वासरूपेण मूर्तिमान् निःसृतो मुखात् ॥ ५ ॥
प्रजापतेर्हि दुहितॄरष्टाविंशतिमंशुमान् । भार्यार्थं प्रतिजग्राह न च सर्वास्ववर्तत ॥ ६ ॥
गुरुणा तमवध्यातं भार्यास्वसमवर्तिनम् । रजःपरीतमबलं यक्ष्मा शशिनमाविशत् ॥ ७ ॥
सोऽभिभूतोऽतिगुरुणा गुरुक्रोधेन निष्प्रभः । देवदेवर्षिसहितो जगाम शरणं गुरुम् ॥ ८ ॥
अथ चन्द्रमसः शुद्धां मतिं बुद्ध्वा प्रजापतिः । प्रसादं कृतवान् सोमस्ततोऽश्विभ्यां चिकित्सितः ॥ ९ ॥
स विमुक्तग्रहश्चन्द्रो विरराज विशेषतः । ओजसा वर्धितोऽश्विभ्यां शुद्धं सत्त्वमवाप च ॥ १० ॥
क्रोधो यक्ष्मा ज्वरो रोग एकार्थो दुःखसंज्ञकः । यस्मात् स राज्ञः प्रागासीद्राजयक्ष्मा ततो मतः ॥११॥
स यक्ष्मा हुङ्कृतोऽश्विभ्यां मानुषं लोकमागतः । लब्ध्वा चतुर्विधं हेतुं समाविशति मानवान् ॥ १२ ॥

The following purāṇic myth full of passionate indulgence about the moon was heard by the sages from the conversing (gods) abiding in the heaven. The body of the moon because of excessive attachment to Rohiṇī was reduced due to loss of unctuousness and his carelessness to protection of health. Due to non-enjoyment with the other daughters Prajāpati (the lord of progeny) became furious and his anger came out of his mouth in embodiment through expiration. The moon wedded the twenty eight daughters of the lord of progeny but did not deal with all equally. Thus despised by the great, treating his wives unequally, filled up with rajas and debility the moon was attacked by yakṣmā (phthisis). Having been overcome by the severe anger of the great, the lustreless moon went to the refuge of the great accompanied by gods and godly sages. Now, the lord af progeny, knowing the pure mind of the moon, was pleased and as such he was treated by Aśvins. Thus, the moon, having been freed from the obstacles, and having increase of ojas from Aśvins attained particular splendour and pure psyche.

Krodha, yakśmā, jwara, roga—all are synonymous and known as duḥkha (unhappiness). Because it first occured to the moon, it is known as 'Rājayakṣmā'. This yakṣmā despised with the sound 'Hum' was despatched to the humanly world by Aśvins where finding the fourfold etiology it enters into the human beings. [3–12]

अयथाबलमारम्भं वेगसंधारणं क्षयम् । यक्ष्मणः कारणं विद्याच्चतुर्थं विषमाशनम् ॥ १३ ॥

Physical exertion dsproportionate to strengh, suppression of natural urges, wasting and irregular diet—these are the four causes of phthisis. [13]

युद्धाध्ययनभाराध्वलङ्घनप्लवनादिभिः । पतनैरभिघातैर्वा साहसैर्वा तथाऽपरैः ॥ १४ ॥
अयथाबलमारम्भैर्जन्तोरुरसि विक्षते । वायुः प्रकुपितो दोषावुदीर्योभौ प्रधावति ॥ १५ ॥
स शिरःस्थः शिरःशूलं करोति गलमाश्रितः । कण्ठोद्ध्वंसं च कासं च स्वरभेदमरोचकम् ॥ १६ ॥
पार्श्वशूलं च पार्श्वस्थो वर्चोभेदं गुदे स्थितः । जृम्भा ज्वरं च सन्धिस्थ उरःस्थश्चोरसो रुजम् ॥१७॥
क्षणनादुरसः कासात् कफं ष्ठीवेत् सशोणितम् । जर्जरेणोरसा कृच्छ्रमुरःशूलातिपीडितः ॥ १८ ॥
इति साहसिको यक्ष्मा रूपैरेतैः प्रपद्यते । एकादशभिरात्मज्ञो भजेत्तस्मान्न साहसम् ॥ १९ ॥

When a person takes up battle, reading, weight-lifting, travelling on foot, leaping, jumping etc, or falls down or has injury, or other exertive actions or actions disproportionate to strength his chest is wounded and vāyu having been vitiated aggravates the other two doṣas and runs here and there (in the body). Situated in head, it causes headache; located in throat, it causes irritation in throat, cough, hoarseness of voice and anorexia; situated in sides it causes pain in sides, situated in rectum it causes diarrhoea; situated in joints it causes yawning and fever and situated in chest it causes chest pain. Due to wound in chest, the patient on coughing expels sputum with blood (haemoptysis) from the hollow chest with difficulty experiencing severe pain in chest. Thus the phthisis caused by over-reaction is associated with the above eleven symptoms. Hence one knowing hisself should not indulge in over exertion. [14–19]

ह्रीमत्त्वाद्वा घृणित्वाद्वा भयाद्वा वेगमागतम् । वातमूत्रपुरीषाणां निगृह्णाति यदा नरः ॥ २० ॥
तदा वेगप्रतीघातात् कफपित्ते समीरयन् । ऊर्ध्वं तिर्यगधश्चैव विकारान् कुरुतेऽनिलः ॥ २१ ॥
प्रतिश्यायं च कासं च स्वरभेदमरोचकम् । पार्श्वशूलं शिरःशूलं ज्वरमंसावमर्दनम् ॥ २२ ॥
अङ्गमर्दं मुहुश्छर्दिं वर्चोभेदं त्रिलक्षणम् । रूपाण्येकादशैतानि यक्ष्मा यैरुच्यते महान् ॥ २३ ॥

When due to bashfulness, or disgust, or fear one suppresses the impelled urge of flatus, urine and faeces, vāyu, due to obstruction of the impulse propels kapha and pitta upwards, obliquely and downwards and thus produces the disorders having symptoms of all the three doṣas such as coryza, cough, hoarseness of voice, anorexia, pain in sides, headache, fever, pain in shoulders, body-ache, frequent vomiting and diarrhoea. These are the eleven symptoms on account of which the disease is called as great. [20–23]

ईर्ष्योत्कण्ठाभयत्रासक्रोधशोकातिकर्शनात् । अतिव्यवायानशनाच्छुक्रमोजश्च हीयते ॥ २४ ॥
ततः स्नेहक्षयाद्वायुर्वृद्धो दोषावुदीरयन् । प्रतिश्यायं ज्वरं कासमङ्गमर्दं शिरोरुजम् ॥ २५ ॥
श्वासं विड्भेदमरुचिं पार्श्वशूलं स्वरक्षयम् । करोति चांससंतापमेकादश गदानिमान् ॥ २६ ॥
लिङ्गान्यावेदयन्त्येतान्येकादश महागदम् । संप्राप्तं राजयक्ष्माणं क्षयात् प्राणक्षयप्रदम् ॥ २७ ॥

Excessive reducing due to envy, eagerness, fever, terror, anger and grief and excessive indulgence in sexual intercourse and fasting lead to loss of semen and ojas. This in turn, due to loss of unctuousness, vitiates vāyu which further aggravates the other two doṣas and produces these eleven symptoms such as–coryza, fever, cough, bodyache, headache, dyspnoea, diarrhoea, anorexia, pain in sides, feeble voice and distress in shoulders. These eleven symptoms indicate the advent of the great disease, rājayakṣmā (phthisis) due to wasting which leads to loss of life. [24–27]

विविधान्यन्नपानानि वैषम्येण समश्नतः । जनयन्त्यामयान् घोरान्विषमान्मारुतादयः ॥ २८ ॥
स्रोतांसि रुधिरादीनां वैषम्याद्विषमं गताः । रुद्ध्वा रोगाय कल्पन्ते पुष्यन्ति च न धातवः ॥ २९ ॥
प्रतिश्यायं प्रसेकं च कासं छर्दिमरोचकम् । ज्वरमंसाभितापं च छर्दनं रुधिरस्य च ॥ ३० ॥
पार्श्वशूलं शिरःशूलं स्वरभेदमथापि च । कफपित्तानिलकृतं लिङ्गं विद्याद्यथाक्रमम् ॥ ३१ ॥
इति व्याधिसमूहस्य रोगराजस्य हेतुजम् । रूपमेकादशविधं हेतुश्चोक्तश्चतुर्विधः ॥ ३२ ॥

In a person taking various foods and drinks irregularly, vāta etc. produce severe and difficult disorders. Due to irregularity the imbalanced doṣas obstruct the channels of blood etc. by which dhātus are not nourished and the disease is produced. Here (1) coryza, excessive salivation, cough, vomiting and anorexia, (2) fever, distress in shoulders and haemoptysis, (3) pain in sides, headache and hoarseness of voice—these are the symptoms caused by kapha, pitta and vāta respectively. This is the eleven-fold manifestation of the king of diseases attended by a troop of disorders caused by the etiology which is already said as four-fold. [28–32]

पूर्वरूपं प्रतिश्यायो दौर्वल्यं दोषदर्शनम् । अदोषेष्वपि भावेषु काये बीभत्सदर्शनम् ॥ ३३ ॥
घृणित्वमश्नतश्चापि बलमांसपरिक्षयः । स्त्रीमद्यमांसप्रियता प्रियता चावगुण्ठने ॥ ३४ ॥
मक्षिकाघुणकेशानां तृणानां पतनानि च । प्रायोऽन्नपाने केशानां नखानां चाभिवर्धनम् ॥ ३५ ॥
पतत्रिभिः पतङ्गैश्च श्वापदैश्चाभिधर्षणम् । स्वप्ने केशास्थिराशीनां भस्मनश्चाधिरोहणम् ॥ ३६ ॥
जलाशयानां शैलानां वनानां ज्योतिषामपि । शुष्यतां क्षीयमाणानां पततां यच्च दर्शनम् ॥ ३७ ॥
प्राग्रूपं बहुरूपस्य तज्ज्ञेयं राजयक्ष्मणः ।

Prodromal symptoms of the multiformed phthisis are as follows—coryza, debility, seeing defects even in defectless things, loathsomeness in body, abhorrance, wasting of strength and flesh in spite of meals, longing for women, wine and meat; desire for veiling, often falling of flies, insects, hairs and straws in food and drink, growing of hairs and nails, striking by birds, locusts and ferocious animals, in dream climbing over the heap of hairs, bones and ashes, vision of water-reservoirs, mountains, forests and stars in the state of drying, wasting and falling. [33–37]

रूपं त्वस्य यथोद्देशं निर्देक्ष्यामि सभेषजम् ॥ ३८ ॥
यथास्वेनोष्मणा पाकं शारीरा यान्ति धातवः । स्रोतसा च यथास्वेन धातुः पुष्यति धातुना ॥ ३९ ॥
स्रोतसां संनिरोधाच्च रक्तादीनां च संक्षयात् । धातूष्मणां चापचयाद्राजयक्ष्मा प्रवर्तते ॥ ४० ॥
तस्मिन् काले पचत्यग्निर्यदन्नं कोष्ठसंश्रितम् । मलीभवति तत् प्रायः कल्पते किञ्चिदोजसे ॥ ४१ ॥
तस्मात् पुरीषं संरक्ष्यं विशेषाद्राजयक्ष्मिणः । सर्वधातुक्षयार्तस्य बलं तस्य हि विड्बलम् ॥ ४२ ॥
रसः स्रोतःसु रुद्धेषु स्वस्थानस्थो विवर्धते । स ऊर्ध्वं कासवेगेन बहुरूपः प्रवर्तते ॥ ४३ ॥
जायन्ते व्याधयश्चातः षडेकादश वा पुनः । येषां संघातयोगेन राजयक्ष्मेति कथ्यते ॥ ४४ ॥
कासोंऽसतापो वैस्वर्यं ज्वरः पार्श्वशिरोरुजा । छर्दनं रक्तकफयोः श्वासो वर्चोगदोऽरुचिः ॥ ४५ ॥
रूपाण्येकादशैतानि यक्ष्मणः षडिमानि वा । कासो ज्वरः पार्श्वशूलं स्वरवर्चोगदोऽरुचिः ॥ ४६ ॥
सर्वैरर्धैस्त्रिभिर्वाऽपि लिङ्गैर्मांसबलक्षये । युक्तो वर्ज्यश्चिकित्स्यस्तु सर्वरूपोऽप्यतोऽन्यथा ॥ ४७ ॥

Now (I) will describe the symptoms and remedy as proposed earlier. Dhātus get metabolised by their respective agni and are nourished by their respective channels. Rājayakṣmā takes place due to blockade of channels, loss of blood etc. and decrease of dhātwagnis. During this period whatever food in the gastro-intestinal tract is digested by (jaṭhara) agni is converted mostly to malas and a little is utilised for ojas. Hence the stool in the patient of rājayakṣmā should be cared for particularly because in the state of the wasting of all dhātus, the strength of the stool supports the body. Rasa, because of the blocking of channels, accumulates in its own place and comes out with the impulse of cough in various forms. Thereafter six or eleven disorders manifest due to congregation of which the disease is known as rājayakṣmā.

Cough, distress in shoulders, derangement of voice, fever, pain in sides, headache, haemoptysis, excretion of sputum, dyspnoea, diarrhoea and anorexia—these are the eleven symptoms of yakṣmā. The six symptoms are—cough, fever, pain in sides, derangement of voice, diarrhoea and anorexia.

If the patient is emaciated and weak, he is rejectable for treatment whether he is having all, half or three symptoms. But inspite of all the symptoms he should be treated if he is otherwise (strong and muscled). [38–47]

घ्राणमूले स्थितः श्लेष्मा रुधिरं पित्तमेव वा । मारुताध्मातशिरसो मारुतं श्यायते प्रति ॥ ४८ ॥
प्रतिश्यायस्ततो घोरो जायते देहकर्शनः । तस्य रूपं शिरःशूलं गौरवं घ्राणविप्लवः ॥ ४९ ॥
ज्वरः कासः कफोत्क्लेशः स्वरभेदोऽरुचिः क्लमः । इन्द्रियाणामसामर्थ्यं यक्ष्मा चातः प्रजायते ॥५०॥

In a patient with his head inflated with vāyu, kapha, rakta or pitta situated at the root of nose rushes towards vāyu which gives rise to severe and debilitating coryza. Its symptoms are—headache, heaviness, olfactory derangement, fever, cough, excessive sputum, hoarseness of voice, anorexia, impairment of senses. Thereafter yakṣmā manifests. [38–50]

पिच्छिलं बहलं विस्रं हरितं श्वेतपीतकम् । कासमानो रसं यक्ष्मी निष्ठीवति कफानुगम् ॥ ५१ ॥

The patient of yakṣmā while coughing spits out rasa—slimy, viscous, with fleshy smell, green or white-yellow—following the sputum. [51]

अंसपार्श्वाभितापश्च संतापः करपादयोः । ज्वरः सर्वाङ्गगश्चेति लक्षणं राजयक्ष्मणः ॥ ५२ ॥

Distress in shoulders and sides, burning sensation in hands and feet and generalised fever—these are the symptoms of rājayakṣmā. [52]

वातात्पित्तात्कफाद्रक्तात् कासवेगात् सपीनसात् । स्वरभेदो भवेद्वाताद्रूक्षः क्षामश्चलः स्वरः ॥ ५३ ॥
तालुकण्ठपरिप्लोषः पित्ताद्वक्तुमसूयते । कफान्मन्दः विबद्धश्च स्वरः खुरखुरायते ॥ ५४ ॥
सन्नो रक्तविबद्धत्वात् स्वरः कृच्छ्रात् प्रवर्तते । कासतिवेगात् कषणः पीनसात्कफवातिकः ॥ ५५ ॥
पार्श्वशूलं त्वनियतं संकोचायामलक्षणम् । शिरःशूलं ससंतापं यक्ष्मिणः स्यात्सगौरवम् ॥ ५६ ॥

Hoarseness of voice is caused by vāta, pitta, kapha, rakta, impulse of cough and chronic coryza. The voice affected by vāta becomes rough, feeble and unstable, that affected by pitta is associated with burning in palate and throat and aversion to speaking. Due to kapha the voice becomes slow, obstructed and sterterous. The voice obstructed by rakta becomes depressed and rises with difficulty.

Due to excessive impulse of cough the voice damages the throat. Due to chronic coryza it has predominance (and symptoms) of kapha and vāta. Pain in sides is irregularly present and characterised by constriction and expansion. Headache in the patient of yakṣmā is associated with heat and heaviness. [53–56]

अभिसन्ने शरीरे तु यक्ष्मिणो विषमाशनात् । कण्ठात्प्रवर्तते रक्तं श्लेष्मा चोत्क्लिष्टसंचितः ॥ ५७ ॥

Due to irregular diet the patient of yakṣmā with his body debilitated spits out blood and sputum agitated and accumulated. [57]

रक्तं विबद्धमार्गत्वान्मांसादीन्नानुपद्यते । श्लेष्माशयस्थमुत्क्लिष्टं बहुत्वात् कण्ठमेति च ॥ ५८ ॥
वातश्लेष्मविबद्धत्वादुरसः श्वासमृच्छति । दोषैरुपहते चाग्नौ सपिच्छमतिसार्यते ॥ ५९ ॥

Rakta due to blocking of channels does not reach māṃsa etc. and situated in kaphāśaya and excited due to abundance reaches the throat. The chest being blocked by vāta and kapha suffers from dyspnoea. When agni is impaired by doṣas the patient passes slimy stool and suffers from diarrhoea. [58–59]

पृथग्दोषैः समस्तैर्वा जिह्वाहृदयसंश्रितैः । जायतेऽरुचिराहारे द्विष्टैरर्थैश्च मानसैः ॥ ६० ॥
कषायतिक्तमधुरैर्विद्यान्मुखरसैः क्रमात् । वाताद्यैररुचिं जातां मानसीं दोषदर्शनात् ॥ ६१ ॥

When the doṣas individually or jointly are located in tongue and heart anorexia occurs. It is also psychic due to disgusting objects. Anorexia caused by vāta pitta and kapha should be known by astringent, bitter and sweet tastes in mouth respectively and the psychic one by finding fault (with the objects). [60–61]

अरोचकात् कासवेगाद्दोषोत्क्लेशाद्भयादपि । छर्दिर्या सा विकाराणामन्येषामप्युपद्रवः ॥ ६२ ॥

Vomiting caused by anorexia, impulse of cough, excitement of doṣas and fear may also take place as complication of other disorders. [62]

सर्वस्त्रिदोषजो यक्ष्मा दोषाणां तु बलाबलम् । परीक्ष्यावस्थिकं वैद्यः शोषिणं समुपाचरेत् ॥ ६३ ॥
प्रतिश्याये शिरःशूले कासे श्वासे स्वरक्षये । पार्श्वशूले च विविधाः क्रियाः साधारणीः श्रृणु ॥६४॥

Yakṣmā is wholly tridoṣaja hence the physician after examining the predominance or otherwise of doṣas in the concerned stage should treat the patient of phthisis.

Now listen about the various general remedial measures for coryza, headache, cough, dyspnoea, impairment of voice and pain in sides. [63–64]

पीनसे स्वेदमभ्यङ्गं धूममालेपनानि च । परिषेकावगाहांश्च यावकं वाट्यमेव च ॥ ६५ ॥
लवणाम्लकटूष्णांश्च रसान् स्नेहोपबृंहितान् । लावतित्तिरिदक्षाणां वर्तकानां च कल्पयेत् ॥ ६६ ॥
सपिप्पलीकं सयवं सकुलत्थं सनागरम् । दाडिमामलकोपेतं स्निग्धमाजं रसं पिबेत् ॥ ६७ ॥
तेन षड्विनिवर्तन्ते विकाराः पीनसादयः । मूलकानां कुलत्थानां यूषैर्वा सूपकल्पितैः ॥ ६८ ॥
यवगोधूमशाल्यन्नैर्यथासात्म्यमुपाचरेत् । पिबेत्प्रसादं वारुण्या जलं वा पाञ्चमूलिकम् ॥ ६९ ॥
धान्यनागरसिद्धं वा तामलक्याऽथवा श्रृतम् । पर्णिनीभिश्चतसृभिस्तेन चान्नानि कल्पयेत् ॥ ७० ॥

In coryza, one should prescribe sudation, massage, smoking, pastes, sprinkling, bath, yāvaka and vāṭya (dietary preparations of barley), saline, sour, pungent and hot meat-soup of quail, partridge, cock and vartaka added with fat. The patient should also take fatty meat soup of goat mixed with pippalī, barley, horse gram, dry ginger, pomegranates and āmalakī fruits. Thus the six disorders coryza etc. disappear. In diet, he should take the well-prepared soup of radish or horse gram, barley, wheat or śāli rice according to suitability. For drink, he should use the clear portion of vāruṇī (a type of alcoholic beverage), water prepared with pañcamūla, or coriander and dry ginger bhūmyāmalakī or four leaved herbs (sālaparṇī, pṛśniparṇī, mudgaparṇī, māṣaparṇī). The food should also be prepared with this (water). [65–70]

कृशरोत्कारिकामाषकुलत्थयवपायसैः। संकरस्वेदविधिना कण्ठं पार्श्वमुरः शिरः ॥ ७१ ॥
स्वेदयेत् पत्रभङ्गेण शिरश्च परिषेचयेत्। बलागुडूचीमधुकशृतैर्वा वारिभिः सुखैः ॥ ७२ ॥
बस्तमत्स्यशिरोभिर्वा नाडीस्वेदं प्रयोजयेत्। कण्ठे शिरसि पार्श्वे च पयोभिर्वा सवातिकैः ॥ ७३ ॥
औदकानूपमांसानि सलिलं पाञ्चमूलिकम्। सस्नेहमारनालं वा नाडीस्वेदे प्रयोजयेत् ॥ ७४ ॥
जीवन्त्याः शतपुष्पाया बलाया मधुकस्य च। वचाया वेशवारस्य विदार्या मूलकस्य च ॥ ७५ ॥
औदकानूपमांसानामुपनाहाः सुसंस्कृताः। शस्यन्ते सचतुःस्नेहाः शिरःपार्श्वांसशूलिनाम् ॥ ७६ ॥

Throat, sides, chest and head should be fomented by the method of saṅkara sweda (bolus fomentation) with kṛsarā, utkārikā and pāyasa of black gram, horse gram and barley. Head should be sprinkled with decoction of young leaves of medicinal plants (efficacious in vātavyādhi) or lukewarm water boiled with balā, guḍucī and madhuka. These parts may also be exposed to tube fomentation prepared with the head of goat and fish or milk processed with vāta-alleviating drugs. Meat of aquatic or marshy animals, decoction of pañcamūla or sour gruel added with fat may also be used in tube fomentation. In patients afflicted with headache and pain in sides and shoulders well-prepared poultices of jīvantī, śatapuṣpā, balā, madhuka, vacā, vesavāra, vidārī, mūlaka, and meat of aquatic and marshy animals added with four fats should be used. [71–76]

शतपुष्पा समधुकं कुष्ठं तगरचन्दने। आलेपनं स्यात् सघृतं शिरःपार्श्वांसशूलनुत् ॥ ७७ ॥
बला रास्ना तिलाः सर्पिर्मधुकं नीलमुत्पलम्। पलङ्कषा देवदारु चन्दनं केशरं घृतम् ॥ ७८ ॥
वीरा बला विदारी च कृष्णगन्धा पुनर्नवा। शतावरी पयस्या च कत्तृणं मधुकं घृतम् ॥ ७९ ॥
चत्वार एते श्लोकार्धैः प्रदेहाः परिकीर्तिकाः। शस्ताः संसृष्टदोषाणां शिरःपार्श्वांसशूलिनाम् ॥ ८० ॥
नावनं धूमपानानि स्नेहाश्चौत्तरभक्तिकाः। तैलान्यभ्यङ्गयोगीनि बस्तिकर्म तथा परम् ॥ ८१ ॥

Śatapuṣpā, madhuka, kuṣṭha, tagara and candana mixed with ghee make a paste which alleviates pain in head, sides and shoulders.

(1) Balā, rāsnā, sesamum, ghee, madhuka and blue water lily, (2) māṃsī, devadāru, candana, nāgakeśara and ghee, (3) vīrā, balā, vidārī, śobhāñjana and punarnavā, (4) śatāvarī, payasyā, kattṛṇa, madhuka, ghee—these four ointments mentioned in half verses are useful for those suffering from pain in head, sides and shoulders, and having combined doṣas. Further snuffing, smoking, fats taken after meal, oily massages and enema should be administered in such cases. [77–81]

शृङ्गालाबुजलौकोभिः प्रदुष्टं व्यधनेन वा । शिरःपार्श्वांसशूलेषु रुधिरं तस्य निर्हरेत् ॥ ८२ ॥
प्रदेहः सघृतश्चेष्टः पद्मकोशीरचन्दनैः । दूर्वामधुकमञ्जिष्ठाकेशरैर्वा घृताप्लुतैः ॥ ८३ ॥
प्रपौण्डरीकं पद्मस्य केशरं नीलमुत्पलम् । कशेरुकाः पयस्या च ससर्पिष्कं प्रलेपनम् ॥ ८४ ॥
चन्दनाद्येन तैलेन शतधौतेन सर्पिषा । अभ्यङ्गः पयसा सेकः शस्तश्च मधुकाम्बुना ॥ ८५ ॥
माहेन्द्रेण सुशीतेन चन्दनादिशृतेन वा । परिषेकः प्रयोक्तव्य इति संशमनी क्रिया ॥ ८६ ॥

In condition of pain in head, sides and shoulders the impure blood should be eliminated by means of horns, bottle-gourd, leeches or venesection. Thereafter ointment of padmaka, uśīra and candana mixed with ghee or dūrvā, madhuka, mañjiṣṭhā and nāgakeśara mixed with plenty of ghee should be applied.

Prapauṇḍarīka, lotus stamens, blue water lily, kaśeruka and payasyā mixed with ghee should be applied as paste.

Moreover, massage with candanādi taila or ghee washed hundred times should be applied. Sprinkling should also be used with milk, decoction of madhuka, or rain water well-cooked or boiled with candanādi drugs. This is about the pacificatory treatment (of rājayaksmā). [82–86]

दोषाधिकानां वमनं शस्यते सविरेचनम् । स्नेहस्वेदोपपन्नानां सस्नेहं यन्न कर्शनम् ॥ ८७ ॥
शोषी मुञ्चति गात्राणि पुरीषस्रंसनादपि । अबलापेक्षिणीं मात्रां किं पुनर्यो विरिच्यते ॥ ८८ ॥

The patients having abundance of doṣas should be subjected to emesis and purgation. Emesis and purgation snould be administered with uncting substance which should not exert debilitating effect. The patient of phthisis quits his body (dies) even by simple purgation what is to say of the one who is purged without any consideration to his strength. [87–88]

योगान् संशुद्धकोष्ठानां कासे श्वासे स्वरक्षये । शिरःपार्श्वांसशूलेषु सिद्धानेतान्प्रयोजयेत् ॥ ८९ ॥
बलाविदारिगन्धाभ्यां पिप्पल्या मधुकेन वा । सिद्धं सलवणं सर्पिर्नस्यं स्यात्स्वर्यमुत्तमम् ॥ ९० ॥
प्रपौण्डरीकं मधुकं पिप्पली बृहती बला । साधितं क्षीरसर्पिश्च तत् स्वर्यं नावनं परम् ॥ ९१ ॥
शिरःपार्श्वांसशूलघ्नं कासश्वासनिबर्हणम् । प्रयुज्यमानं बहुशो घृतं चौत्तरभक्तिकम् ॥ ९२ ॥
दशमूलेन पयसा सिद्धं मांसरसेन च । बलागर्भं घृतं सद्यो रोगानेतान् प्रबाधते ॥ ९३ ॥
भक्तस्योपरि मध्ये वा यथाग्न्यभ्यवचारितम् । रास्नाघृतं वा सक्षीरं सक्षीरं वा बलाघृतम् ॥ ९४ ॥

लेहान् कासापहान् स्वर्याञ् श्वासहिक्कानिबर्हणान् । शिरःपार्श्वांसशूलघ्नान् स्नेहांश्चातः परं शृणु॥९५॥
घृतं खर्जूरमृद्वीकाशर्कराक्षौद्रसंयुतम् । सपिप्पलीकं वैस्वर्यकासश्वासज्वरापहम् ॥ ९६ ॥
दशमूलशृतात् क्षीरात् सर्पिर्यदुदियान्नवम् । सपिप्पलीकं सक्षौद्रं तत् परं स्वरबोधनम् ॥ ९७ ॥
शिरःपार्श्वांसशूलघ्नं कासश्वासज्वरापहम् । पञ्चभिः पञ्चमूलैर्वा शृताद्यदुदियाद्घृतम् ॥ ९८ ॥
पञ्चानां पञ्चमूलानां रसे क्षीरचतुर्गुणे । सिद्धं सर्पिर्जयत्येतद्यक्ष्मणः सप्तकं बलम् ॥ ९९ ॥
खर्जूरं पिप्पली द्राक्षा पथ्या शृङ्गी दुरालभा । त्रिफला पिप्पली मुस्तं शृङ्गाटगुडशर्कराः ॥ १०० ॥
वीरा शटी पुष्कराख्यं सुरसः शर्करा गुडः । नागरं चित्रको लाजाः पिप्पल्यामलकं गुडः ॥ १०१ ॥
श्लोकार्धैर्विहितानेतांल्लिह्यान्ना मधुसर्पिषा । कासश्वासापहान्स्वर्यान्पार्श्वशूलापहांस्तथा ॥ १०२ ॥

After the bowels are evacuated the following tested formulations should be used in cough, dyspnoea, weakness of voice and pain in head, sides and shoulders.

Ghee prepared with balā and vidārigandhā (śālaparṇī) or vidārī or madhuka and mixed with salt should be used as snuff which is an excellent promoter of voice.

Prapauṇḍarīka, madhuka, pippalī, bṛhatī, balā and ghee extracted from milk–all cooked together make a snuff which is an excellent promoter of voice. It also alleviates pain in head, sides and shoulders, cough and dyspnoea. Frequent use of ghee after meals, balā-ghṛta prepared with daśamūla, milk and meat soup also checks these disorders quickly. Moreover, rāsnāghṛta (prescribed in cough) or balāghṛta (prescribed in vātarakta) taken after meals or during mid-meal is also efficacious.

Now listen about the linctus formulations efficacious in cough, derangement of voice, dyspnoea and hiccup and also the preparations of fats which alleviate pain in head, sides and shoulders.

Ghee mixed with dates, mṛdwīkā, sugar, honey and long pepper alleviates impairment of voice, cough, dyspnoea and fever.

The fresh ghee taken out of milk boiled with daśamūla mixed with pippalī and honey awakens voice and alleviates pain in head, sides and shoulders, cough, dyspnoea and fever. In the same is effective the ghee obtained from the milk boiled with five pañcamūlas. Ghee cooked with milk and its four times juice (decoction) of five pañcamūlas wins over the troop of yakṣmā consisting of seven soldeirs (six symptoms plus hiccup).

(1) Kharjūra, pippalī, drākṣā, harītakī, śṛṅgī and durālabhā, (2) triphalā, pippalī, musta, śṛṅgāṭa, jaggery and sugar, (3) vīrā, śaṭī, puṣkaramūla, surasa, sugar and jaggery, (4) dry ginger, citraka, parched paddy, pippalī, āmalakī fruits and jaggery–these four formulations, said in half verse should be taken along with honey and ghee. These alleviate cough, dyspnoea, impairment of voice and pain in side. [89–102]

सितोपलां तुगाक्षीरीं पिप्पलीं बहुलां त्वचम् । अन्त्यादूर्ध्वं द्विगुणितं लेहयेन्मधुसर्पिषा ॥ १०३ ॥
चूर्णितं प्राशयेद्वा तच्छ्वासकासज्वरातुरम् । सुप्तजिह्वारोचकिनमल्पाग्निं पार्श्वशूलिनम् ॥ १०४ ॥

Sugarcandy, tugākṣīrī, pippalī, elā and twak double in quantity in preceding order should be made into a linctus along with honey and ghee or be taken as powder. It is efficacious in dyspnoea, cough, fever, benumbed tongue, anorexia, poor appetite and pain in sides. [103–104]

हस्तपादाङ्गदाहेषु ज्वरे रक्ते तथोर्ध्वगे । वासाघृतं शतावर्या सिद्धं वा परमं हितम् ॥ १०५ ॥

In burning sensation in hands, feet and other parts, fever and upward haemorrhage vāsāghṛta or śatāvarīghṛta is very beneficial. [105]

दुरालभां श्वदंष्ट्रां च चतस्रः पर्णिनीर्बलाम् । भागान्पलोन्मितान् कृत्वा पलं पर्पटकस्य च ॥१०६॥
पचेद्दशगुणे तोये दशभागावशेषिते । रसे सुपूते द्रव्याणामेषां कल्कान् समावपेत् ॥ १०७ ॥
शट्याः पुष्करमूलस्य पिप्पलीत्रायमाणयोः । तामलक्याः किराततानां तिक्तस्य कुटजस्य च ॥१०८॥
फलानां सारिवायाश्च सुपिष्टान् कर्षसंमितान् । ततस्तेन घृतप्रस्थं क्षीरद्विगुणितं पचेत् ॥ १०९ ॥
ज्वरं दाहं भ्रमं कासमंसपार्श्वशिरोरुजम् । तृष्णां छर्दिमतीसारमेतत् सर्पिर्व्यपोहति ॥ ११० ॥

Durālabhā, gokṣura, four leaved herbs (śālaparṇī, pṛśniparṇī, mudgaparṇī and māṣaparṇī) balā and parpaṭa each 40 gms. should be boiled in ten times water remaining to one-tenth. This decoction when filtered the paste of the following well-pounded drugs should be put in—śaṭī, puṣkaramūla, pippalī, trāyamāṇā, tāmalakī, kirātatikta, indrayava and sārivā each 10 gms. Then with this, ghee 640 gm. with double milk should be cooked. This (durālabhādya) ghṛta alleviates fever, burning sensation, giddiness, cough, pain in shoulders, sides and head, thirst, vomiting and diarrhoea. [106–110]

जीवन्तीं मधुकं द्राक्षां फलानि कुटजस्य च । शटीं पुष्करमूलं च व्याघ्रीं गोक्षुरकं बलाम् ॥ १११ ॥
नीलोत्पलं तामलकीं त्रायमाणां दुरालभाम् । पिप्पलीं च समं पिष्ट्वा घृतं वैद्यो विपाचयेत् ॥११२॥
एतद्व्याधिसमूहस्य रोगेशस्य समुत्थितम् । रूपमेकादशविधं सर्पिरग्र्यं व्यपोहति ॥ ११३ ॥

Jīvantī, madhuka, drākṣā, Indrayava, śaṭī, puṣkaramūla kaṇṭakārī, balā, nīlotpala, bhūmyāmalakī, trāyamāṇā, durālabhā and pippalī—all in equal quantity should be powdered and with this the physician should prepare the ghee. This excellent (jīvantyādi) ghee alleviates the eleven-fold symptomatology of the king of diseases accompanied by a multitude of disorders. [111–113]

बलां स्थिरां पृश्निपर्णीं बृहतीं सनिदिग्धिकाम् । साधयित्वा रसे तस्मिन्पयो गव्यं सनागरम् ॥११४॥
द्राक्षाखर्जूरसर्पिर्भिः पिप्पल्या च श्रृतं सह । सक्षौद्रं ज्वरकासघ्नं स्वर्यं चैतत् प्रयोजयेत् ॥ ११५ ॥
आजस्य पयसश्चैवं प्रयोगो जाङ्गला रसाः । यूषार्थे चणका मुद्गा मकुष्ठाश्चोपकल्पिताः ॥ ११६ ॥

Balā, śālaparṇī, pṛśniparṇī, bṛhatī and kaṇṭakārī should be boiled together. This decoction should be added with cow's milk, dry ginger, drākṣā, kharjūra, ghee and pippalī and cooked. In the end honey should be added to it. This is efficacious in fever, cough and impairment of voice. In diet, the goat's milk, meat soup of wild animals, well prepared soup of gram, green gram and makuṣṭha are recommended. [114–116]

ज्वराणां शमनीयो यः पूर्वमुक्तः क्रियाविधिः । यक्ष्मिणां ज्वरदाहेषु ससर्पिष्कः प्रशस्यते ॥११७॥
कफप्रसेके बलवाञ् श्लैष्मिकश्छर्दयेन्नरः । पयसा फलयुक्तेन माधुकेन रसेन वा ॥ ११८ ॥
सर्पिष्मत्या यवाग्वा वा वमनीयोपसिद्धया । वान्तोऽन्नकाले लघ्वन्नमाददीत सदीपनम् ॥११९॥
यवगोधूममाध्वीकसीध्वरिष्टसुरासवान् । जाङ्गलानि च शूल्यानि सेवमानः कफं जयेत् ॥ १२० ॥
श्लेष्मणोऽतिप्रसेकेन वायुः श्लेष्माणमस्यति । कफप्रसेकं तं विद्वान् स्निग्धोष्णेनैव निर्जयेत् ॥१२१॥
क्रिया कफप्रसेके या वम्यां सैव प्रशस्यते । हृद्यानि चान्नपानानि वातघ्नानि लघूनि च ॥ १२२ ॥
प्रायेणोपहताग्नित्वात् सपिच्छमतिसार्यते । प्राप्नोति चास्यवैरस्यं न चान्नमभिनन्दति ॥ १२३ ॥
तस्याग्निदीपनान् योगानतीसारनिबर्हणान् । वक्त्रशुद्धिकरान् कुर्यादरुचिप्रतिबाधकान् ॥ १२४ ॥
सनागरानिन्द्रयवान् पाययेत्तण्डुलाम्बुना । सिद्धां यवागूं जीर्णे च चाङ्गेरीतक्रदाडिमैः ॥ १२५ ॥
पाठा बिल्वं यमानी च पातव्यं तक्रसंयुतम् । दुरालभा शृङ्गवेरं पाठा च सुरया सह ॥ १२६ ॥
जम्ब्वाम्रमध्यं बिल्वं च सकपित्थं सनागरम् । पेयामण्डेन पातव्यमतीसारनिवृत्तये ॥ १२७ ॥
एतानेव च योगांस्त्रीन् पाठादीन् कारयेत् खडान् ।
ससूप्यधान्यान्सस्नेहान् साम्लान्संग्रहणान् परम् ॥ ११८ ॥
वेतसार्जुनजम्बूनां मृणालीकृष्णगन्धयोः । श्रीपर्ण्या मदयन्त्याश्च यूथिकायाश्च पल्लवान् ॥ १२९ ॥
मातुलुङ्गस्य धातक्या दाडिमस्य च कारयेत् । स्नेहाम्ललवणोपेतान् खडान् सांग्राहिकान् परम् ॥१३०॥
चाङ्गेर्याश्चुक्रिकायाश्च दुग्धिकायाश्च कारयेत् । खडान्दधिसरोपेतान् ससर्पिष्कान्सदाडिमान् ॥१३१॥
मांसानां लघुपाकानां रसाः सांग्राहिकैर्युताः । व्यञ्जनार्थं प्रशस्यन्ते भोज्यार्थं रक्तशालयः ॥ १३२ ॥
स्थिरादिपञ्चमूलेन पाने शस्तं शृतं जलम् । तक्रं सुरा सचुक्रीका दाडिमस्याथवा रसः ॥ १३३ ॥
इत्युक्तं भिन्नशकृतां दीपनं ग्राहि भेषजम् ।

The pacificatory management of the fever said earlier should be applied with ghee in condition of fever and burning sensation in patients of phthisis.

In condition of excessive salivation the strong patient should vomit by taking milk or decoction of madhuka with madanaphala or gruel having plenty of ghee and processed with emetic drugs. After emesis, he should take light food along with appetisers.

One should overcome kapha by the regular use of barley, wheat, mādhvīka, ariṣṭa, surā, āsava (types of fermented beverages), meat of wild animals and roasted meat.

By excessive secretion of kapha vāyu expels kapha. This type of kaphapraseka (excessive salivation) should be overcome by the wise with the application of unctuous and hot remedies. The measures beneficial in excessive salivation are also recommended in vomiting. Besides, the food and drink should be palatable, vāta-alleviating and light.

Often by impairment of agni the patient gets diarrhoea with slimy stools, tastelessness in mouth and anorexia. For him the physician should prescribe appetisers, astringents, mouth-cleanings and the drugs removing anorexia. He should be given śuṇṭhī and indrayava combined with rice water and after the drug is digested the diet of gruel cooked with cāṅgerī, buttermilk and pomegranates should be given. Pāṭhā, bilwa and yavānī should be taken with buttermilk or durālabhā, śuṇṭhī and pāṭhā with wine. For checking diarrhoea the seed pulp of jambū and āmra, bilwa, kapittha and śuṇṭhī should be taken with the gruel scum. The above three formulations may also be made into khaḍa (a dietary preparation) mixing with legumes, cereals, fat, sours which are excellent astringents.

The young leaves of vetasa, arjuna, jambū, kamala, śobhāñjana, gambhārī, mallikā, yūthikā, mātuluṅga, dhātakī and ḍādima added with fat, sours and salt should be made into khaḍas which are excellent astringents. Khaḍas of cāṅgerī, cukrikā and dugdhikā may also be prepared by mixing supernatent layer of curd, ghee and pomegranates. In food, the soups of light meats added with astringents should be given along with rice of red śāli. For drink, water boiled with sthirādi pañcamūla, buttermilk, wine along with cukrikā or pomegranate juice are commended. Thus is said the appetising and astringent drug formulations useful for the patients of diarrhoea. [117–133]

परं मुखस्य वैरस्यनाशनं रोचनं शृणु ॥ १३४ ॥
द्वौ कालौ दन्तपवनं भक्षयेन्मुखधावनम् । तद्वत् प्रक्षालयेदास्यं धारयेत् कवलग्रहान् ॥ १३५ ॥
पिबेद्धूमं ततो मृष्टमद्याद्दीपनपाचनम् । भेषजं पानमन्नं च हितमिष्टोपकल्पितम् ॥ १३६ ॥
त्वङ्मुस्तमेला धान्यानि मुस्तमामलकं त्वचम् । दार्वीत्वचो यवानी च तेजोह्वा पिप्पली तथा ॥१३७॥
यवानी तिन्तिडीकं च पञ्चैते मुखधावनाः । श्लोकपादेष्वभिहिता रोचना मुखशोधनाः ॥ १३८ ॥
गुटिकां धारयेदास्ये चूर्णैर्वा शोधयेन्मुखम् । एषामालोडितानां वा धारयेत् कवलग्रहान् ॥ १३९ ॥
सुरामाध्वीकसीधूनां तैलस्य मधुसर्पिषोः । कवलान् धारयेदिष्टान् क्षीरस्येक्षुरसस्य च ॥ १४० ॥

Now listen about the measures alleviating tastelessness of mouth and improving relish. The patient should brush his teeth, cleanse and wash his mouth twice a day. Similarly he should keep gargles in mouth. Thereafter he should smoke and take appetiser and digestive drugs and wholesome food and drinks prepared by the favorites. (1) Twak, musta, elā and dhānyaka, (2) musta, āmalaka and twak, (3) bark of dāruharidrā and yavānī, (4) tejohvā and pippalī, (5) yavānī and tintiḍīka—these five formulations said in quarter verses are mouth washes, relishing and mouthcleansers. These should be put in mouth as tablets or used as powders for cleansing mouth, or dissolved in some liquid may be kept as gargle. Gargles may be used of surā, mādhvīka, sīdhu (fermented preparations), oil, honey, ghee, milk or canejuice. [134–140]

यवानीं तिन्तिडीकं च नागरं साम्लवेतसम् । दाडिमं बदरं चाम्लं कार्षिकं चोपकल्पयेत् ॥ १४१ ॥
धान्यसौवर्चलाजाजीवराङ्गं चार्धकार्षिकम् । पिप्पलीनां शतं चैकं द्वे शते मरिचस्य च ॥ १४२ ॥
शर्करायाश्च चत्वारि पलान्येकत्र चूर्णयेत् । जिह्वाविशोधनं हृद्यं तच्चूर्णं भक्तरोचनम् ॥ १४३ ॥
हृत्प्लीहपार्श्वशूलघ्नं विबन्धानाहनाशनम् । कासश्वासहरं ग्राहि ग्रहण्यर्शोविकारनुत् ॥ १४४ ॥
इति यवानीषाडवम् ।

Yavānī, tintiḍīka, śuṇṭhī, amlavetasa, dāḍima, sour jujube each 10 gms., dhānyaka, sauvarcala, jīraka and twak each 5 gms., pippalī 100, marica 200 and sugar 160 gm.—all should be powdered together. This (yavāṇīṣāḍava) powder cleanses tongue, is palatable, relishing, alleviates pain in heart, spleen and sides, constipation, hardness in bowels, cough, dyspnoea, grahaṇī and piles. It also checks diarrhoea. [141–144]

(Thus yavānīṣāḍava).

तालीशपत्रं मरिचं नागरं पिप्पली शुभा । यथोत्तरं भागवृद्ध्या त्वगेले चार्धभागिके ॥ १४५ ॥
पिप्पल्यष्टगुणा चात्र प्रदेया सितशर्करा । कासश्वासारुचिहरं तच्चूर्णं दीपनं परम् ॥ १४६ ॥
हृत्पाण्डुग्रहणीदोषशोषप्लीहज्वरापहम् । वम्यतीसारशूलघ्नं मूढवातानुलोमनम् ॥ १४७ ॥
कल्पयेद्गुटिकां चैतच्चूर्णं पक्त्वा सितोपलाम् । गुटिका ह्यग्निसंयोगाच्चूर्णाल्लघुतराः स्मृताः ॥१४८॥
इति तालीशाद्यं चूर्णं गुटिकाश्च ।

Tālīśapatra marica, śuṇṭhī, pippalī, successively increasing by one part, twak and elā 1/2 part, white sugar eight times of pippalī—all this should be powdered together. This powder is an excellent appetiser, alleviates heart disease, anaemia, grahaṇīroga, phthisis, splenomegaly, fever, vomiting, diarrhoea, and carminates the confounded vāta. This powder by cooking the sugarcandy may be made into tablets which are lighter than the powder due to contact with fire [145–148]

(Thus tālīśādya cūrṇa and guṭikā).

शुष्यतां क्षीणमांसानां कल्पितानि विधानवित् । दद्यान्मांसादमांसानि बृंहणानि विशेषतः ॥ १४९ ॥
शोषिणे बार्हिणं दद्याद्बर्हिशब्देन चापरान् । गृध्रानुलूकांश्चाषांश्च विधिवत् सूपकल्पितान् ॥ १५० ॥
काकांस्तित्तिरिशब्देन वर्मिशब्देन चोरगान् । भृष्टान् मत्स्यान्त्रशब्देन दद्याद्गण्डूपदानपि ॥ १५१ ॥
लोपाकान् स्थूलनकुलान् बिडालांश्चोपकल्पितान् । शृगालशावांश्च भिषक् शशशब्देन दापयेत् ॥१५२॥
सिंहानृक्षांस्तरक्षूंश्च व्याघ्रानेवंविधांस्तथा । मांसादान् मृगशब्देन दद्यान्मांसाभिवृद्धये ॥ १५३ ॥
गजखड्गितुरङ्गाणां वेशवारीकृतं भिषक् । दद्यान्महिषशब्देन मांसं मांसाभिवृद्धये ॥ १५४ ॥
मांसेनोपचिताङ्गानां मांसं मांसकरं परम् । तीक्ष्णोष्णलाघवाच्छस्तं विशेषान्मृगपक्षिणाम् ॥१५५॥

मांसानि यान्यनभ्यासादनिष्टानि प्रयोजयेत् । तेषूपधा, सुखं भोक्तुं तथा शक्यानि तानि हि ॥१५६॥
जानञ्जुगुप्सन्नैवाद्याज्जग्धं वा पुनरुल्लिखेत् । तस्माच्छद्मोपसिद्धानि मांसान्येतानि दापयेत् ॥ १५७ ॥
बर्हितित्तिरिदक्षाणां हंसानां शूकरोष्ट्रयोः । खरगोमहिषाणां च मांसं मांसकरं परम् ॥ १५८ ॥
योनिरष्टविधा चोक्ता मांसानामन्नपानिके । तां परीक्ष्य भिषग्विद्वान् दद्यान्मांसानि शोषिणे ॥१५९॥
प्रसहा भूशयानूपवारिजा वारिचारिणः । आहारार्थं प्रदातव्या मात्रया वातशोषिणे ॥ १६० ॥
प्रतुदा विष्किराश्चैव धन्वजाश्च मृगद्विजाः । कफपित्तपरीतानां प्रयोज्याः शोषरोगिणाम् ॥ १६१ ॥
विधिवत्सूपसिद्धानि मनोज्ञानि मृदूनि च । रसवन्ति सुगन्धीनि मांसान्येतानि भक्षयेत् ॥ १६२ ॥
मांसमेवाश्नतः शोषो माध्वीकं पिबतोऽपि च । नियतानल्पचित्तस्य चिरं काये न तिष्ठति ॥ १६३ ॥
वारुणीमण्डनित्यस्य बहिर्मार्जनसेविनः । अविधारितवेगस्य यक्ष्मा न लभतेऽन्तरम् ॥ १६४ ॥
प्रसन्नां वारुणीं सीधुमरिष्टानासवान्मधु । यथार्हमनुपानार्थं पिबेन्मांसानि भक्षयन् ॥ १६५ ॥
मद्यं तैक्ष्ण्यौष्ण्यवैशद्यसूक्ष्मत्वात् स्रोतसां मुखम् । प्रमथ्य विवृणोत्याशु तन्मोक्षात् सप्त धातवः ॥१६६॥
पुष्यन्ति धातुपोषाच्च शीघ्रं शोषः प्रशाम्यति । मांसादमांसस्वरसे सिद्धं सर्पिः प्रयोजयेत् ॥ १६७ ॥
सक्षौद्रं, पयसा सिद्धं सर्पिर्दशगुणेन वा । सिद्धं मधुरकैर्द्रव्यैर्दशमूलकषायकैः ॥ १६८ ॥
क्षीरमांसरसोपेतैर्घृतं शोषहरं परम् । पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः ॥ १६९ ॥
सयावशूकैः सक्षीरैः स्रोतसां शोधनं घृतम् । रास्नाबलागोक्षुरकस्थिरावर्षाभुसाधितम् ॥ १७० ॥
जीवन्तीपिप्पलीगर्भं सक्षीरं शोषनुद् घृतम् । यवाग्वा वा पिबेन्मात्रां लिह्याद्वा मधुना सह ॥१७१॥
सिद्धानां सर्पिषामेषामद्यादन्नेन वा सह । शुष्यतामेष निर्दिष्टो विधिराभ्यवहारिकः ॥ १७२ ॥

The patients who are drying up and emaciated should be given well-prepared meats of carnivorus animals which are particularly bulk-promoting. The meat of peacock should be given to the patient of phthisis and in the name of peacock methodically well-prepared meat of vultures, owls and blue jay should be given. Likewise, crow should be given in the name of partridge, serpents in the name of snakefish and fried earthworms in the name of the intestines of fish. The physician should get meat of fox, lagre mongoose, cats and jackal-cubs served in the name of rabbit. One should give the meat of lion, bear, hyena, tiger and other similar carnivorous animals in the name of deer for increasing flesh. The physician should give the well-spiced meat of elephant, rhinocerus and horse in the name of buffalow for increasing flesh.

The meat of animals nourished on meat only of animals and birds is an excellent flesh-promoting due to its being sharp, hot and light. The pretext is only taken resort to only in cases of undesirable meats which are not in practice because in that way they can be eaten easily. In case the patient comes to know the reality and is disgusted, he should not eat it or vomit if already eaten. Hence there is advice of giving these meats by way of pretex.

The meats of peacock, partridge, cock, swan, boar, camel, ass, cow and buffalow are excellent flesh-promoting. In chapter on food and drinks (śū, 27), the eighfold source of meats has been described, of them the physician should select and give the suitable meat to the patient of phthisis.

Animals and birds which are snatchers, burrow-dwellers, living in marshy land and water, as moving in water should be given in diet in proper quantity to the patient of vātika śoṣa.

The animals and birds which are peckers, gallinaceous and live in forest should be given to the patient of phthisis having predominance of kapha and pitta. These meats which are to be eaten should be well-prepared by prescribed method, favourable, soft, juicy and having good aroma.

By keeping on meat-diet, drinking wine thereafter and having firm and broad mind, phthisis does not stay in the body for long. Phthisis does not find place in a person taking the scum vāruṇī regularly, always cleaning his body and not suppressing the natural urges. After taking meat one should drink prasannā, vāruṇī, sīdhu, ariṣṭa, āsava and madhu according to suitability. Wine due to sharpness, non-sliminess and subtleness opens the mouth of channels by churning thus the seven dhātus revive their process of nourishment (metabolism) and consequently the phthisis succumbs quickly.

One should use ghee cooked with the juice of the meat of carnivorus animals mixed with honey or cooked with ten times milk.

Ghee prepared with sweet drugs (vitalisers) along with the decoction of daśamūla, milk and meat juice is an excellent alleviater of phthisis.

Ghee prepared with pippalī, pippalimūla, cavya, citraka and śuṇṭhī along with yavakṣāra and milk is cleanser of srotas.

Ghee cooked with rāsnā, balā, gokṣura, śālaparṇī and punarnavā, along with jīvantī and pippalī and milk alleviates phthisis.

These tasted ghee formulations should be taken with gruel, or mixed with food.

Thus dietitic regimen for the patients of phthisis has been described. [149-172]

बहिःस्पर्शनमाश्रित्य वक्ष्यतेऽतः परं विधिः । स्नेहक्षीराम्बुकोष्ठेषु स्वभ्यक्तमवगाहयेत् ॥ १७३ ॥
स्रोतोविबन्धमोक्षार्थं बलपुष्ट्यर्थमेव च । उत्तीर्णं मिश्रकैः स्नेहैः पुनराक्तं सुखैः करैः ॥ १७४ ॥
मृद्नीयात् सुखमासीनं सुखं चोत्सादयेन्नरम् । जीवन्तीं शतवीर्यां च विकसां सपुनर्नवाम् ॥१७५॥
अश्वगन्धामपामार्गं तर्कारीं मधुकं बलाम् । विदारीं सर्षपं कुष्ठं तण्डुलानतसीफलम् ॥ १७६ ॥
माषांस्तिलांश्च किण्वं च सर्वमेकत्र चूर्णयेत् । यवचूर्णत्रिगुणितं दध्ना युक्तं समाक्षिकम् ॥ १७७ ॥
एतदुत्सादनं कार्यं पुष्टिवर्णबलप्रदम् । गौरसर्षपकल्केन कल्कैश्चापि सुगन्धिभिः ॥ १७८ ॥
स्नायादृतुसुखैस्तोयैर्जीवनीयौषधैः शृतैः ।

Hereafter, the regimem relating to external application will be described.

The patient well-massaged should be made to dip in the tub full of uncting substance, milk and water in order to remove the blockade of the channels and to improve After he comes out of the tub, he should be uncted again with the mixed fat and strength. kneaded gently with soft hands while seated comfortably and should be anointed in the same way.

Jīvantī, śatāvarī, mañjiṣṭhā, punarnavā, aśwagandhā, apāmārga, tarkārī, madhuka, balā, vidārī, sarṣapa, kuṣṭha, rice grains, linseed, black gram, sesamum and yeast—all should be powdered together. Powder of barley should be added three times of the above powder. This is further added with curd and honey. This anointment promotes nourishment, complexion and strength.

The patient should take bath with water boiled with the drugs of jīvanīya group (vitalisers) and having temperature according to season after anointing with the paste of white mustard and the aromatic substances. [173–178]

गन्धैः समाल्यैर्वासोभिर्भूषणैश्च विभूषितः ॥ १७९ ॥
स्पृश्यान् संस्पृश्य संपूज्य देवताः सभिषग्द्विजाः । इष्टवर्णरसस्पर्शगन्धवत् पानभोजनम् ॥ १८० ॥
इष्टमिष्टैरुपहितं हितमद्यात् सुखप्रदम् । समातीतानि धान्यानि कल्पनीयानि शुष्यताम् ॥ १८१ ॥
लघून्यहीनवीर्याणि स्वादूनि गन्धवन्ति च । यानि प्रहर्षकारीणि तानि पथ्यतमानि हि ॥ १८२ ॥
यच्चोपदेक्ष्यते पथ्यं क्षतक्षीणचिकित्सिते । यक्ष्मिणस्तत् प्रयोक्तव्यं बलमांसाभिवृद्धये ॥ १८३ ॥
अभ्यङ्गोत्सादनैश्चैव वासोभिरहतैः प्रियैः । यथर्तुविहितैः स्नानैरवगाहैर्विमार्जनैः ॥ १८४ ॥
बस्तिभिः क्षीरसर्पिर्भिर्मांसैर्मांसरसौदनैः । इष्टैर्मद्यैर्मनोज्ञानां गन्धानामुपसेवनैः ॥ १८५ ॥
सुहृदां रमणीयानां प्रमदानां च दर्शनैः । गीतवादित्रशब्दैश्च प्रियश्रुतिभिरेव च ॥ १८६ ॥
हर्षणाश्वासनैर्नित्यं गुरूणां समुपासनैः । ब्रह्मचर्येण दानेन तपसा देवतार्चनैः ॥ १८७ ॥
सत्येनाचारयोगेन मङ्गल्यैरप्यहिंसया । वैद्यविप्रार्चनाच्चैव रोगराजो निवर्तते ॥ १८८ ॥
यया प्रयुक्तया चेष्ट्या राजयक्ष्मा पुरा जितः । तां वेदविहितामिष्टिमारोग्यार्थी प्रयोजयेत् ॥ १८९ ॥

Thereafter he should adorn himself with perfumes, garlands, cloths and ornaments and having touched the touchables and worhipped the gods along with the physician and brāhmaṇa he should take wholesome food and drink with favourable colour, taste, touch and smell and served by favorite persons comfortably. For the patients of phthisis the cereals which have passed one year (at least one year old) should be prescribed. The cereals which are light, have not lost their potency, palatable, fragrant and exhilarating are the most wholesome ones. Whatever dietitic regimen is prescribed under the treatment of kṣatakṣīṇa (Ci. 11) should be applied to the patient of phthisis in order to improve his strength and flesh.

By massage and anointing, untorn and favorite dress, bath, dipping and washing according to season, enemata, use of milk and ghee, meat, rice with meatsoup, favorite wines, use of charming perfumes, look of friends and beautiful ladies, instrumental and vocal music, pleasant and cheered up mood, constant company of the elders, celibacy, thrift, austerity, worship of gods, truthfulness, good conduct, wholesome behaviour, non-violence, worship of physicians and brāhmaṇas[1], the king of diseases goes away. One desiring freedom from the disease should perform the vedic sacrifices by which the king of diseases was defeated in earlier times. [179–189]

तत्र श्लोकौ—

प्रागुत्पत्तिर्निमित्तानि प्राग्रूपं रूपसंग्रहः। समासाद् व्यासतश्चोक्तं भेषजं राजयक्ष्मणः॥ १९०॥
नामहेतुरसाध्यत्वं साध्यत्वं कृच्छ्रसाध्यता। इत्युक्तः संग्रहः कृत्स्नो राजयक्ष्मचिकित्सिते॥ १९१॥

Now the summing up verses—

The initial origin, etiology, prodroma, symptoms general and specific alongwith treatment, significance of the name, curability or otherwise—all this has been described in this chapter on the treatment of rājayakṣmā (phthisis). [190–191]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने राजयक्ष्मचिकित्सितं
नामाष्टमोऽध्यायः॥ ८॥

Thus ends the eighth chapter on treatment of phthisis in Cikitsāsthāna
in the treatise composed by Agniveśa and
redacted by Caraka. (8)

नवमोऽध्यायः

CHAPTER IX

अथात उन्मादचिकित्सितं व्याख्यास्यामः॥ १॥

Now (I) shall expound the chapter on the treatment of insanity. [1]

इति ह स्माह भगवानात्रेयः॥ २॥

As propounded by Lord Ātreya. [2]

बुद्धिस्मृतिज्ञानतपोनिवासः पुनर्वसुः प्राणभृतां शरण्यः।
उन्मादहेत्वाकृतिभेषजानि कालेऽग्निवेशाय शशंस पृष्टः॥ ३॥

Punarvasu, the abode of intellect, memory, knowledge and penance, and saviour of living beings, described the etiology, symptoms and treatment of insanity to Agniveśa timely as queried. [3]

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[1] The word 'bhiṣagdwija' (verse 180) and 'vaidyavipra' (verse 188) may denote physicians and brāhmaṇas as well as the brāhmaṇas who are traditionally physicians.

विरुद्धदुष्टाशुचिभोजनानि प्रधर्षणं देवगुरुद्विजानाम् ।
उन्मादहेतुर्भयहर्षपूर्वो मनोऽभिघातो विषमाश्च चेष्टाः ॥ ४ ॥

Antagonistic, defective and impure food; insult to gods, teachers and brāhmaṇas; mental shock due to fear or exhilaration and difficult postures are the cause of insanity. [4]

तैरल्पसत्त्वस्य मलाः प्रदुष्टा बुद्धेर्निवासं हृदयं प्रदूष्य ।
स्रोतांस्यधिष्ठाय मनोवहानि प्रमोहयन्त्याशु नरस्य चेतः ॥ ५ ॥

By these causative factors the doṣas get vitiated in the person having small proportion of sattva (guṇa) and affect hṛdaya, the seat of intellect. Therefrom reaching the mind-carrying channels they derange the mind of the person quickly. [5]

धीविभ्रमः सत्त्वपरिप्लवश्च पर्याकुला दृष्टिरधीरता च ।
अबद्धवाक्त्वं हृदयं च शून्यं सामान्यमुन्मादगदस्य लिङ्गम् ॥ ६ ॥
स मूढचेता न सुखं न दुःखं नाचारधर्मौ कुत एव शान्तिम् ।
विन्दत्यपास्तस्मृतिबुद्धिसंज्ञो भ्रमत्ययं चेत इतस्ततश्च ॥ ७ ॥

Perverted intellect, psychic agitation, restless eyes, impatience, incoherent speech and vacant hṛdaya (mind)—these are the general symptoms of insanity. Thus the person with deranged mind does not know pleasure, pain, ethics and religion then how can he get peace ? So due to loss of memory, intellect and perception he lets the mind loose to wander here and there. [6–7]

समुद्भ्रमं बुद्धिमनःस्मृतीनामुन्मादमागन्तुनिजोत्थमाहुः ।
तस्योद्भवं पञ्चविधं पृथक् तु वक्ष्यामि लिङ्गानि चिकित्सितं च ॥ ८ ॥
रूक्षाल्पशीतान्नविरेकधातुक्षयोपवासैरनिलोऽतिवृद्धः ।
चिन्तादिजुष्टं हृदयं प्रदूष्य बुद्धिं स्मृतिं चाप्युपहन्ति शीघ्रम् ॥ ९ ॥
अस्थानहासस्मितनृत्यगीतवागङ्गविक्षेपणरोदनानि ।
पारुष्यकार्श्यारुणवर्णताश्च जीर्णे बलं चानिलजस्य रूपम् ॥ १० ॥

Insanity is excessive wandering of intellect, mind and memory. This is of two types–innate and exogenous.

According to oringinve it is of fivetypes. (I) will describe their symptoms and treatment separately.

Vāyu aggravated by the intake of rough, deficient and cold food, excessive evacuation, wasting of dhātus and fasting affects the mind which is already afflicted with anxiety etc. and thus deranges intellect and memory quickly.

Inopportune laughing, smiling, dancing, singing, speaking, movement of body parts, weeping, roughness, emaciation, reddish complexion and aggravation of the disease after digestion of food. These are the symptoms of the insanity caused by vāta. [8–10]

अजीर्णकट्वम्लविदाह्यशीतैर्भोज्यैश्चितं पित्तमुदीर्णवेगम् ।
उन्मादमत्युग्रमनात्मकस्य हृदि श्रितं पूर्ववदाशु कुर्यात् ॥ ११ ॥
अमर्षसंरम्भविनग्नभावाः संतर्जनातिद्रवणौष्ण्यरोषाः ।
प्रच्छायशीतान्नजलाभिलाषाः पीता च भाः पित्तकृतस्य लिङ्गम् ॥ १२ ॥

Pitta accumulated by the intake of uncooked, pungent, sour, burning and hot edibles and intensely aggravated takes shelter in the mind of the person without self restraint and thus gives rise to violent insanitiy quickly as said above.

Intolerance, agitation, nakedness, terrorising, excessive movements, heat, wrath, desire for dense shade, cold food and drink and yellowish lustre—these are the symptoms of paittika insanity. [11–12]

संपूरणैर्मन्दविचेष्टितस्य सोष्मा कफो मर्मणि संप्रवृद्धः ।
बुद्धिं स्मृतिं चाप्युपहत्य चित्तं प्रमोहयन् संजनयेद्विकारम् ॥ १३ ॥
वाक्चेष्टितं मन्दमरोचकश्च नारीविविक्तप्रियताऽतिनिद्रा ।
छर्दिश्च लाला च बलं च भुक्ते नखादिशौक्ल्यं च कफात्मकस्य ॥ १४ ॥

In the person with excessive saturation and slow activities, kapha along with heat (pitta) increased in mind impairs intellect and memory and thus by deranging mind produces insanity.

Slow speech and movements, anorexia, liking for women and loneliness, excessive sleep, vomiting, salivation, aggravation on taking meals and whiteness of nails etc.—these are the symptoms of kaphaja type of insanity. [13–14]

यः सन्निपातप्रभवोऽतिघोरः सर्वैः समस्तैः स च हेतुभिः स्यात् ।
सर्वाणि रूपाणि बिभर्ति तादृग्विरुद्धभैषज्यविधिर्विवर्ज्यः ॥ १५ ॥

The exceedingly terrific insanity arising from sannipāta (aggregation of doṣas) is caused by all the above etiological factors. It bears all the above characters and because of antagonistic treatment is rejectable. [15]

देवर्षिगन्धर्वपिशाचयक्षरक्षःपितृणामभिधर्षणानि ।
आगन्तुहेतुर्नियमव्रतादि मिथ्याकृतं कर्म च पूर्वदेहे ॥ १६ ॥

Insult to gods, sages, gandharvas, piśācas, yakṣas and forefathers; unmethodical performance of religous duties and vows etc. and past deeds are the cause of exogenous insanity. [16]

अमर्त्यवाग्विक्रमवीर्यचेष्टो ज्ञानादिविज्ञानबलादिभिर्यः ।
उन्मादकालोऽनियतश्च यस्य भूतोत्थमुन्मादमुदाहरेत्तम् ॥ १७ ॥

One with superhuman speech, valour, power and movements and also similar in knowledge, understanding, strength etc. and having irregular time of aggravation of the disease is diagnosed as a case of insanity caused by evil spirits. [17]

अदूषयन्तः पुरुषस्य देहं देवादयः स्वैस्तु गुणप्रभावैः ।
विशन्त्यदृश्यास्तरसा यथैव च्छायातपौ दर्पणसूर्यकान्तौ ॥ १८ ॥

Gods etc., invisible as they are, enter into the body of the person swiftly without defiling it by the influence of their own qualities like image and the sun entering into mirror and sun-stone. [18]

आघातकालो हि स पूर्वरूपः प्रोक्तो निदानेऽथ सुरादिभिश्च ।
उन्मादरूपाणि पृथङ्निबोध कालं च गम्यान् पुरुषांश्च तेषाम् ॥ १९ ॥

As said in the section of diagnosis, prodroma coincides with the entry of gods etc. Now listen about the symptoms of various types separately, time of aggravation and accessible persons. [19]

तद्यथा—सौम्यदृष्टिं गम्भीरमधृष्यमकोपनमस्वप्नभोजनाभिलाषिणमल्पस्वेदमूत्रपुरीषवातं शुभगन्धं फुल्लपद्मवदनमिति देवोन्मत्तं विद्यात्, गुरुवृद्धसिद्धर्षीणामभिशापाभिचाराभिध्यानानुरूपचेष्टाहारव्याहारं तैरुन्मत्तं विद्यात्; अप्रसन्नदृष्टिमपश्यन्तं निद्रालुं प्रतिहतवाचमनन्नाभिलाषमरोचकाविपाकपरीतं च पितृभिरुन्मत्तं विद्यात् ; (चण्डं साहसिकं तीक्ष्णं गम्भीरमधृष्यं) मुखवाद्यनृत्यगीतान्नपानस्नानमाल्यधूपगन्धरतिं रक्तवस्त्रबलिकर्महास्यकथानुयोगप्रियं शुभगन्धं च गन्धर्वोन्मत्तं विद्यात् ; असकृत्स्वप्नरोदनहास्यं नृत्यगीतवाद्यपाठकथान्नपानस्नानमाल्यधूपगन्धरतिं रक्तविप्लुताक्षं द्विजातिवैद्यपरिवादिनं रहस्यभाषिणं च यक्षोन्मत्तं विद्यात् ; नष्टनिद्रमन्नपानद्वेषिणमनाहारमप्यतिबलिनं शस्त्रशोणितमांसरक्तमाल्याभिलाषिणं संतर्जकं च राक्षसोन्मत्तं विद्यात्; प्रहासनृत्यप्रधानं देवविप्रवैद्यद्वेषावज्ञाभिः स्तुतिवेदमन्त्रशास्त्रोदाहरणैः काष्ठादिभिरात्मपीडनेन च ब्रह्मराक्षसोन्मत्तं विद्यात् ; अस्वस्थचित्तं स्थानमलभमानं नृत्यगीतहासिनं बद्धाबद्धप्रलापिनं संकरकूटमलिनरथ्याचेलतृणाश्मकाष्ठाधिरोहणरतिं भिन्नरूक्षस्वरं नग्नं विधावन्तं नैकत्र तिष्ठन्तं दुःखान्यावेदयन्तं नष्टस्मृतिं च पिशाचोन्मत्तं विद्यात् ॥ २० ॥

Calm look, serious, unassailable, unwrathful, having no desire for sleep and food, with small quantity of sweat, urine, stool and flatus, auspicious smell and face like blosomed lotus flower—this is the character of insanity caused by gods.

One having movements, diet and speech corresponding to curse, magical spell or meditation of teachers, elders, accomplished persons and sages should be known as madden by them.

One having unclear eyes, no vision, excessive sleep, obstructed speech, loss of desire for food, anorexia and indigestion should be known as maddened by forefathers. One having fondness for musical instruments played by mouth, dance, music, food and drink, bath, garland, incense and perfumes, liking for red apparel, offerings, funny tales and questioning, and auspicious smell should be known as madden by gandharva.

The person having frequent sleep, weeping and laughing, fondness for dance, vocal and instrumental music, recitation, tales, food and drinks, bath, garlands, incense and perfume, red and agitated eyes, speaking ill of brāhmaṇas and physicians and telling secrets should be known as madden by yakṣa.

One having insomnia, aversion to food and drink, very strong in spite of fasting, desire for weapons, blood, flesh and red garlands and who is terrosiring should be known as madden by rākṣasa.

One who is engaged mainly in loud laughter and dance, expresses aversion and contempt to gods, brāhmaṇas and physicians, quotes praises, vedic incantation and other scriptures and self-inflicts with sticks etc. should be known as madden by brahmarākṣasa.

One who has impaired mind, does not find peace, dances, sings and laughs frequently, is delirious with coherent or incoherent speech, fond of climbing on garbage, dirty lanes, cloth, grasses, stones and wood, has hoarse and rough voice, remains naked, running not standing at a place, proclaims his sorrows and has lost his memory should be known as madden by piśāca. [20]

तत्र चौक्षाचारं तपःस्वाध्यायकोविदं नरं प्रायः शुक्लप्रतिपदि त्रयोदश्यां च छिद्रमवेक्ष्याभिधर्षयन्ति देवाः; स्नानशुचिविविक्तसेविनं धर्मशास्त्रश्रुतिवाक्यकुशलं प्रायः षष्ठ्यां नवम्यां चर्षयः; मातृपितृगुरुवृद्धसिद्धाचार्योपसेविनं प्रायो दशम्याममावस्यायां च पितरः; गन्धर्वाः स्तुतिगीतवादित्ररतिं परदारगन्धमाल्यप्रियं चौक्षाचारं प्रायो द्वादश्यां चतुर्दश्यां च, सत्त्वबलरूपगर्वशौर्ययुक्तं माल्यानुलेपनहास्यप्रियमतिवाक्प्रवणं प्रायः शुक्लैकादश्यां सप्तम्यां च यक्षाः; स्वाध्यायतपोनियमोपवासब्रह्मचर्यदेवयतिगुरुपूजाऽरतिं भ्रष्टशौचं ब्राह्मणमब्राह्मणं वा ब्राह्मणवादिनं शूरमानिनं देवागारसलिलक्रीडनरतिं प्रायः शुक्लपञ्चम्यां पूर्णचन्द्रदर्शने च ब्रह्मराक्षसाः; रक्षःपिशाचास्तु हीनसत्त्वं पिशुनं स्तेनं लुब्धं शठं प्रायो द्वितीयातृतीयाष्टमीषु; इत्यपरिसंख्येयानां ग्रहाणामाविष्कृततमा ह्यष्टावेते व्याख्याताः ॥ २१ ॥

Gods attack the person with pure conduct and engaged in austerity and study by finding loophole often on the first or thirteenth day of the bright fortnight.

Sages possess the person who is fond of bath, purity and loneliness and is conversant with religious scriptures and vedic sentences often on sixth or ninth day of the fortnight.

Forefathers enter into the person who is engaged in the service of mother, father, teacher, elders, accomplished persons and preceptors often on tenth day of the dark fortnight or new moon.

Gandharvas enter into the person who is fond of praising verses, vocal and instrumental music ; has liking for other's wife, perfume and garlands; and has good conduct often on twelfth and fourteenth day of the fortnight.

Yakṣas possess the person endowed with psychic stability, strength, handsomeness, ego and prowess; fond of garlands, after-paste, and jokes and excessively taking often on eleventh or seventh day of the bright fortnight.

Brahmarākṣasas enter into the person who has dislike for study, austerity, religious practices, fasting, celibacy and worship of gods, ascetics and preceptor; lost interest in cleanliness, whether brāhmaṇa or not says himself as brāhmaṇa, regards himself as brave, has fondness for playing in temples and water tanks often on the fifth day of the bright fortnight or full moon.

Rākṣasas and piśācas attack the person who has inferior psyche, is back–biter, thief, greedy and wicked often on the second, third, or eighth day of the fortnight. Thus the eight prominent among innumerable grahas (seizures) are described. [21]

सर्वेष्वपि तु खल्वेषु यो हस्तावुद्यम्य रोषसंरम्भान्निःशङ्कमन्येष्वात्मनि वा निपातयेत् स ह्यसाध्यो ज्ञेयः तथा यः साश्रुनेत्रो मेढ्रप्रवृत्तरक्तः क्षतजिह्वः प्रस्रुतनासिकश्छिद्यमानचर्माऽप्रतिहन्यमानपाणिः सततं विकूजन् दुर्वर्णस्तृषार्तः पूतिगन्धश्च स हिंसार्थिनोन्मत्तो ज्ञयः; तं परिवर्जयेत् ॥ २२ ॥

Of them he who strikes at others or himself without hesitation raising his hands with wrath and agitation should be declared as incurable. He who has tearful eyes, haemorrhage from penis, wounded tongue, running nose, abraised skin, uncounteractable hands, constantly groaning, deranged complexion, excessive thirst and foul smell should be known as maddenend by a violent one and should be rejected. [22]

रत्यर्चनाकामोन्मादिनौ तु भिषगभिप्रायाचाराभ्यां बुद्ध्वा तदङ्गोपहारबलिमिश्रेण मन्त्रभैषज्यविधिनोपक्रमेत् ॥ २३ ॥

Those madden by the ones longing for pleasure and worship should be known as such by their liking and conduct and should be treated with hymns and drugs mixed with the respective gifts and offerings. [23]

तत्र द्वयोरपि निजागन्तुनिमित्तयोरुन्मादयोः समासविस्तराभ्यां भेषजविधिमनुव्याख्यास्यामः ॥२४॥
उन्मादे वातजे पूर्वं स्नेहपानं विशेषवित् । कुर्यादावृतमार्गे तु सस्नेहं मृदु शोधनम् ॥ २५ ॥
कफपित्तोद्भवेऽप्यादौ वमनं सविरेचनम् । स्निग्धस्विन्नस्य कर्तव्यं शुद्धे संसर्जनक्रमः ॥ २६ ॥
निरूहं स्नेहबस्तिं च शिरसश्च विरेचनम् । ततः कुर्याद्यथादोषं तेषां भूयस्त्वमाचरेत् ॥ २७ ॥
हृदिन्द्रियशिरःकोष्ठे संशुद्धे वमनादिभिः । मनःप्रसादमाप्नोति स्मृतिं संज्ञां च विन्दति ॥ २८ ॥
शुद्धस्याचारविभ्रंशे तीक्ष्णं नावनमञ्जनम् । ताडनं च मनोबुद्धिदेहसंवेजनं हितम् ॥ २९ ॥
यः सक्तोऽविनये पट्टैः संयम्य सुदृढैः सुखैः । अपेतलोहकाष्ठाद्ये संरोध्यश्च तमोगृहे ॥ ३० ॥

तर्जनं त्रासनं दानं हर्षणं सान्त्वनं भयम् । विस्मयो विस्मृतेर्हेतोर्नयन्ति प्रकृतिं मनः ॥ ३१ ॥
प्रदेहोत्सादनाभ्यङ्गधूमाः पानं च सर्पिषः । प्रयोक्तव्यं मनोबुद्धिस्मृतिसंज्ञाप्रबोधनम् ॥ ३२ ॥
सर्पिःपानादिरागन्तोर्मन्त्रादिश्चेष्यते विधिः ।

Now (I) will describe in brief and detail the treatment of both the innate and exogenous types of insanity.

In vātika type of insanity, first of all one should prescribe intake of uncting substance but if there is obstruction in channels mild unctuous evacuative should be administered. In the insanity caused by kapha and pitta, emesis and purgation should be given respectively after unction and sudation. After evacuation, dietitic regimen should be prescribed. Thereafter non-unctuous and unctuous enema and head-evacuation should be administered. According to predominance of doṣas, one or the other of the above measures should be repeatedly applied. When heart, senses, head and bowels are evacuated with emesis etc., the patient attains mental peace, memory and consciousness. In case even after evacuation there is abnormal behaviour, application of irritant snuffing, collyrium, beating which are agitating to mind, intellect and body are beneficial. One who is un-submissive should be bound with firm and soft cotton bandage and isolated in a dark room free from iron rods, wooden pieces etc. Threatening, terrorising, gifts, gladdening, consolation, frightening and astonishing restore the mind to normalcy by diverting it. Ointment, anointing, massage, smoking and intake of ghee should be administered to arouse mind, intellect, memory and consciousness. In exogenous type, intake of ghee etc. along with chanting of hymns ete. is recommended. [24–32]

अतः सिद्धतमान्योगाञ्छृणून्मादविनाशनान् ॥ ३३ ॥
हिङ्गुसौवर्चलव्योषैर्द्विपलांशैर्घृताढकम् । चतुर्गुणे गवां मूत्रे सिद्धमुन्मादनाशनम् ॥ ३४ ॥
विशाला त्रिफला कौन्ती देवदार्वेलवालुकम् । स्थिरा नतं रजन्यौ द्वे सारिवे द्वे प्रियङ्गुका ॥ ३५ ॥
नीलोत्पलैलामञ्जिष्ठादन्तीदाडिमकेशरम् । तालीशपत्रं बृहती मालत्याः कुसुमं नवम् ॥ ३६ ॥
विडङ्गं पृश्निपर्णी च कुष्ठं चन्दनपद्मकौ । अष्टाविंशतिभिः कल्कैरेतैरक्षसमन्वितैः ॥ ३७ ॥
चतुर्गुणे जले सम्यग्घृतप्रस्थं विपाचयेत् । अपस्मारे ज्वरे कासे शोषे मन्देऽनले क्षये ॥ ३८ ॥
वातरक्ते प्रतिश्याये तृतीयकचतुर्थके । छर्द्यर्शोमूत्रकृच्छ्रेषु विसर्पोपहतेषु च ॥ ३९ ॥
कण्डूपाण्ड्वामयोन्मादविषमेहगदेषु च । भूतोपहतचित्तानां गद्गदानामचेतसाम् ॥ ४० ॥
शस्तं स्त्रीणां च वन्ध्यानां धन्यमायुर्बलप्रदम् । अलक्ष्मीपापरक्षोघ्नं सर्वग्रहविनाशनम् ॥ ४१ ॥
कल्याणकमिदं सर्पिः श्रेष्ठं पुंसवनेषु च ।

इति कल्याणकं घृतम् ।

Now listen the most efficacious formulation alleviating insanity.

Hiṅgu, sauvarcala and trikaṭu each 80 gm, ghee 2.56 kg. cooked in four times cow's urine is a tested destroyer of insanity.

Viśālā, triphalā, hareṇukā, devadāru, elavāluka, śālaparṇī, tagara, two types of haridrā (haridrā and dāruharidrā), two types of sārivā, priyaṅgu, nilotpala, elā, mañjiṣṭhā, dantī, dāḍima, nāgakeśara, tālīśapatra, bṛhatī, fresh flowers of jātī, viḍaṅga, pṛśniparṇī, kuṣṭha, candana and padmaka (total twenty drugs) each 10 gm, and ghee 640 gm. should be cooked well with four times water. This ghee is useful in epilepsy, fever, cough, phthisis, poor digestion, wasting, vātarakta, coryza, tertian and quartan fevers, vomiting, piles, dysuria, erysipelas, itching, anaemia, insanity, poisoning, prameha, mental affection by evil spirits, stammering voice, loss of consciousness, female sterility, promotes life-span and strength, alleviates inauspiciousness, sins and micro-organisms including all the grahas (seizures). This kalyāṇaka ghṛta is also excellent for puṃsavana (formation of male foetus). [33–41]

(Thus kalyāṇaka ghṛta).

एभ्य एव स्थिरादीनि जले पक्त्वैकविंशतिम् ॥ ४२ ॥
रसे तस्मिन् पचेत् सर्पिर्गृष्टिक्षीरे चतुर्गुणे । वीरद्विमाषकाकोलीस्वयंगुप्तर्षभर्धिभिः ॥ ४३ ॥
मेदया च समैः कल्कैस्तत् स्यात् कल्याणकं महत् । बृंहणीयं विशेषेण सन्निपातहरं परम् ॥ ४४ ॥
इति महाकल्याणकं घृतम् ।

In the same way, the twenty one drugs beginning with 'sthirā' (śālaparṇī) are boiled in water. With this decoction ghee is cooked adding four times milk of primipara cow and paste of vīrā, two types of māṣa (māṣa and rājamāṣa) kākolī, kapikacchu, ṛṣabhaka and ṛddhi. This mahākalyāṇaka ghṛta is particularly bulk-promoting and an excellent alleviator nf sannipāta. [42–44]

(Thus mahākalyāṇaka ghṛta).

जटिलां पूतनां केशींश्चारटीं मर्कटीं वचाम् । त्रायमाणां जयां वीरां चोरकं कटुरोहिणीम् ॥ ४५ ॥
वयःस्थां शूकरीं छत्रामतिच्छत्रां पलङ्कषाम् । महापुरुषदन्तां च कायस्थां नाकुलीद्वयम् ॥ ४६ ॥
कटम्भरां वृश्चिकालीं स्थिरां चाहृत्य तैर्घृतम् । सिद्धं चातुर्थकोन्मादग्रहापस्मारनाशनम् ॥ ४७ ॥
महापैशाचिकं नाम घृतमेतद्यथाऽमृतम् । बुद्धिस्मृतिकरं चैव बालानां चाङ्गवर्धनम् ॥ ४८ ॥
इति महापैशाचिकं घृतम् ।

Jaṭāmāṅsī, harītakī, bhūtakeśī, cāraṭī, kapikacchu, vacā, trāyamāṇā, jayā, vīrā, coraka, kaṭurohiṇī, vayasthā, vārāhī, chatrā, aticchatrā, palaṅkaṣā, śatāvarī, kāyasthā, two types of nākulī (nākulī and gandhanākulī), kaṭabhī, vṛścikālī, sālaparṇī—ghee cooked with these drugs is known as mahāpaiśācika ghṛta. It is like ambrosia and alleviates quartan fever, insanity, seizures and epilepsy and promotes intellect and memory and development of children. [45–48]

(Thus mahāpaiśācika ghṛta).

लशुनानां शतं त्रिंशदभयास्त्र्यूषणात् पलम् । गवां चर्ममसीप्रस्थो द्व्याढकं क्षीरमूत्रयोः ॥ ४९ ॥
पुराणसर्पिषः प्रस्थ एभिः सिद्धं प्रयोजयेत् । हिङ्गुचूर्णपलं शीते दत्त्वा च मधुमाणिकाम् ॥ ५० ॥
तद्दोषागन्तुसंभूतानुन्मादान् विषमज्वरान् । अपस्मारांश्च हन्त्याशु पानाभ्यञ्जननावनैः ॥ ५१ ॥
इति लशुनाद्यं घृतम् ।

100 bulbs of garlic, 30 fruits of harītakī, trikaṭu 40 gm., ash of cow-hide 640 gm., milk and urine 5.12 kg., old ghee 640 gm.—all this should be cooked together. When cooled, powdered asafoetida 40 gm. and honey 320 gm. should be added. This (laśunādya) ghṛta applied in the form of intake, massage and snuffing alleviates quickly all types of insanity, innate and exogenous, intermittent fevers and epilepsy. [49–51]

(Thus lasunādya ghṛta).

लशुनस्याविनष्टस्य तुलार्धं निस्तुषीकृतम् । तदर्धं दशमूलस्य द्व्याढकेऽपां विपाचयेत् ॥ ५२ ॥
पादशेषे घृतप्रस्थं लशुनस्य रसं तथा । कोलमूलकवृक्षाम्लमातुलुङ्गार्द्रकै रसैः ॥ ५३ ॥
दाडिमाम्बुसुरामस्तुकाञ्जिकाम्लैस्तदर्धिकैः । साधयेत्त्रिफलादारुलवणव्योषदीप्यकैः ॥ ५४ ॥
यवानीचव्यहिङ्ग्वम्लवेतसैश्च पलार्धिकैः । सिद्धमेतत् पिबेच्छूलगुल्मार्शोजठरापहम् ॥ ५५ ॥
ब्रध्नपाड्वामयप्लीहयोनिदोषज्वरकृमीन् । वातश्लेष्मामयान् सर्वानुन्मादांश्चापकर्षति ॥ ५६ ॥
इत्यपरं लशुनाद्यं घृतम् ।

Undamaged garlic decorticated 200 gm., daśamūla 100 gm. should be boiled in water 5.12 liters remaining to one-fourth. Then ghee 640 gm., garlic juice 640 gm. along with the juice of kola (jujube), radish, vṛkṣāmla, mātuluṅga and fresh ginger, pomegranates, surā, curd water and sour gruel each 320 ml. and the paste of triphalā, devadāru, rocksalt, trikaṭu, ajamodā, yavānī, cavya, hiṅgu and amlavetasa each 20 gm. should be cooked. This ghee by intake alleviates colic, gulma, piles, udara, inguinal hernia, anaemia, spleen enlargement, female genital disorders, fever, worms, disorders of vāta and kapha and all types of insanity. [52–56]

(Thus the other laśunādya ghṛta)

हिङ्गुना हिङ्गुपर्ण्या च सकायस्थवयःस्थया । सिद्धं सर्पिर्हितं तद्वद्वयःस्थाहिङ्गुचोरकैः ॥ ५७ ॥
केवलं सिद्धमेभिर्वा पुराणं पाययेद्धृतम् । पाययित्वोत्तमां मात्रां श्वभ्रे रुन्ध्याद्गृहेऽपि वा ॥ ५८ ॥
विशेषतः पुराणं च घृतं तं पाययेद्भिषक् । त्रिदोषघ्नं पवित्रत्वाद्विशेषाद्ग्रहनाशनम् ॥ ५९ ॥
गुणकर्माधिकं पानादास्वादात् कटुतिक्तकम् । उग्रगन्धं पुराणं स्याद्दशवर्षस्थितं घृतम् ॥ ६० ॥
लाक्षारसनिभं शीतं तद्धि सर्वग्रहापहम् । मेध्यं विरेचनेष्वग्र्यं प्रपुराणमतः परम् ॥ ६१ ॥
नासाध्यं नाम तस्यास्ति यत् स्याद्वर्षशतस्थितम् । दृष्टं स्पृष्टमथाघ्रातं तद्धि सर्वग्रहापहम् ॥ ६२ ॥
अपस्मारग्रहोन्मादवतां शस्तं विशेषतः ।

Ghee cooked with hiṅgu, hiṅguparṇī, kāyasthā and vayaḥsthā is useful. Similar is the ghee cooked with vayaḥsthā, hiṅgu and coraka. The old ghee alone or cooked with the above drugs be administered and after administering the maximum dose the patient should be kept in isolation in some ditch or room. Particularly old ghee should be administered to the patients of insanity.

Old ghee is alleviator of tridoṣa, particularly destroys seizures because of being pure, by intake is more potent in properties and is pungent-bitter in taste. The ghee stored for ten years is taken as old. It is irritant in smell, like lac–juice in appearance, cold and destroys all grahas. It promotes intellect and is an excellent purgative. Ghee kept beyond ten years is called as 'prapurāṇa' (extremely old). There is nothing incurable for the ghee which is old by one hundred years. It destroys all the grahas by seeing, touching or inhaling and is particularly recommended for those suffering from epilepsy, grahas and insanity. [57–62]

पतानौषधयोगान् वा विधेयत्वमगच्छति ॥ ६३ ॥
अञ्जनोत्सादनालेपनावनादिषु योजयेत् । शिरीषो मधुकं हिङ्गु लशुनं तगरं वचा ॥ ६४ ॥
कुष्ठं च बस्तमूत्रेण पिष्टं स्यान्नावनाञ्जनम् । तद्वद्व्योषं हरिद्रे द्वे मञ्जिष्ठाहिङ्गुसर्षपाः ॥ ६५ ॥
शिरीषबीजं चोन्मादग्रहापस्मारनाशनम् । पिष्ट्वा तुल्यमपामार्गं हिङ्ग्वालं हिङ्गुपत्रिकाम् ॥ ६६ ॥
वर्तिः स्यान्मरिचार्धांशा पित्ताभ्यां गोश्टगाल्योः । तयाऽञ्जयेदपस्मारभूतोन्मादज्वरार्दितान् ॥ ६७ ॥
भूतार्तानमरार्तांश्च नरांश्चैव दृगामये । मरिचं चातपे मासं सपित्तं स्थितमञ्जनम् ॥ ६८ ॥
वैकृतं पश्यतः कार्यं दोषभूतहतस्मृतेः । सिद्धार्थको वचा हिङ्गु करञ्जो देवदारु च ॥ ६९ ॥
मञ्जिष्ठा त्रिफला श्वेता कटभीत्वक् कटुत्रिकम् । समांशानि प्रियङ्गुश्च शिरीषो रजनीद्वयम् ॥७०॥
बस्तमूत्रेण पिष्टोऽयमगदः पानमञ्जनम् । नस्यमालेपनं चैव स्नानमुद्वर्तनं तथा ॥ ७१ ॥
अपस्मारविषोन्मादकृत्यालक्ष्मीज्वरापहः । भूतेभ्यश्च भयं हन्ति राजद्वारे च शस्यते ॥ ७२ ॥
सर्पिरेतेन सिद्धं वा सगोमूत्रं तदर्थकृत् । प्रसेके पीनसे गन्धैर्धूमवर्तिं कृतां पिबेत् ॥ ७३ ॥
वैरेचनिकधूमोक्तैः श्वेताद्यैर्वा सहिङ्गुभिः । शल्लकोलूकमार्जारजम्बूकवृकबस्तजैः ॥ ७४ ॥
मूत्रपित्तशकृल्लोमनखैश्चर्मभिरेव च । सेकाञ्जनं प्रधमनं नस्यं धूमं च कारयेत् ॥ ७५ ॥
घातश्लेष्मात्मके प्रायः

If the patient does not come under control, the following formulations should be used as collyrium, anointing, paste, snuff etc.

Śirīṣa, madhuka, hiṅgu, laśuna, tagara, vacā and kuṣṭha powdered with goat's urine make snuff and collyrium.

Likewise, trikaṭu, two types of haridrā, mañjiṣṭhā, hiṅgu, sarṣapa, śirīṣa (seeds) (used as snuff and collyrium) alleviate insanity, grahas and epilepsy.

Apāmārga, hiṅgu, haratāla and hiṅgupatrikā–in equal quantity, marica in half quantity are powdered with bile of cow and jackal and made into stick. This stick is applied to eyes in epilepsy, insanity caused by evil spirits, fever, possession by evil spirits and gods and in eye diseases.

Marica mixed with (the above) bile and kept in the sun for a month makes a collyrium which is useful in defects of vision and loss of memory caused by doṣas and spirits.

White mustard, vacā, hiṅgu, karañja, devadāru, mañjiṣṭhā, triphalā, śvetā, kaṭabhī (bark), trikaṭu, priyaṅgu, śirīṣa and two types of haridrā–all taken in equal quantity are powdered with goats' urine. This is an antipoison formulation and used as intake, collyrium, snuff, paste, bath and anointing. It alleviates epilepsy, poisoning, insanity, magical spells, inauspiciousness and fever. It averts fear from the spirits and also protects in royal palace.

Ghee cooked with these drugs along with cow's urine serves the same purpose.

In condition of excessive salivation and coryza the smoking stick made of aromatic substances or śwetā etc. said under the evacuative smoking (Sū. 5) along with hiṅgu should be used.

Mostly in the insanity caused by vāta and kapha sprinkling, collyrium, blowing, snuffing and smoking should be applied with urine, bile, faeces, skin, hairs, nails and hide of porcupine, owl, cat, jackal, wolf and goat. [63–75]

पैत्तिके तु प्रशस्यते । तिक्तकं जीवनीयं च सर्पिः स्नेहश्च मिश्रकः ॥ ७६ ॥
शीतानि चान्नपानानि मधुराणि मृदूनि च ।
शङ्खकेशान्तसन्धौ वा मोक्षयेज्ज्ञो भिषक् सिराम् । उन्मादे विषमे चैव ज्वरेऽपस्मार एव च ॥७७॥

In paittika type, tiktaka and jīvanīya ghṛta (ghee cooked with bitters and vitalisers) and mixed fat are efficacious. Moreover, the patient should be given cold, sweet and soft food and drinks or the physician should let the blood out of the vein situated at the joining of temple and the end of hair limit in insanity, irregular fever and epilepsy. [76–77]

घृतमांसवितृप्तं वा निवाते स्थापयेत् सुखम् । त्यक्त्वा मतिस्मृतिभ्रंशं संज्ञां लब्ध्वा प्रमुच्यते ॥७८॥

The patient should be kept in wind–free place restricting ghee and meat in his diet. Thus the getting rid off the loss of intellect and memory he regains sense and recovers. [78]

आश्वासयेत् सुहृद्वा तं वाक्यैर्धर्मार्थसंहितैः । ब्रूयादिष्टविनाशं वा दर्शयेदद्भुतानि वा ॥ ७९ ॥
बद्धं सर्षपतैलाक्तं न्यसेद्वोत्तानमातपे । कपिकच्छ्वाऽथवा तप्तैर्लौहतैलजलैः स्पृशेत् ॥ ८० ॥
कशाभिस्ताडयित्वा वा सुबद्धं विजने गृहे । रुन्ध्याच्चेतो हि विभ्रान्तं व्रजत्यस्य तथा शमम् ॥८१॥
सर्पेणोद्धृतदंष्ट्रेण दान्तैः सिंहैर्गजैश्च तम् । त्रासयेच्छस्त्रहस्तैर्वा तस्करैः शत्रुभिस्तथा ॥ ८२ ॥
अथवा राजपुरुषा बहिर्नीत्वा सुसंयतम् । त्रासयेयुर्वधेनैनं तर्जयन्तो नृपाज्ञया ॥ ८३ ॥
देहदुःखभयेभ्यो हि परं प्राणभयं स्मृतम् । तेन याति शमं तस्य सर्वतो विप्लुतं मनः ॥ ८४ ॥

A friend should console him with religious and purposeful words or tell him the loss of some favourite person or thing or show him some astonishing thing or after massaging with mustard oil should tie him and lay prostrate in the sun, or should touch him with bristles of kapikacchu or heated iron rod, oil or water, or having tied him well, should beat him with whips and put him in a lonely room. Thus his perturbed mind gets pacified. He should be terrorised with teeth–less serpent, trained lion or elephant or armed thieves or enemies, or the royal servants should take him out well–tied and terrorise him intimidating to kill by king's orders. The fear of life is above that of the bodily affliction and as such it leads to pacification of the mind deranged wholly. [79–84]

इष्टद्रव्यविनाशात्तु मनो यस्योपहन्यते । तस्य तत्सदृशप्राप्तिसान्त्वाश्वासैः शमं नयेत् ।। ८५ ।।
कामशोकभयक्रोधहर्षेर्ष्यालोभसंभवान् । परस्परप्रतिद्वन्द्वैरेभिरेव शमं नयेत् ।। ८६ ।।

If the mind is affected due to loss of some liked thing it should be pacified by consoling and assuring him to provide a similar thing.

Insanity caused by passion, grief, fear, anger, exhilaration, envy and greed should be pacified by antagonising them mutually. [85–86]

बुद्ध्वा देशं वयः सात्म्यं दोषं कालं बलाबले । चिकित्सितमिदं कुर्यादुन्मादे भूतदोषजे ।। ८७ ।।
देवर्षिपितृगन्धर्वैरुन्मत्तस्य तु बुद्धिमान् । वर्जयेदञ्जनादीनि तीक्ष्णानि क्रूरकर्म च ।। ८८ ।।
सर्पिष्पानादि तस्येह मृदु भैषज्यमाचरेत् । पूजां बल्युपहारांश्च मन्त्राञ्जनविधींस्तथा ।। ८९ ।।
शान्तिकर्मेष्टिहोमांश्च जपस्वस्त्ययनानि च । वेदोक्तान् नियमांश्चापि प्रायश्चित्तानि चाचरेत् ।।९०।।
भूतानामधिपं देवमीश्वरं जगतः प्रभुम् । पूजयन् प्रयतो नित्यं जयत्युन्मादजं भयम् ।। ९१ ।।
रुद्रस्य प्रमथा नाम गणा लोके चरन्ति ये । तेषां पूजां च कुर्वाण उन्मादेभ्यः प्रमुच्यते ।। ९२ ।।
बलिभिर्मङ्गलैर्होमैरोषध्यगदधारणैः । सत्याचारतपोज्ञानप्रदाननियमव्रतैः ।। ९३ ।।
देवगोब्राह्मणानां च गुरूणां पूजनेन च । आगन्तुः प्रशमं याति सिद्धैर्मन्त्रौषधैस्तथा ।। ९४ ।।
यच्चोपदेक्ष्यते किंचिदपस्मारचिकित्सिते । उन्मादे तच्च कर्तव्यं सामान्याद्धेतुदूष्ययोः ।। ९५ ।।

Physician should administer this treatment in insanity caused by spirits or doṣas after examining place, age, suitability, morbidity, time and strength or otherwise. In the insanity caused by gods, sage, fore–fathers or gandharvas the wise physician should avoid irritant collyrium etc. and other harsh measures instead should use intake of ghee and other mild medicaments. Moreover, worship, offerings, gifts, recitation of hymns, collyriums, pacificatory acts, sacrifices, oblations, repetition of hymn, blessings, vedic rites and expiations.

One worshipping daily and sincerely the all-powerful god (Śiva), the master of spirits and lord of the world, overcomes the fear of insanity. Pramathas, the attendants of Rudra who move about in the world, if worshipped, help recovery from insanity.

The cxogenous insanity is pacified by offerings, auspicious acts, oblations wearing roots and antipoison drugs, good conduct, austerity, knowledge, gifts, religious duties, vows; worship of gods, cows, brāhmaṇas and preceptors and unfailing hymns and drugs.

Because of similarity in etiology and substratum of morbidity, the remedial measures prescribed for epilepsy should also be adopted for insanity. [87–95]

निवृत्तामिषमद्यो यो हिताशी प्रयतः शुचिः । निजागन्तुभिरुन्मादैः सत्त्ववान् न स युज्यते ॥ ९६ ॥

The person having preponderance of sattwa, abstaining from meat and wine, taking wholesome diet, sincere and pure is not affected by innate or exogenous insanity. [96]

प्रसादश्चेन्द्रियार्थानां बुद्ध्यात्ममनसां तथा । धातूनां प्रकृतिस्थत्वं विगतोन्मादलक्षणम् ॥ ९७ ॥

Clarity (in perception) of sense objects and also of intellect, self and mind along with normalcy of dhātus is sign of the recovery from insanity. [97]

तत्र श्लोकः—

उन्मादानां समुत्थानं लक्षणं सचिकित्सितम् । निजागन्तुनिमित्तानामुक्तवान् भिषगुत्तमः ॥ ९८ ॥

Now summing up verse—

(Punarvasu) The best of physicians told about the etiology, symptoms and treatment of the types of insanity caused by innate and exogenous factors. [98]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलपूरिते चिकित्सास्थाने उन्मादचिकित्सितं
नाम नवमोऽध्यायः ॥ ९ ॥

Thus ends the ninth chapter on the treatment of insanity in Cikitsāsthāna
in the treatise composed by Agniveśa, redacted by Caraka
and reconstrucuted by Dṛḍhabala as
it was unavailable. (9)

दशमोऽध्यायः

CHAPTER X

अथातोऽपस्मारचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on the treatment of epilepsy. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

स्मृतेरपगमं प्राहुरपस्मारं भिषग्विदः । तमःप्रवेशं बीभत्सचेष्टं धीसत्त्वसंप्लवात् ॥ ३ ॥

Apasmāra (epilepsy) is defined by experts as departure of memory associated with entering into darkness (unconsciousness) and loathsome appearance due to derangement of intellect and mind. [3]

विभ्रान्तबहुदोषाणामहिताशुचिभोजनात् । रजस्तमोभ्यां विहते सत्त्वे दोषावृते हृदि ॥ ४ ॥
चिन्ताकामभयक्रोधशोकोद्वेगादिभिस्तथा । मनस्यभिहते नृणामपस्मारः प्रवर्तते ॥ ५ ॥

In those with perverted mind and abundant morbidity due to intake of unwholesome and unclean food, infliction of mind with rajas and tamas, masking of heart with doṣas and injury of mind by anxiety, passion, fear, anger, grief, agitation etc. epilepsy comes forth. [4–5]

धमनीभिः श्रिता दोषा हृदयं पीडयन्ति हि । संपीड्यमानो व्यथते मूढो भ्रान्तेन चेतसा ॥ ६ ॥
पश्यत्यसन्ति रूपाणि पतति प्रस्फुरत्यपि । जिह्वाक्षिभ्रूः स्रवल्लालो हस्तौ पादौ च विक्षिपन् ॥ ७ ॥
दोषवेगे च विगते सुप्तवत् प्रतिबुद्ध्यते ।

Doṣas being carried by vessels to heart afflict it and as such the patient suffers stupefied with wandering mind. He sees non-existent things (visual hallucination), falls down, gets twitching in tongue, eyes and eyebrows, excessive salivation, and convulsions in hands and feet. After the paroxism is over the patient awakens as if from sleep. [6–7]

पृथग्दोषैः समस्तैश्च वक्ष्यते स चतुर्विधः ॥ ८ ॥
कम्पते प्रदशेद्दन्तान् फेनोद्वामी श्वसित्यपि । परुषारुणकृष्णानि पश्येद्रूपाणि चानिलात् ॥ ९ ॥
पीतफेनाङ्गवक्त्राक्षः पीतासृग्रूपदर्शनः । सतृष्णोष्माऽनलव्याप्तलोकदर्शी च पैत्तिकः ॥ १० ॥
शुक्लफेनाङ्गवक्त्राक्षः शीतो हृष्टाङ्गजो गुरुः । पश्यञ्छुक्लानि रूपाणि श्लैष्मिको मुच्यते चिरात् ॥११॥
सर्वैरेतैः समस्तैस्तु लिङ्गैर्ज्ञेयस्त्रिदोषजः । अपस्मारः स चासाध्यो यः क्षीणस्यानवश्च यः ॥ १२ ॥
पक्षाद्वा द्वादशाहाद्वा मासाद्वा कुपिता मलाः । अपस्माराय कुर्वन्ति वेगं किंचिदथान्तरम् ॥ १३ ॥

Epilepsy is of four types—such as caused by individual doṣas and by all combined.

In vātika epilepsy the patient trembles, bites his teeth, emits froth, respires excessively and sees things as rough, reddish and black.

In paittika epilepsy, the patient has yellow froth, limbs, face and eyes, sees things as yellow and red, suffers from thirst and heat and views the environment as caught with fire.

In kaphaja epilepsy, the patient has white froth, limbs, face and eyes, is cold horripilated, heavy and views things as white. He recovers after a long period.

The epilepsy caused by three doṣas is known from all the above symptoms jointly. This type of epilepsy is incurable and also in the wasted person and the old one. The vitiated doṣas give rise to paroxysmal fits of epilepsy at the interval of a fort-night, twelve days or a month with a slight variation. [8–13]

तैरावृतानां हृत्स्रोतोमनसां संप्रबोधनम् । तीक्ष्णैरादौ भिषक् कुर्यात् कर्मभिर्वमनादिभिः ॥ १४ ॥
वातिकं बस्तिभूयिष्ठैः पैत्तं प्रायो विरेचनैः । श्लैष्मिकं वमनप्रायैरपस्मारमुपाचरेत् ॥ १५ ॥

Physician, at first, should take steps for the awakening of heart, channels and mind blocked by those doṣas by drastic emesis etc. He should treat the vātika type predomiantly with enema, paittika type mostly with purgation and kaphaja mostly with emesis. [14–15]

सर्वतः सुविशुद्धस्य सम्यगाश्वासितस्य च । अपस्मारविमोक्षार्थं योगान् संशमनाञ्छृणु ॥ १६ ॥
गोशकृद्रसदध्यम्लक्षीरमूत्रैः समैर्घृतम् । सिद्धं पिबेदपस्मारकामलाज्वरनाशनम् ॥ १७ ॥
इति पञ्चगव्यं घृतम् ।

In patient cleansed by all means and consoled well, drug formulations to alleviate the epilepsy should be administered, now listen.

Ghee cooked with equal quantity of cow's dung juice, sour curd, milk and urine should be administerd. It alleviates epilepsy, jaundidce and fever. [16–17]
(Thus pañcagavya ghṛta).

द्वे पञ्चमूल्यौ त्रिफला रजन्यौ कुटजत्वचम् । सप्तपर्णमपामार्गं नीलिनीं कटुरोहिणीम् ॥ १८ ॥
शम्पाकं फल्गुमूलं च पौष्करं सदुरालभम् । द्विपलानि जलद्रोणे पक्त्वा पादावशेषिते ॥ १९ ॥
भार्गीं पाठां त्रिकटुकं त्रिवृतां निचुलानि च । श्रेयसीमाढकीं मूर्वां दन्तीं भूनिम्बचित्रकौ ॥ २० ॥
द्वे सारिवे रोहिषं च भूतीकं मदयन्तिकाम् । क्षिपेत्पिष्ट्वाऽक्षमात्राणि तेन प्रस्थं घृतात् पचेत् ॥२१॥
गोशकृदसदध्यम्लक्षीरमूत्रैश्च तत्समैः । पञ्चगव्यमिति ख्यातं महत्तदमृतोपमम् ॥ २२ ॥
अपस्मारे तथोन्मादे श्वयथावुदरेषु च । गुल्मार्शःपाण्डुरोगेषु कामलायां हलीमके ॥ २३ ॥
शस्यते घृतमेतत्तु प्रयोक्तव्यं दिने दिने । अलक्ष्मीग्रहरोगघ्नं चातुर्थकविनाशनम् ॥ २४ ॥
इति महापञ्चगव्यं घृतम् ।

Both pañcamūlas, triphalā, both types of haridrā, kuṭaja bark, saptaparṇa, apāmārga, nīlinī, kaṭurohiṇī, āragvadha, phalgu (root), puṣkaramūla, durālabhā—each 80 gms. should be boiled with water 10.24 litres remaining to one-fourth. Now bhārgī, pāṭhā, trikaṭu, trivṛt, nicula, gajapippalī, āḍhakī, mūrvā, dantī, kirātatikta, citraka, two types of sārivā, rohiṇī, bhūtika and madayantikā—each 10 gm. should de powdered and put as paste. With these (decoction and paste) ghee 640 gm. should be cooked with equal quantity of cowdung juice, sour curd, milk and urine. This is known as mahāpañcagavya ghṛta and is like ambrosia. It is efficacious in epilepsy, insanity, oedema, udara, gulma, piles, and anaemia, jaundice, halīmaka, inauspiciousness, disorders of grahas and quartan fever. It should be taken daily. [18–24]

(Thus mahāpañcagvya ghṛta).

ब्राह्मीरसवचाकुष्ठशङ्खपुष्पीभिरेव च । पुराणं घृतमुन्मादालक्ष्म्यपस्मारपापनुत् ॥ २५ ॥
घृतं सैन्धवहिङ्गुभ्यां वार्षे बास्ते चतुर्गुणे । मूत्रे सिद्धमपस्मारहृद्ग्रहामयानाशनम् ॥ २६ ॥
वचाशम्पाककैटर्यवयःस्थाहिङ्गुचोरकैः । सिद्धं पलङ्कषायुक्तैर्वातश्लेष्मात्मके घृतम् ॥ २७ ॥
तैलप्रस्थं घृतप्रस्थं जीवनीयैः पलोन्मितैः । क्षीरद्रोणे पचेत् सिद्धमपस्मारविनाशनम् ॥ २८ ॥
कंसे क्षीरेक्षुरसयोः काश्मर्येऽष्टगुणे रसे । कार्षिकैर्जीवनीयैश्च घृतप्रस्थं विपाचयेत् ॥ २९ ॥
वातपित्तोद्भवं क्षिप्रमपस्मारं नियच्छति । तद्वत् काशविदारीक्षुकुशकाथशृतं घृतम् ॥ ३० ॥
मधुकद्विपले कल्के द्रोणे चामलकीरसात् । तद्वत् सिद्धो घृतप्रस्थः पित्तापस्मारभेषजम् ॥ ३१ ॥

Old ghee cooked with brāhmī juice, vacā, kuṣṭha and śaṃkhapuṣpī alleviates insanity, inauspiciousness, epilepsy and sins.

Old ghee cooked with rocksalt and asafoetida in four times urine of bull and goat alleviates epilepsy, heart disease and disorder caused by grahas.

Ghee cooked with vacā, āragvadha, kaiṭarya, yavaḥsthā, hiṅgu and coraka along with palaṅkaṣā is efficacious in epilepsy having predominance of vāta and kapha.

Oil 640 gm., ghee 640 gm. and the drugs of Jīvanīya (vitaliser) group are cooked with milk 10-24 litres. This alleviates epilepsy.

Ghee 640 gm. should be cooked with milk and sugarcane juice 2.56 litres, kāśmarya juice eight times and jīvanīya drugs 10 gm. each (as paste). It is efficacious in epilepsy predominant in vāta and pitta.

Similar is the ghee cooked with the decoction of kāśa, vidārī, ikṣu and kuśa.

Likewise, ghee 640 gm. cooked with the paste of madhuka 80 gm. and āmalakī juice 10-24 litres is a good remedy for pittaja epilepsy. [25–31]

अभ्यङ्गः सार्षपं तैलं बस्तमूत्रे चतुर्गुणे । सिद्धं स्याद्गोशकृन्मूत्रैः स्नानोत्सादनमेव च ॥ ३२ ॥
कटभीनिम्बकट्वङ्गमधुशिग्रुत्वचां रसे । सिद्धं मत्रसमं तैलमभ्यङ्गार्थे प्रशस्यते ॥ ३३ ॥

Mustard oil cooked with four times goat's urine makes a massage (for epilepsy). Cow dung and cow's urine are used as bath and anointing.

Oil with equal quantity of cow's urine cooked with the bark juice of kaṭabhī, nimba, kaṭvaṅga and madhuśigru is recommended for massage. [32–33]

पलङ्कषावचापथ्यावृश्चिकाल्यर्कसर्षपैः । जटिलापूतनाकेशीनाकुलीहिङ्गुचोरकैः ॥ ३४ ॥
लशुनातिरसाचित्राकुष्ठैर्विड्भिश्च पक्षिणाम् । मांसाशिनां यथालाभं बस्तमूत्रे चतुर्गुणे ॥ ३५ ॥
सिद्धमभ्यञ्जनं तैलमपस्मारविनाशनम् । एतैश्चैवौषधैः कार्यं धूपनं सप्रलेपनम् ॥ ३६ ॥

Oil cooked with palaṅkaṣā, vacā, harītakī, vṛścikālī, arka, sarṣapa, jaṭilā, pūtanākeśī, hiṅgu, coraka, laśuna, atirasā, citrā and kuṣṭha, the stool of carnivorus birds as available, and four times goat's urine makes a massage alleviating epilepsy. These drugs may also be used as incense and paste. [34–36]

पिप्पलीं लवणं चित्रां हिङ्गु हिङ्गुशिवाटिकाम् । काकोलीं सर्षपान् काकनासां कैटर्यचन्दने ॥ ३७ ॥
शुनः स्कन्धास्थिनखरान् पर्शुकां चेति पेषयेत् । बस्तमूत्रेण पुष्यर्क्षे प्रदेहः स्यात् सधूपनः ॥ ३८ ॥

Pippalī, lavaṇa (fruits of lavaṇā), citrā, hiṅgu, hiṅgu śivāṭikā, kākolī, sarṣapa, kaiṭarya, candana, dog's shoulder bone, nails and ribs should be pounded with goat's urine in puṣya constellation. This is used for anointing and incense. [37–38]

अपेतराक्षसीकुष्ठपूतनाकेशिचोरकैः । उत्सादनं मूत्रपिष्टैर्मूत्रैरेवावसेचनम् ॥ ३९ ॥
जलौकःशकृता तद्वद्दग्धैर्वा बस्तरोमभिः । खरास्थिभिर्हस्तिनखैस्तथा गोपुच्छलोमभिः ॥ ४० ॥

Anointing should be done with apetarākṣasī, kuṣṭha, pūtanākeśi and coraka powdered with urine. It is followed by sprinkling with urine itself. Similar application is used of excrement of leeches, or burnt goat's skin, hair, bones of ass, nails of elephant and skin hairs of the cow's tail. [39–40]

कपिलानां गवां मूत्रं नावनं परमं हितम् । श्वश्रृगालबिडालानां सिंहादीनां च शस्यते ॥ ४१ ॥
भार्गी वचा नागदन्तो श्वेता श्वेता विषाणिका । ज्योतिष्मती नागदन्ती पादोक्ता मूत्रपेषिताः ॥४२॥
योगास्त्रयोऽतः षड् बिन्दून् पञ्च वा नावयेद्भिषक् । त्रिफलाव्योषपीतद्रुयवक्षारफणिज्झकैः ॥४३॥
श्यामापामार्गकारञ्जफलैर्मूत्रेऽथ बस्तजे । साधितं नावनं तैलमपस्मारविनाशनम् ॥ ४४ ॥
पिप्पली वृश्चिकाली च कुष्ठं च लवणानि च । भार्गी च चूर्णितं नस्तः कार्यं प्रधमनं परम् ॥ ४५ ॥

The urine of brown cow is very efficacious as snuff. similarly the urine of dog, jackal, cat, tiger etc. is recommended for the purpose.

(1) Bhārgī, vacā and nāgadantī, (2) śwetā and śweta viṣāṇikā, (3) jyotiṣmatī and nāgadantī—these three formulations said in quarter verses are pounded with urine and administered as snuff in the dose of five or six drops.

Oil cooked with triphalā, trikaṭu, dāruharidrā, yavakṣāra, phaṇijjhaka, śyāmā, apāmārga and karañja (fruits) in goat's urine makes a snuff which alleviates epilepsy.

Pippalī, vṛścikālī, kuṣṭha, salts and bhārgī should be powdered and used as blowing snuff. [41–45]

कायस्थां शारदान्मुद्गान्मुस्तोशीरयवांस्तथा । सव्योषान् वस्तमूत्रेण पिष्ट्वा वर्तीः प्रकल्पयेत् ॥ ४६ ॥
अपस्मारे तथोन्मादे सर्पदष्टे गरार्दिते । विषपीते जलमृते चैताः स्युरमृतोपमाः ॥ ४७ ॥
मुस्तं वयःस्थां त्रिफलां कायस्थां हिङ्गु शाद्वलम् । व्योषं माषान् यवान्मूत्रैर्बास्तमैषार्षभैस्त्रिभिः ॥४८॥
पिष्ट्वा कृत्वा च तां वर्तिमपस्मारे प्रयोजयेत् । किलासे च तथोन्मादे ज्वरेषु विषमेषु च ॥ ४९ ॥

Kāyasthā, green grams reaped in autumn, musta, uśīra, yava and trikaṭu are powdered with goat's urine and made into collyrium-sticks. They are nectar-like efficacious in epilepsy, insanity, snake-bite, synthetic poison, poisoning and drowning.

Musta, vayaḥsthā, triphalā, kāyasthā, hiṅgu, dūrvā, trikaṭu, black gram and barley should be powdered with urines of goat, sheep and bull and made into collyrium sticks. These are applied in cases of epilepsy, leucoderma, insanity and intermittent fever. [46–49]

पुष्योद्धृतं शुनः पित्तमपस्मारघ्नमञ्जनम् । तदेव सर्पिषा युतं धूपनं परमं मतम् ॥ ५० ॥
नकुलोलूकमार्जारगृध्रकीटाहिकाकजैः । तुण्डैः पक्षैः पुरीषैश्च धूपनं कारयेद्भिषक् ॥ ५१ ॥
आभिः क्रियाभिः सिद्धाभिर्हृदयं संप्रबुध्यते । स्रोतांसि चापि शुध्यन्ति ततः संज्ञां स विन्दति ॥ ५२ ॥

Application as collyrium of dog's bite extracted in puṣya constelletion is alleviator of epilepsy. This also makes an excellent fumigation when mixed with ghee.

The physician should also fumigate with beaks, feathers and faeces of mongoose owl, cat, vulture, insects, snakes and crow.

With these tested applications heart awakens, channels are cleansed and thus the patient regains consciousness. [50–52]

यस्यानुबन्धस्त्वागन्तुर्दोषलिङ्गाधिकाकृतिः । दृश्येत तस्य कार्यं स्यादागन्तून्मादभेषजम् ॥ ५३ ॥

In case where there is association of exogenous factor having symptoms more than those of doṣas, one should apply remedial measures prescribed for insanity [53]

अनन्तरमुवाचेदमग्निवेशः कृताञ्जलिः । भगवन् ! प्राक् समुद्दिष्टः श्लोकस्थाने महागदः ॥ ५४ ॥
अतत्त्वाभिनिवेशो यस्तद्धेत्वाकृतिभेषजम् । तत्र नोक्तमतः श्रोतुमिच्छामि तदिहोच्यताम् ॥ ५५ ॥
शुश्रूषवे वचः श्रुत्वा शिष्यायाह पुनर्वसुः । महागदं सौम्य ! शृणु सहेत्वाकृतिभेषजम् ॥ ५६ ॥
मलिनाहारशीलस्य वेगान् प्राप्तान्निगृह्णतः । शीतोष्णस्निग्धरूक्षाद्यैर्हेतुभिश्चातिसेवितैः ॥ ५७ ॥
हृदयं समुपाश्रित्य मनोबुद्धिवहाः सिराः । दोषाः संदूष्य तिष्ठन्ति रजोमोहावृतात्मनः ॥ ५८ ॥
रजस्तमोभ्यां वृद्धाभ्यां बुद्धौ मनसि चावृते । हृदये व्याकुले दोषैरथ मूढोऽल्पचेतनः ॥ ५९ ॥
विषमां कुरुते बुद्धिं नित्यानित्ये हिताहिते । अतत्त्वाभिनिवेशं तमाहुराप्ता महागदम् ॥ ६० ॥
स्नेहस्वेदोपपन्नं तं संशोध्य वमनादिभिः । कृतसंसर्जनं मेध्यैरन्नपानैरुपाचरेत् ॥ ६१ ॥
ब्राह्मीस्वरसयुक्तं यत् पञ्चगव्यमुदाहृतम् । तत् सेव्यं शङ्खपुष्पी च यच्च मेध्यं रसायनम् ॥ ६२ ॥
सुहृदश्चानुकूलास्तं स्वाप्ता धर्मार्थवादिनः । संयोजयेयुर्विज्ञानधैर्यस्मृतिसमाधिभिः ॥ ६३ ॥

Thereafter Agniveśa submitted with folded hands, O Lord ! the great disease known as attachment to unreality which is said earlier in Sutrasthāna has not been described here in terms of its etiology, symptoms and treatment. So I want to hear it, kindly tell. Punarvasu having heard the query of the inquisitive disciple replied—O gentle ! now listen the great disease along with its etiology, symptoms and treatment.

In a person taking dirty food, suppressing impelled urges, using cold-hot, unctuous and rough things in excess, doṣas reaching the heart affect the channels connected with mind and intellect and get seated there in the one who is already shrouded with rajas and tamas. Thus on masking of intellect and mind by increased rajas and tamas and bewilderment of heart by doṣas, the patient confused and having little sense interprets eternal-non-eternal and wholesome-unwholesome wrongly. This is known as attachment to unreality or great disease.

As regards management, the patient should be evacuated with emesis etc. after unction and sudation. Thereafter proper dietitic regimen should be given to him. The pañcagavya ghṛta combined with Brāhmī juice should be taken. Moreover, he should take śaṃkhapuṣpī and other intellect-promoting rasāyana. Very close, trusted and favourite friends speaking about righteousness and purpose should make him devoted to understanding, perseverence, memory and concentration. [54–63]

प्रयुञ्ज्यात्तैललशुनं पयसा वा शतावरीम् । ब्राह्मीरसं कुष्ठरसं वचां वा मधुसंयुताम् ॥ ६४ ॥
दुश्चिकित्स्यो ह्यपस्मारश्चिरकारी कृतास्पदः । तस्माद्रसायनैरेनं प्रायशः समुपाचरेत् ॥ ६५ ॥

One should use oil and garlic, śatāvarī with milk, brāhmī juice, kuṣṭha juice or vacā with honey.

Epilepsy is treatable with difficulty, of chronic nature and placed firmly. Hence one should treat it mostly with rasāyana measures. [64–65]

जलाग्निद्रुमशैलेभ्यो विषमेभ्यश्च तं सदा । रक्षेदुन्मादिनं चैव सद्यःप्राणहरा हि ते ॥ ६६ ॥

The epileptic along with the insane should also be kept aloof from risky situations like water, fire, tree and hills because they take away the life immediately. [66]

तत्र श्लोकौ—

हेतुं कुर्वन्त्यपस्मारं दोषाः प्रकुपिता यथा । सामान्यतः पृथक्त्वाच्च लिङ्गं तेषां च भेषजम् ॥ ६७ ॥
महागदसमुत्थानं लिङ्गं चोवाच सौषधम् । मुनिर्व्याससमासाभ्यामपस्मारचिकित्सिते ॥ ६८ ॥

Now the summing up verses.

Etiology, mode of pathogenesis by doṣas, general and specific symptoms and treatment of epilepsy, causes, symptoms and treatment of the great disease—all this has been said by the sage in brief as well as detail under the treatment of epilepsy. [67–68]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थानेऽपस्मारचिकित्सितं
नाम दशमोऽध्यायः ॥ १० ॥

Thus ends the tenth chapter on the treatment of epilepsy in Cikitsāsthāna
in the treatise composed by Agniveśa, redacted by Caraka and
reconstructed by Dṛḍhabala as it was not available. (10)

एकादशोऽध्यायः

CHAPTER XI

अथातः क्षतक्षीणचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on the treatment of the wounded (in chest) and wasted. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

उदारकीर्तिर्ब्रह्मर्षिरात्रेयः परमार्थवित् । क्षतक्षीणचिकित्सार्थमिदमाह चिकित्सितम् ॥ ३ ॥

Ātreya, the brāhmanical sage of wide fame and having knowledge of the highest ideas said this for the treatment of the wounded and wasted. [3]

धनुषाऽऽयस्यतोऽत्यर्थं भारमुद्वहतो गुरुम् । पततो विषमोच्चेभ्यो बलिभिः सह युध्यतः ॥ ४ ॥
वृषं हयं वा धावन्तं दम्यं वाऽन्यं निगृह्णतः । शिलाकाष्ठाश्मनिर्घातान् क्षिपतो निघ्नतः परान् ॥ ५ ॥
अधीयानस्य वाऽत्युच्चैर्दूरं वा व्रजतो द्रुतम् । महानदीं वा तरतो हयैर्वा सह धावतः ॥ ६ ॥
सहसोत्पतोऽत्यर्थं तूर्णं चातिप्रनृत्यतः । तथाऽन्यैः कर्मभिः क्रूरैर्भृशमभ्याहतस्य च ॥ ७ ॥
विक्षते वक्षसि व्याधिर्बलवान् समुदीर्यते । स्त्रीषु चातिप्रसक्तस्य रूक्षाल्पप्रमिताशिनः ॥ ८ ॥

The person who exerts excessively with bows, carries heavy weight, falls from uneven and high places, fights against the stronger ones, controls the running bull, horse or other such beings, throws strikers of rock, wood or stone, overcomes enemies, reads very loudly, walks fastly for a long distance, swims across big river, runs with horses, jumps too much suddenly, dances too much swiftly or is injured severely by similar other harsh movements, his chest gets wounded and thus the severe disease manifests. This also occurs in the person who indulges too much in women while taking rough, little and deficient diet. [4–8]

उरो विरुज्यते तस्य भिद्यतेऽथ विभज्यते। प्रपीड्येते ततः पार्श्वे शुष्यत्यङ्गं प्रवेपते ॥ ९ ॥
क्रमाद्वीर्यं बलं वर्णो रुचिरग्निश्च हीयते। ज्वरो व्यथा मनोदैन्यं विड्भेदोऽग्निवधादपि ॥ १० ॥
दुष्टः श्यावः सुदुर्गन्धः पीतो विग्रथितो बहुः। कासमानस्य च श्लेष्मा सरक्तः संप्रवर्तते ॥ ११ ॥
स क्षतः क्षीयतेऽत्यर्थं तथा शुक्रौजसोः क्षयात्।

Chest aches and has tearing and cutting pain, both sides have severe pain, there is emaciation and trembling in body, gradual deterioration of energy, strength, lustre, relish and digestive fire. Moreover, there are fever, discomfort, malaise and diarrhoea also due to loss of digestive power. While coughing the patient expels sputum abnormal, blackish, with foul smell, yellow, knotty, copious and mixed with blood. This wounded person by diminution of semen and ojas gets emaciated exceedingly. [9–11]

अव्यक्तं लक्षणं तस्य पूर्वरूपमिति स्मृतम् ॥ १२ ॥
उरोरुक् शोणितच्छर्दिः कासो वैशेषिकः क्षते। क्षीणे सरक्तमूत्रत्वं पार्श्वपृष्ठकटिग्रहः ॥ १३ ॥

The unmanifested symptoms are known as prodroma.

Chest pain, haemoptysis and cough are pronounced in the wounded while in the wasted there are haematuria and pain in sides, back and waist. [12–13]

अल्पलिङ्गस्य दीप्ताग्नेः साध्यो बलवतो नवः। परिसंवत्सरो याप्यः सर्वलिङ्गं तु वर्जयेत् ॥ १४ ॥

The newly arisen disease in the patient having a few symptoms and good digestion is curable. The disease of a year's standing is palliable while that having all the symptoms is rejectable. [14]

उरो मत्वा क्षतं लाक्षां पयसा मधुसंयुताम्। सद्य एव पिबेज्जीर्णे पयसाऽद्यात् सशर्करम् ॥ १५ ॥
पार्श्वबस्तिरुजी चाल्पपित्ताग्निस्तां सुरायुताम्। भिन्नविट्कः समुस्तातिविषापाठां सवत्सकाम् ॥१६॥
लाक्षां सर्पिर्मधूच्छिष्टं जीवनीयगणं सिताम्। त्वक्क्षीरीं समितां क्षीरे पक्त्वा दीप्तानलः पिबेत् ॥१७॥
इक्ष्वालिकाबिसग्रन्थिपद्मकेशरचन्दनैः। शृतं पयो मधुयुतं सन्धानार्थं पिबेत् क्षती ॥ १८ ॥
यवानां चूर्णमादाय क्षीरसिद्धं घृतप्लुतम्। ज्वरे दाहे सिताक्षौद्रसक्तून् वा पयसा पिबेत् ॥ १९ ॥
मधूकमधुकद्राक्षात्वक्क्षीरीपिप्पलीबलाः। कासी पार्श्वास्थिशूली च लिह्यात्सघृतमाक्षिकाः ॥२०॥

Knowing the chest wounded the patient should take lac with honey followed by milk immediately. Thereafter when the drug is digested he should take food with milk and sugar. One having pain in sides and pelvis and with diminished pitta and digestion should take it (lac) with surā (wine). The patient suffering from diarrhoea should take it with musta, ativiṣā, pāṭhā and kuṭaja.

The patient with good digestion should take lac, ghee, bee-wax, drugs of jīvanīya group, sugar, twakṣīrī and fine wheat flour.

The wounded person should take milk boiled with ikṣvālikā, lotus rhizome and stamens, and candana and added with honey for wound-healing.

The powder of barley cooked in milk and added with plentiful ghee should be taken in fever and burning sensation or sugar, honey and parched grain flour with milk.

One suffering from cough, pain in sides and bone should take madhūka, madhuka, drākṣā, twakkṣiri, pippalī and balā mixed with ghee and honey. [15–20]

एलापत्रत्वचोऽर्धाक्षाः पिप्पल्यर्धपलं तथा। सितामधुकखर्जूरमृद्वीकाश्च पलोन्मिताः ॥ २१ ॥
संचूर्ण्य मधुना युक्ता गुटिकाः संप्रकल्पयेत्। अक्षमात्रां ततश्चैकां भक्षयेन्ना दिने दिने ॥ २२ ॥
कासं श्वासं ज्वरं हिक्कां छर्दिं मूर्च्छां मदं भ्रमम्। रक्तनिष्ठीवनं तृष्णां पार्श्वशूलमरोचकम् ॥२३॥
शोषप्लीहाढ्यवातांश्च स्वरभेदं क्षतं क्षयम्। गुटिका तर्पणी वृष्या रक्तपित्तं च नाशयेत् ॥ २४ ॥
इत्येलादिगुटिका।

Elā, patra and twak each 5 gm., pippalī 20 gm., sugar, madhuka, kharjūra and mṛdwikā each 40 gm.—all powdered together and mixed with honey are made into boluses. One should take one bolus of 10 gm. dose daily. This saturating and semen-promoting bolus alleviates cough, dyspnoea, fever, hiccup, vomiting, fainting, narcosis, giddiness, haemoptysis, thirst, pain in sides, anorexia, phthisis, spleen enlargement, vātarakta, hoarseness of voice, chest-wound, wasting and internal haemorrhage. [21–24]

(Thus elādi guṭikā).

रक्तेऽतिवृत्ते दक्षाण्डं यूषैस्तोयेन वा पिबेत्। चटकाण्डरसं वाऽपि रक्तं वा छागजाङ्गलम् ॥ २५ ॥
चूर्णं पौनर्नवं रक्तशालितण्डुलशर्करम्। रक्तष्ठीवी पिबेत् सिद्धं द्राक्षारसपयोघृतैः ॥ २६ ॥
मधूकमधुकक्षीरसिद्धं वा तण्डुलीयकम्।

In case of excessive haemorrhage, one should take cock or sparrow's testicle, with vegetable soups or water or blood from goat or some wild animal. One having haemoptysis should take the powder of punarnavā, red śāli rice and sugar cooked in grape juice, milk and ghee; or he should take taṇḍulīyaka cooked with madhūka madhuka and milk. [25–26]

मूढवातस्त्वजामेदः सुराभृष्ट ससैन्धवम् ॥ २७ ॥
क्षामः क्षीणः क्षतोरस्कस्त्वनिद्रः सबलेऽनिले। शृतक्षीरसरेणाद्यात् सक्षौद्रघृतशर्करम् ॥ २८ ॥
शर्करां यवगोधूमौ जीवकर्षभकौ मधु। शृतक्षीरानुपानं वा लिह्यात् क्षीणः क्षती कृशः ॥ २९ ॥
क्रव्यादमांसनिर्यूहं घृतभृष्टं पिबेच्च सः। पिप्पलीक्षौद्रसंयुक्तं मांसशोणितवर्धनम् ॥ ३० ॥
न्यग्रोधोदुम्बराश्वत्थप्लक्षशालप्रियङ्गुभिः। तालमस्तकजम्बूत्वक्प्रियालैश्च सपद्मकैः ॥ ३१ ॥
साश्वकर्णैः शृतात् क्षीरादद्याज्जातेन सर्पिषा। शाल्योदनं क्षतोरस्कः क्षीणशुक्रश्च मानवः ॥ ३२ ॥
यष्ट्याह्वनागबलयोः क्वाथे क्षीरसमं घृतम्। पयस्यापिप्पलीवांशीकल्कसिद्धं क्षते शुभम् ॥ ३३ ॥
कोललाक्षारसे तद्वत् क्षीराष्टगुणसाधितम्। कल्कैः कट्वङ्गदार्वीत्वग्वत्सकत्वक्फलैर्घृतम् ॥ ३४ ॥

The patient having confounded vāta should take goat's fat fried with wine and mixed with rock salt.

If the patient is weak, wasted, with chest wound and insomnia and having predominance of vāta, he should take food along with supernatant fatty layer of boiled milk and added with honey, ghee and sugar.

The patient wasted, wounded and emaciated should take sugar, barley, wheat, jīvaka, ṛṣabhaka and honey mixed together followed by the intake of boiled milk.

He should also take soup of the meat of some carnivorus animal fried with ghee and added with pippalī and honey. This increases musculature and blood.

The patient having chest wound and diminished semen should eat śāli rice and ghee extracted from the milk boiled with nyagrodha, udumbara, aśvattha, plakṣa, śāla, priyaṅgu, growing end of the tāla stem, jambū (bark), priyāla, padmaka and aśvakarṇa.

Ghee equal in quantity of milk cooked with decoction of yaṣṭī and nāgabalā and paste of payasyā, pippalī and vaṃśalocana is efficacious in chest wound.

Likewise, ghee cooked with decoction of kola and lac, eight times milk and paste of aralu, dāruharidrā (bark) and kuṭaja (bark and fruit) is efficacious in chest wound. [27–34]

जीवकर्षभकौ वीरां जीवन्तीं नागरं शटीम् । चतस्रः पर्णिनीर्मेदे काकोल्यौ द्वे निदिग्धिके ॥ ३५ ॥
पुनर्नवे द्वे मधुकमात्मगुप्तां शतावरीम् । ऋद्धिं परूषकं भार्गीं मृद्वीकां बृहतीं तथा ॥ ३६ ॥
शृङ्गाटकं तमालकीं पयस्यां पिप्पलीं बलाम् । बदराक्षोटखर्जूरवातामाभिषुकाण्यपि ॥ ३७ ॥
फलानि चैवमादीनि कल्कान् कुर्वीत कार्षिकान् । धात्रीरसविदारीक्षुच्छागमांसरसं पयः ॥ ३८ ॥
कुर्यात् प्रस्थोन्मितं तेन घृतप्रस्थं विपाचयेत् । प्रस्थार्धं मधुनः शीते शर्करार्धतुलां तथा ॥ ३९ ॥
द्विकार्षिकाणि पत्रैलाहेमत्वङ्मरिचानि च । विनीय चूर्णितं तस्माल्लिह्यान्मात्रां सदा नरः ॥ ४० ॥
अमृतप्राशमित्येतन्नराणाममृतं घृतम् । सुधामृतरसं प्राश्यं क्षीरमांसरसाशिना ॥ ४१ ॥
नष्टशुक्रक्षतक्षीणदुर्बलव्याधिकर्शितान् । स्त्रीप्रसक्तान् कृशान् वर्णस्वरहीनांश्च बृंहयेत् ॥ ४२ ॥
कासहिक्काज्वरश्वासदाहतृष्णास्रपित्तनुत् । पुत्रदं वमिमूर्च्छाहृद्योनिमूत्रामयापहम् ॥ ४३ ॥

इत्यमृतप्राशघृतम् ।

Jīvaka, ṛṣbhaka, jīvantī, śuṇṭhī, śaṭī, four leaved herbs (śālaparṇī, pṛśniparṇī, māṣaparṇī and mudgaparṇī) medā, mahāmedā, kākolī, kṣīrakākolī, kaṇṭakārī, bṛhati, two types of punarnavā, madhuka, kapikacchū, śatāvarī, ṛddhi, paruṣaka, bhargī, bigger type of mṛdwīkā, śṛṅgāṭaka, tāmalakī, payasyā, pappalī, balā, fruits like badara, akṣoṭa, kharjūra, vātāma, abhiṣuka etc. each 10 gm. should be made as paste; juice of āmalakī, vidārī and sugarcane, soup of goat meat and milk each 640 ml. and ghee 640 gm.—

all should be cooked together. When it is self-cooled honey 320 gm. sugar 2 kg., powder of patra, nāgakeśara, twak and marica each 20 gm. should be added. One should take proper dose of this formulation which is known as amṛtarpāśa gṛhta and is like ambrosia for the men. This nectar-like preparation should be used keeping on milk or meat-soup diet.

This ghṛta promotes the body of those who have loss of semen, chest-wound, are wasted, weak, debilitated by disease, indulged in women, emaciated and devoid of lustre and voice. It alleviates cough, hiccup, fever, dyspnoea, burning sensation, thirst, internal haemorrhage, vomiting, fainting, diseases of heart, female genital track and urine and blesses with son. [35-43]

(Thus Amṛtaprāśa ghṛta).

श्वदंष्ट्रोशीरमञ्जिष्ठाबलाकाश्मर्यकत्तृणम् । दर्भमूलं पृथक्पर्णीं पलाशर्षभकौ स्थिराम् ॥ ४४ ॥
पलिकं साधयेत्तेषां रसे क्षीरचतुर्गुणे । कल्कः स्वगुप्ताजीवन्तीमेदर्षभकजीवकैः ॥ ४५ ॥
शतावर्यृद्धिमृद्वीकाशर्कराश्रावणीबिसैः । प्रस्थः सिद्धो घृताद्वातपित्तहृद्द्रवशूलनुत् ॥ ४६ ॥
मूत्रकृच्छ्रप्रमेहार्शःकासशोषक्षयापहः । धनुःस्त्रीमद्यभाराध्वखिन्नानां बलमांसदः ॥ ४७ ॥

इति श्वदंष्ट्रादिघृतम् ।

Gokṣura, uśīra, mañjiṣṭhā, balā, kāśmarya, kattṛṇa, darbha (root), pṛśniparṇī, palāśa, ṛṣabhaka, śālaparṇī—each 40gm. should be boiled in water and made into decoction. With this adding four times milk and paste of kapikacchū, jīvantī, medā ṛṣabhaka, jīvaka, śatāvarī, ṛddhi, mṛdwīkā, sugar, śrāvaṇī and lotus rhizome ghee 640 gm. should be cooked. This ghṛta alleviates vāta-pitta, palpitation and pain in heart, dysuria, prameha, piles, cough, phthisis, wasting and promotes strength and musculature in those exhausted by physical exertion, women, wine, load-carrying and travelling. [44-47]

(Thus Śwadaṃsṭrādi ghṛta).

मधुकाष्टपलद्राक्षाप्रस्थक्काथे घृतं पचेत् । पिप्पल्यष्टपले कल्के प्रस्थं सिद्धे च शीतले ॥ ४८ ॥
पृथगष्टपलं क्षौद्रशर्कराभ्यां विमिश्रयेत् । समसक्तु क्षतक्षीणे रक्तगुल्मे च तद्धितम् ॥ ४९ ॥

Ghee 640 gm. should be cooked with the decoction of madhuka 320 gm., drākṣā 640 gm. and paste of pippalī 320 gm. when is self-cooled, honey and sugar each 320 gm. should be added with the equal quantity of parched grain flour. This ghee is beneficial for the wounded, wasted and in raktagulma. [48-49]

धात्रीफलविदारीक्षुजीवनीयरसैर्घृतम् । अजागोपयसोश्चैव सप्त प्रस्थान् पचेद्भिषक् ॥ ५० ॥
सिद्धशीते सिताक्षौद्रद्विप्रस्थं विनयेच्च तत् । यक्ष्मापस्मारपित्तासृक्कासमेहक्षयापहम् ॥ ५१ ॥
वयःस्थापनमायुष्यं मांसशुक्रबलप्रदम् । घृतं तु पित्तेऽभ्यधिके लिह्याद्वातेऽधिके पिबेत् ॥ ५२ ॥
लीढं निर्वापयेत् पित्तमल्पत्वाद्धन्ति नानलम् । आक्रामत्यनिलं पीतमूष्माणं निरुणद्धि च ॥ ५३ ॥

क्षामक्षीणकृशाङ्गानामेतान्येव घृतानि तु । त्वक्क्षीरीशर्करालाजचूर्णैः स्त्यानानि योजयेत् ॥ ५४ ॥
सर्पिर्गुडान् समध्वंशाञ्जग्ध्वा चानु पयः पिबेत् । रेतो वीर्यं बलं पुष्टिं तैराशुतरमाप्नुयात् ॥ ५५ ॥
इति सर्पिर्गुडाः ।

Juice of āmalakī fruits, vidārī, sugarcane and jīvanīya drugs, milk of goat and cow each 640 ml. and cow ghee 640 gm.–all should be cooked together. When it is self-cooled, 1.28 kg. of sugar and honey should be added. This ghṛta alleviates phthisis, epilepsy, internal haemorrhage, prameha and wasting, maintains age, promotes life, musculature, semen and strength.

In predominance of pitta, ghee should be licked while in that of vāta it should be drunk. When licked, it pacifies pitta but due to little dose does not disturb digestion. When taken as drink it overcomes vāta and also checks heat.

These very ghṛtas should be administered to those scorched, wasted and emaciated after making them viscous by adding powders of twakkṣīrī, sugar and parched paddy in the forms of bolus. After taking these boluses of ghee mixed with honey one should drink milk by which he achieves semen, potency, strength, and corpulence in a short time. [50–55]

(Thus sarpirguḍas).

बला विदारी ह्रस्वा च पञ्चमूली पुनर्नवा । पञ्चानां क्षीरिवृक्षाणां शुङ्गा मुष्टयंशका अपि ॥ ५६ ॥
एषां कषाये द्विक्षीरे विदार्याजरसांशिके । जीवनीयैः पचेत् कल्कैरक्षमात्रैर्घृताढकम् ॥ ५७ ॥
सितापलानि पूते च शीते द्वात्रिंशतं क्षिपेत् । गोधूमपिप्पलीवांशीचूर्णं शृङ्गाटकस्य च ॥ ५८ ॥
समाक्षिकं कौडविकं तत् सर्वं खजमूर्च्छितम् । स्त्यानं सर्पिर्गुडान् कृत्वा भूर्जपत्रेण वेष्टयेत् ॥५९॥
ताञ्जग्ध्वा पलिकान् क्षीरं मद्यं वाऽनुपिबेत् कफे । शोषे कासे क्षते क्षीणे श्रमस्त्रीभारकर्शिते ॥६०॥
रक्तनिष्ठीवने तापे पीनसे चोरसि स्थिते । शस्ताः पार्श्वशिरःशूले भेदे च स्वरवर्णयोः ॥ ६१ ॥
इति द्वितीयसर्पिर्गुडाः ।

Balā, vidārī, laghu pañcamūla, leaf-buds of five milky trees—each 40 gm. should be boiled and made into decoction. With this decoction, milk in double quantity and some quantity of juice of vidārī and soup of goat's meat and ghee 2.56 kg. should be cooked along with the paste of jīvanīya drugs each 10 gm. When self-cooled, sugar 1.28 kg. and powders of wheat, pippalī, vaṃśalocana and śṛṅgāṭaka along with honey each 160 gm. should be added. This entire viscous combination should be mixed well with a stick and them made into boluses (sarpirguḍas) which should be wrapped with bhūrja patra. These should be taken in the dose of 40 gm. followed by milk or wine in case of kapha. These boluses are beneficial in phthisis, cough, chest lesions, wasting, exhaustion by physical exertion, women or load-carrying, haemoptysis, heat with fluid in chest, pain in sides and head, hoarseness of voice and derangement of complexion. [56–61]

(Thus the second sarpirguḍa).

त्वक्क्षीरीश्रावणीद्राक्षामूर्वर्षभकजीवकैः । वीरर्द्धिक्षीरकाकोलीबृहतीकपिकच्छुभिः ॥ ६२ ॥
खर्जूरफलमेदाभिः क्षीरपिष्टैः पलोन्मितैः । धात्रीविदारीक्षुरसप्रस्थैः प्रस्थं घृतात् पचेत् ॥ ६३ ॥
शर्करार्धतुलां शीते क्षौद्रार्धप्रस्थमेव च । दत्त्वा सर्पिर्गुडान् कुर्यात्कासहिक्काज्वरापहान् ॥ ६४ ॥
यक्ष्माणं तमकं श्वासं रक्तपित्तं हलीमकम् । शुक्रनिद्राक्षयं तृष्णां हन्युः कार्श्यं सकामलम् ॥ ६५ ॥
इति तृतीयाः सर्पिर्गुडाः ।

Twakṣīri, śrāvaṇī, drākṣā, mūrvā, ṛṣabhaka, jīvaka, vīrā, ṛddhī, kṣīrakākolī, bṛhatī, kapikacchū, kharjūra (fruits) and medā each 40 gm. powdered with milk, juice of āmalakī, vidārī and sugarcane each 640 ml. and ghee 640 gm. should be cooked. When self-cooled sugar 2 kg. and honey 320 gm. should be added and the formulation made into boluses. This alleviates cough, hiccup, fever, phthisis, bronchial asthma, internal haemorrhage, halīmaka, loss of semen and sleep, thirst, emaciation and jaundice [62–65]

(Thus the third sarpirguḍa).

नवमामलकं द्राक्षामात्मगुप्तां पुनर्नवाम् । शतावरीं विदारीं च समङ्गां पिप्पलीं तथा ॥ ६६ ॥
पृथग्दशपलान् भागान् पलान्यष्टौ च नागरात् । यष्ट्याह्वसौवर्चलयोर्द्विपलं मरिचस्य च ॥ ६७ ॥
क्षीरतैलघृतानां च त्र्याढके शर्कराशते । क्वथिते तानि चूर्णानि दत्त्वा बिल्वसमान् गुडान् ॥ ६८ ॥
कुर्यात्तान् भक्षयेत् क्षीणः क्षतः शुष्कश्च मानवः । तेन सद्यो रसादीनां वृद्धया पुष्टिं स विन्दति ॥ ६९ ॥
इति चतुर्थसर्पिर्गुडाः ।

Fresh āmalakī fruits, drākṣā, kapikacchū, punarnavā, śatāvarī, vidārī, lajjālu and pippalī each 400 gm., śuṇṭhī 20 gm., madhuyaṣṭi and sauvarcala each 40 gm., marica 80 gm., these should be powdered. Milk, tila oil each 2.56 litres, ghee 2.56 kg. and sugar 4 kg. should be boiled and then added with the above powder. This is made into boluses of 40 gm. each. These should be taken by wasted, wounded and scorched person, thus he attains corpulence shortly by increase of rasa etc. [66–69]

(Thus the fourth sarpirguḍa).

गोक्षीरार्धाढकं सर्पिः प्रस्थमिक्षुरसाढकम् । विदार्याः स्वरसात्प्रस्थं रसात्प्रस्थं च तैत्तिरात् ॥ ७० ॥
दद्यात् सिध्यति तस्मिंस्तु पिष्टानिक्षुरसैरिमान् । मधूकपुष्पकुडवं प्रियालकुडवं तथा ॥ ७१ ॥
कुडवार्धं तुगाक्षीर्याः खर्जूराणां च विंशतिम् । पृथग्बिभीतकानां च पिप्पल्याश्च चतुर्थिकाम् ॥ ७२ ॥
त्रिंशत्पलानि खण्डाच्च मधुकात् कर्षमेव च । तथाऽर्धपलिकान्यत्र जीवनीयानि दापयेत् ॥ ७३ ॥
सिद्धेऽस्मिन् कुडवं क्षौद्रं शीते क्षिप्त्वाऽथ मोदकान् । कारयेन्मरिचाजाजीपलचूर्णावचूर्णितान् ॥ ७४ ॥
वातासृक्पित्तरोगेषु क्षतकासक्षयेषु च । शुष्यतां क्षीणशुक्राणां रक्ते चोरसि संस्थिते ॥ ७५ ॥

कृशदुर्बलवृद्धानां पुष्टिवर्णबलार्थिनाम् । योनिदोषकृतस्रावहतानां चापि योषिताम् ॥ ७६ ॥
गर्भार्थिनीनां गर्भश्च स्रवेद्यासां म्रियेत वा । धन्या बल्या हितास्ताभ्यः शुक्रशोणितवर्धनाः ॥ ७७ ॥
इति पञ्चमसर्पिर्मोदकाः ।

Cow milk 1.28 litres, ghee 640 gm., sugarcane juice 2.56 litres, juice of vidārī 640 ml. meatsoup of partridge 640 ml. should be cooked together. Meanwhile madhūka flowers 160 gm., priyāla 160 gm., vaṃśalocana 800 gm., kharjūra 800 gm., bibhītaka 800 gm., pippalī 40 gm., sugar 1.2 kg., madhuka 10 gm., drugs of jīvanīya group each, 20 gm. should be pounded with sugarcane juice and the paste added to the above during cooking. When prepared and self-cooled, honey 640 gm. should be added to it and boluses should be prepared mixing 40 gm. powder of marica and jīraka.

This is efficacious in disorders of vāta, rakta pitta, chest lesions, cough and wasting and is beneficial for those affected with phthisis, deficiency of semen, congestion of blood in chest and who are emaciated, debilitated, old, desiring corpulence, lustre and strengh, women afflicted with discharges due to genital disorders, desirous of progeny, and those suffering from abortion and foetal death. This promotes strength, semen and blood. [70–77]

(Thus the fifth sarpirmodaka).

बस्तिदेशे विकुर्वाणे स्त्रीप्रसक्तस्य मारुते । वातघ्नान् बृंहणान् वृष्यान् योगांस्तस्य प्रयोजयेत् ॥७८॥
शर्करापिप्पलीचूर्णैः सर्पिषा माक्षिकेण च । संयुक्तं वा श्रृतं क्षीरं पिबेत् कासज्वरापहम् ॥ ७९ ॥
फलाम्लं सर्पिषा भृष्टं विदारीक्षुरसे श्रृतम् । स्त्रीषु क्षीणः पिबेद्यूषं जीवनं बृंहणं परम् ॥ ८० ॥
सक्तूनां वस्त्रपूतानां मन्थं क्षौद्रघृतान्वितम् । यवान्नसात्म्यो दीप्ताग्निः क्षतक्षीणः पिबेन्नरः ॥ ८१ ॥
जीवनीयोपसिद्धं वा जाङ्गलं घृतभर्जितम् । रसं प्रयोजयेत् क्षीणे व्यञ्जनार्थं सशर्करम् ॥ ८२ ॥
गोमहिष्यश्वनागाजैः क्षीरैर्मांसरसैस्तथा । यवान्नं भोजयेद्यूषैः फलाम्लैर्घृतसंस्कृतैः ॥ ८३ ॥
दीप्तेऽग्नौ विधिरेषः स्यान्मन्दे दीपनपाचनः । यक्ष्मिणां विहितो ग्राही भिन्ने शकृति चेष्यते ॥८४॥

In case vāyu produces disorders in the pelvic region in the one indulged in women the physician should prescribe vāta-alleviating, bulk-promoting and semen-promoting formulations. In case of cough and fever one should take milk added or boiled with sugar, powder of pippalī, ghee and honey.

One wasted in women should take the soup prepared by frying sour-fruit in ghee and cooked with vidārī and sugarcane juice. This is an excellent vitialiser bulk-promoting.

The patient suffering from chest wound and wasting but with good digestion should take saturating drink perpared of parched grain flour sifted through cloth added with honey and ghee keeping on barley diet.

In the wasted patient in order to improve relish one should give meat-soup of wild animals fried with ghee and cooked with vitaliser drugs and added with sugar.

He may also be given to take barley diet with milk and meat-soup of cow, buffalow, horse, elephant and goat and soups of sour fruits processed with ghee. This management is applicable only when the digestion is quite stimulated.

In case digestion is poor, appetisers and digestives should be prescribed as for the patients of phthisis. If there be diarrhoea, astringents should be administered. [78–84]

पलिकं सैन्धवं शुण्ठी द्वे च सौवर्चलात् पले। कुडवांशानि वृक्षाम्लं दाडिमं पत्रमर्जकात् ॥ ८५ ॥
एकैकं मरिचाजाज्योर्धान्यकाद्द्वे चतुर्थिके। शर्करायाः पलान्यत्र दश द्वे च प्रदापयेत् ॥ ८६ ॥
कृत्वा चूर्णमतो मात्रामन्नपाने प्रयोजयेत्। रोचनं दीपनं बल्यं पार्श्वार्तिश्वासकासनुत् ॥ ८७ ॥
इति सैन्धवादिचूर्णम्।

Rock salt 40 gm., dry ginger 40 gm., sauvarcala 80 gm., vṛkṣāmla, dāḍima and arjaka leaves 160 gm., marica 40 gm., jīraka 40 gm., dhānyaka 80 gm., sugar 480 gm.,–all should be powdered together. This powder should be used with food and drink. It is relish-improving, appetiser, strength-promoting and alleviater of pain in sides, asthma and cough. [85–87]

(Thus saindhavādi cūrṇa).

एका षोडशिका धान्याद्द्वे द्वेऽजाज्यजमोदयोः। ताभ्यां दाडिमवृक्षाम्लं द्विर्द्विः सौवर्चलात्पलम् ॥८८॥
शुण्ठ्याः कर्षं दधित्थस्य मध्यात् पञ्च पलानि च। तच्चूर्णं षोडशपले शर्कराया विमिश्रयेत् ॥ ८९ ॥
षाडवोऽयं प्रदेयः स्यादन्नपानेषु पूर्ववत्। मन्दानले शकृद्भेदे यक्ष्मिणामग्निवर्धनः ॥ ९० ॥
इति षाडवः।

Dhānyaka 40 gms., jīraka and ajamodā each 80 gms., dāḍima and vṛkṣāmla each 160 gms., sauvarcala 40 gms., dry ginger 10 gms., pulp of kapittha fruit 20 gm.,—all powdered together are mixed with sugar 640 gm. so as to make a ṣāḍava (a dietary preparation). This should be used with food and drinks as said above in condition of appetite and diarrhoea of the patients of phthisis. This increases digestive fire. [88–90]

(Thus ṣāḍava).

पिबेन्नागबलामूलमर्धकर्षविवर्धितम्। पलं क्षीरयुतं मासं क्षीरवृत्तिरनन्नभुक् ॥ ९१ ॥
एष प्रयोगः पुष्ट्यायुर्बलारोग्यकरः परः। मण्डूकपर्ण्याः कल्पोऽयं शुण्ठीमधुकयोस्तथा ॥ ९२ ॥

The root of nāgabalā with the initial dose of 5 gm. increasing by 5 gms. daily upto 40 gms. should be taken with milk for a month keeping on non-cereal milk diet. This application is an excellent promoter of corpulence, life-span, strength and health.

In the same way, maṇḍūkaparṇī, śuṇṭhī and madhuka may also be used. [91-92]

यद्यत् संतर्पणं शीतमविदाहि हितं लघु । अन्नपानं निषेव्यं तत्क्षतक्षीणैः सुखार्थिभिः ॥ ९३ ॥
यच्चोक्तं यक्ष्मिणां पथ्यं कासिनां रक्तपित्तिनाम् । तच्च कुर्यादवेक्ष्याग्निं व्याधिं सात्म्यं बलं तथा ॥९४॥

The patients of chest-wound and wasting desirous of happiness should use the food and drink which is saturating, cold, non-burning, light and wholesome. Whatever is said as wholesome for the patients of phthisis, cough and internal haemorrhage should be prescribed for the patients of chest-wound and wasting keeping in view the digestion, disorder, suitability and strength. [93–94]

उपेक्षिते भवेत्तस्मिन्ननुबन्धो हि यक्ष्मणः । प्रागेवागमनात्तस्य तस्मात्तं त्वरया जयेत् ॥ ९५ ॥

If the disease is neglected phthisis gets associated with the same. Hence prior to this the disease should be controlled. [95]

तत्र श्लोकौ—

क्षतक्षयसमुत्थानं सामान्यपृथगाकृतिम् । असाध्ययाप्यसाध्यत्वं साध्यानां सिद्धिमेव च ॥ ९६ ॥
उक्तवाञ्ज्येष्ठशिष्याय क्षतक्षीणचिकित्सिते । तत्त्वार्थविद्वीतरजस्तमोदोषः पुनर्वसुः ॥ ९७ ॥

Now the summing up verses—

Etiology of chest wound and wasting, general and specific symptoms, prognosis and treatment of the curable one—all this has been said by Punarvasu, the knower of purport, devoid of rajas and tamas to his seniormost disciple in the chapter on the treatment of chest wound and wasting. [96–97]

इत्यग्निवेशकृते तन्त्रेऽप्राप्ते दृढबलपूरिते चिकित्सितस्थाने क्षतक्षीणचिकित्सितं
नामैकादशोऽध्यायः ॥ ११ ॥

Thus ends the eleventh chapter on the treatment of chest wound and
wasting in Cikitsitasthāna in the treatise composed by
Agniveśa, and reconstructed by Dṛḍhabala as
it was not available. (11)

द्वादशोऽध्यायः

CHAPTER XII

अथातः श्वयथुचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on treatment of oedema. [1]

इति ह स्माह भगवानात्रेय ॥ २ ॥

As propounded by Lord Ātreya. [2]

भिषगवरिष्ठं सुरसिद्धजुष्टं मुनीन्द्रमत्र्यात्मजमग्निवेशः ।
महागदस्य श्वयथोर्यथावत् प्रकोपरूपप्रशमानपृच्छत् ॥ ३ ॥

Agniveśa submitted to the son of Atri, the best among physicians, accompanied by gods and accomplished persons and the lord of sages about the etiology, symptoms and treatment of oedema, the great disease. [3].

तस्मै जगादागदवेदसिन्धुप्रवर्तनाद्रिप्रवरोऽत्रिजस्तान् ।
वातादिभेदात्त्रिविधस्य सम्यङ्निजानिजैकाङ्गजसर्वजस्य ॥ ४ ॥

The born of Atri like the sacred mountain as the originating source of the science of alleviation of disorders answered to him the above questions about the disease of two types—innate and non-innate, localised and generalised and of three types according to vāta etc. [4]

शुद्धामयाभक्तकृशाबलानां क्षाराम्लतीक्ष्णोष्णगुरूपसेवा ।
दध्याममृच्छाकविरोधिदुष्टगरोपसृष्टान्ननिषेवणं च ॥ ५ ॥
अर्शांस्यचेष्टा न च देहशुद्धिर्मर्मोपघातो विषमा प्रसूतिः ।
मिथ्योपचारः प्रतिकर्मणां च निजस्य हेतुः श्वयथोः प्रदिष्टः ॥ ६ ॥

Regular intake of alkaline, sour, irritant, hot and heavy substances by those emaciated and debilitated due to evacuation, diseases and undernutrition, excessive use of curd, uncooked food, earth, potherbs, antagonistic, defective and poisoned food, piles, lack of movements, want of evacuation, injury to vital parts, difficult labour, faulty management of evacuative measures—these are the causes of innate swelling. [5–6]

बाह्यास्त्वचो दूषयिताऽभिघातः काष्ठाश्मशस्त्राग्निविषायसाद्यैः ।
आगन्तुहेतुः
त्रिविधो निजश्च सर्वार्धगात्रावयवाश्रितत्वात् ॥ ७ ॥

Injury with wooden piece, stone, sharp instruments, fire, poisons, inon-made articles etc. affecting the overskin is the cause of exogenous swelling.

Both innate and exogenous swelling are the three types according to their location in (1) whole body, (2) half portion of the body, (3) an organ. [7]

बाह्याः सिराः प्राप्य यदा कफासृक्पित्तानि संदूषयतीह वायुः ।
तैर्बद्धमार्गः स तदा विसर्पन्नुत्सेधलिङ्गं श्वयथुं करोति ॥ ८ ॥

When vāyu reaching the external channels affects kapha, rakta and pitta and becomes obstructed by them in the way, then while spreading it causes swelling with the character of protuberance. [8]

उरःस्थितैरूर्ध्वमधस्तु वायोः स्थानस्थितैर्मध्यगतैस्तु मध्ये ।
सर्वाङ्गगः सर्वगतैः क्वचित्स्थैर्दोषैः क्वचित् स्याच्छ्वयथुस्तदाख्यः ॥ ९ ॥

Doṣas seated in chest cause swelling in upper parts, when in vāyu's own place (pakwāśaya), they cause swelling in lower parts, when in the middle they cause the same in mid parts, when generalised they cause swelling all over the body and when located in some organ they cause localised swelling there itself known by the respective organs. [9]

ऊष्मा तथा स्याद्दवथुः सिराणामायाम इत्येव च पूर्वरूपम् ।
सर्वस्त्रिदोषोऽधिकदोषलिङ्गैस्तच्छब्दमभ्येति भिषग्जितं च ॥ १० ॥

Heat, distress, dilatation of blood vessels these are the premonitory symptoms. All swellings are caused by three doṣas but in practice they are labelled by the respective doṣa according to predominance of its symptoms. They are managed also accordingly. [10]

सगौरवं स्यादनवस्थितत्वं सोत्सेधमूष्माऽथ सिरातनुत्वम् ।
सलोमहर्षाऽङ्गविवर्णता च सामान्यलिङ्गं श्वयथोः प्रदिष्टम् ॥ ११ ॥

Heaviness, instability, protuberance, heat, thin veins, horripilation, change in colour of the body part—these are general symptoms of swelling. [11]

चलस्तनुत्वक्परुषोऽरुणोऽसितः प्रसुप्तिहर्षार्तियुतोऽनिमित्ततः ।
प्रशाम्यति प्रोन्नमति प्रपीडितो दिवाबली च श्वयथुः समीरणात् ॥ १२ ॥

The swelling caused by vāta is unstable, thin-skinned, reddish or black; associated with numbness, horripilation or pain, subsides without any reason, is restored after pressure and is aggravated during day. [12]

मृदुः सगन्धोऽसितपीतरागवान् भ्रमज्वरस्वेदतृषामदान्वितः ।
य उष्यते ऽस्पर्शसहोऽक्षिरागकृत् स पित्तशोथो भृशदाहपाकवान् ॥ १३ ॥

The swelling caused by pitta is soft, odorous, black, yellow or red, associated with giddiness, fever, sweating, thirst and narcosis; has burning sensation, tenderness, redness of eyes, inflammation and suppuration. [13]

गुरुः स्थिरः पाण्डुररोचकान्वितः प्रसेकनिद्रावमिवह्निमान्द्यकृत् ।
स कृच्छ्रजन्मप्रशमो निपीडितो न चोन्नमेद्रात्रिबली कफात्मकः ॥ १४ ॥

The swelling caused by kapha is heavy, stable, pale, associated with anorexia, produces salivation, oversleep, vomiting and poor digestion, is difficult in origin and end, is not restored after pressure and is aggravated during night. [14]

कृशस्य रोगैरबलस्य यो भवेदुपद्रवैर्वा वमिपूर्वकैर्युतः ।
स हन्ति मर्मानुगतोऽथ राजिमान् परिस्रवेद्धीनबलस्य सर्वगः ॥ १५ ॥

The swelling inflicting the one thinned and debilitated by diseases, or attended by complications like vomiting etc., located in vital parts, having streaks generalised with discharge in weak person is fatal. [15]

अहीनमांसस्य य एकदोषजो नवो बलस्थस्य सुखः स साधने।
निदानदोषर्तुविपर्ययक्रमैरुपाचरेत्तं बलदोषकालवित् ॥ १६ ॥

The swelling is easily curable if it is in the person with no emaciation, is caused by one doṣa, new and in strong person.

One knowing strength, pathology and time should treat it with the measures contrary in respect of etiology, doṣas and season [16]

अथामजं लङ्घनपाचनक्रमैर्विशोधनैरुल्बणदोषमादितः।
शिरोगतं शीर्षविरेचनैरधो विरेचनैरूर्ध्वहरैस्तथोर्ध्वजम् ॥ १७ ॥
उपाचरेत् स्नेहभवं विरूक्षणैः प्रकल्पयेत् स्नेहविधिं च रूक्षजे।
विबद्धविट्केऽनिलजे निरूहणं घृतं तु पित्तानिलजे सतिक्तकम् ॥ १८ ॥
पयश्च मूर्च्छारतिदाहतर्षिते विशोधनीये तु समूत्रमिष्यते।
कफोत्थितं क्षारकटूष्णसंयुतैः समूत्रतक्रासवयुक्तिभिर्जयेत् ॥ १९ ॥

One should treat the swelling caused by āma with lightening and digestive measures and that having aggravated doṣas with evacuative measures. To start with swelling located in head should be treated with head evacuatives, that in lower parts with purgatives and that in upper parts with emetics. Swelling caused by unction should be treated with roughening and likewise that caused by roughening should be treated with uncting measures. In swelling caused by vāta and attended by constipation, non-unctuous enema is prescribed while in that caused by pitta and vāta ghee prepared with bitters is administered. In case there is association of fainting, restlessness, burning sensation and thirst milk is given. If evacuation is needed, cow's urine is added to the milk. The swelling caused by kapha should be treated with āsavas added with alkaline, pungent and hot drugs, cow's urine and butter milk. [17–19]

ग्राम्याब्जानूपं पिशितमबलं शुष्कशाकं नवान्नं गौडं पिष्टान्नं दधि तिलकृतं विज्जलं मद्यमम्लम्।
धाना वल्लूरं समशनमथो गुर्वसात्म्यं विदाहि स्वप्नं चारात्रौ श्वयथुगदवान् वर्जयेन्मैथुनं च ॥ २० ॥

Meat of domestic, aquatic and marshy animals which are weak, dried vegetables, new cereals, jaggery preparations, flour preparation, curd, sesamum preparations, slimy substances, wines, sour substances, parched barley etc., dried meat, diet consisting of wholesome and unwholesome items mixed together; heavy, unsuitable and burning diet, day sleep and sexual intercourse—all these should be avoided by the patient of swelling. [20]

व्योषं त्रिवृत्तिक्तकरोहिणी च सायोरजस्का त्रिफलारसेन।
पीतं कफोत्थं शमयेत्तु शोफं गव्येन मूत्रेण हरीतकी च ॥ २१ ॥

Trikaṭu, trivṛt, tiktakarohiṇī, iron powder (bhasma) all taken together with the decoction of triphalā pacify the swelling caused by kapha. Similar is the effect of harītakī taken with cow's urine. [21]

हरीतकीनागरदेवदारु सुखाम्बुयुक्तं सपुनर्नवं वा ।
सर्वं पिबेत्त्रिष्वपि मूत्रयुक्तं स्नातश्च जीर्णे पयसाऽन्नमद्यात् ॥ २२ ॥

One may also take harītakī, śuṇṭhī and devadāru with tepid water or decoction of Punarnavā. This combination along with cow urine may be taken in all the three types of swelling. After the drug is digested, the patient should take bath and then take food with milk (salt-free diet.) [22]

पुनर्नवानागरमुस्तकल्कान् प्रस्थेन धीरः पयसाऽक्षमात्रान् ।
मयूरकं मागधिकां समूलां सनागरां वा प्रपिबेत् सवाते ॥ २३ ॥
दन्तीत्रिवृत्त्र्यूषणचित्रकैर्वा पयः शृतं दोषहरं पिबेन्ना ।
द्विप्रस्थमात्रं तु पलार्धिकैस्तैरर्धावशिष्टं पवने सपित्ते ॥ २४ ॥
सशुण्ठिपीतद्रुरसं प्रयोज्यं श्यामोरुबूकोषणसाधितं वा ।
त्वग्दारुवर्षाभुमहौषधैर्वा गुडूचिकानागरदन्तिभिर्वा ॥ २५ ॥
सप्ताहमौष्ट्रं त्वथवाऽपि मासं पयः पिबेद्भोजनवारिवर्जी ।
गव्यं समूत्रं महिषीपयो वा क्षीराशनो मूत्रमथो गवां वा ॥ २६ ॥
तक्रं पिबेद्वा गुरुभिन्नवर्चाः सव्योषसौवर्चलमाक्षिकं च ।
गुडाभयां वा गुडनागरं वा सदोषभिन्नामविबद्धवर्चाः ॥ २७ ॥
विड्वातसङ्गे पयसा रसैर्वा प्राग्भक्तमद्यादुरुबूकतैलम् ।
स्रोतोविबन्धेऽग्निरुचिप्रणाशे मद्यान्यरिष्टांश्च पिबेत् सुजातान् ॥ २८ ॥

In swelling caused by vāta, one should take patiently the paste of punarnavā, śuṇṭhī and musta in the dose of 10 gm. along with 640 ml. milk or he should take (in the same way) apāmārga, pippalī, pippalīmūla and śuṇṭhī.

In vāta combined with pitta, one should take milk boiled with dantī, trivṛt, trikaṭu and citraka which is alleviater of doṣas. In this formulation, milk is taken in the quantity of 1.28 litres and the drugs 20 gm. each boiled till the milk remains half.

One may also take milk mixed with the decoction of śuṇṭhī and dāruharidrā; or that boiled with śyāmā, eraṇḍa and marica; or twak, devadāru, varṣābhū and śuṇṭhī; or guḍūcī, śuṇṭhī and dantī.

Or one may keep on the diet of camel's milk for a week or a month abstaining from other food and water. Similarly, one may take cow's or buffalow's milk mixed with urine or simply cow's urine keeping on milk diet.

In case there is heavy and diarrhoeic stool, one should take buttermilk mixed with trikaṭu, sauvarcala and honey. If one passes stool as abnormal, diarrhoeic, unripe or with constipation, he should take jaggery with harītakī or śuṇṭhī.

In case of obstruction in stool and flatus, one should take castor oil with milk or meat-soup before meal. In case there are obstruction in channels, loss of appetite and relish, one should drink well-prepared wines and ariṣṭas. [23-28]

गण्डीरभल्लातकचित्रकांश्च व्योषं विडङ्गं बृहतीद्वयं च ।
द्विप्रस्थिकं गोमयपावकेन द्रोणे पचेत् कूर्चिकमस्तुनस्तु ॥ २९ ॥
त्रिभागशेषं च सुपूतशीतं द्रोणेन तत् प्राक्तमस्तुना च ।
सितोपलायाश्च शतेन युक्तं लिप्ते घटे चित्रकपिप्पलीनाम् ॥ ३० ॥
वैहायसे स्थापितमादशाहात् प्रयोजयंस्तद्विनिहन्ति शोफान् ।
भगन्दरार्शःक्रिमिकुष्ठमेहान् वैवर्ण्यकार्श्यानिलहिक्कनं च ॥ ३१ ॥

इति गण्डीराद्यरिष्टः ।

Gaṇḍīra, bhallātaka, citraka, trikaṭu, viḍaṅga, both types of bṛhatī (bṛhatī and kaṇṭakārī)–all together 1.28 kg. should be cooked with whey in cowdung fire. When it remains one-third, it should be filtered well and cooled. Again it is cooked in the same manner with curd water 10.24 litres. Then it is added with sugarcandy 4 kg. and kept in an earthen jar pasted inside with citraka and pippalī for ten days in open space. When used it alleviates swellings, fistula, piles, worms, kuṣṭha, prameha, abnormality of complexion, emaciation, vātika disorders and hiccup. [29–31]

(Thus gaṇḍīrādyariṣṭa).

काश्मर्यधात्रीमरिचाभयाक्षद्राक्षाफलानां च सपिप्पलीनाम् ।
शतं शतं जीर्णगुडात्तुलां च संक्षुद्य कुम्भे मधुना प्रलिप्ते ॥ ३२ ॥
सप्ताहमुष्णे द्विगुणं तु शीते स्थितं जलद्रोणयुतं पिबेन्ना ।
शोफान् विबन्धान् कफवातजांश्च निहन्त्यरिष्टोऽष्टशतोऽग्निकृच्च ॥ ३३ ॥

इत्यष्टशतोऽरिष्टः ।

Fruits of Kāśmarya, āmalakī, marica, harītakī, bibhītaka, drākṣā, and pippalī each 4 kg.—all powdered together should be kept in a jar smeared inside with honey with water 20.28 litres for a week in summer and two weeks in winter. This ariṣṭa named Aṣṭaśata (eight ingredients each in 100 palas (4 kg. quantity) alleviates swellings, constipation, kapha-vātaja disorders and promotes digestive fire. [32–33]

(Thus Aṣṭaśata ariṣṭa).

पुनर्नवे द्वे च बले सपाठे दन्तीं गुडूचीमथ चित्रकं च ।
निदिग्धिकां च त्रिपलानि पक्त्वा द्रोणावशेषे सलिले ततस्तम् ॥ ३४ ॥
पूत्वा रसं द्वे च गुडात् पुराणात्तुले मधुप्रस्थयुतं सुशीतम् ।
मासं निदध्याद्घृतभाजनस्थं पल्ले यवानां परतस्तु मासात् ॥ ३५ ॥

चूर्णीकृतैरर्धपलांशिकैस्तं पत्रत्वगेलामरिचाम्बुलोहैः ।
गन्धान्वितं क्षौद्रघृतप्रदिग्धे जीर्णे पिबेद् व्याधिबलं समीक्ष्य ॥ ३६ ॥
हृत्पाण्डुरोगं श्वयथुं प्रवृद्धं प्लीहज्वरारोचकमेहगुल्मान् ।
भगन्दरं षड्जठराणि कासं श्वासं ग्रहण्यामयकुष्ठकण्डूः ॥ ३७ ॥
शाखानिलं बद्धपुरीषतां च हिक्कां किलासं च हलीमकं च ।
क्षिप्रं जयेद्वर्णबलायुरोजस्तेजोन्वितो मांसरसान्नभोजी ॥ ३८ ॥

इति पुनर्नवाद्यरिष्टः ।

Two types of punarnavā, two types of balā, two types of pāṭhā, dantī, guḍūcī, citraka, kaṇṭakārī—each 120 gm. should be boiled in water 40.96 litres remaining to one-fourth. This decoction should be filtered well and when well-cooled old jaggery 8 kg. and honey 640 gm. should be added to it. This should be kept in a jar smeared inside with ghee and stored within the heap of barley grains for a month. Thereafter powder of patra, twak, elā, marica, hrībera and aguru 20 gm. each should be added to it and thus added with aromatic substances should again be kept in a vessel smeared with honey and ghee. After it is matured, it should be administered according to the severity of the disorder.

It alleviates heart disease, anaemia, severe swelling, splenomegaly, fever, anorexia, prameha, fistula, six types of udararoga, cough, bronchial asthma, grahaṇīroga, kuṣṭha and itching, vātika disorders in limbs, constipation, hiccup, leucoderma, halīmaka and promotes complexion, strength, life span, immunity and energy if the patient keeps on the diet of meat soup and cereals. [34–38]

(Thus punanrnavādyariṣṭa).

फलत्रिकं दीप्यकचित्रकौ च सपिप्पलीलोहरजो विडङ्गम् ।
चूर्णीकृतं कौडविकं द्विरंशं क्षौद्रं पुराणस्य तुलां गुडस्य ॥ ३९ ॥
मासं निदध्याद्घृतभाजनस्थं यवेषु तानेव निहन्ति रोगान् ।
ये चार्शसां पाण्डुविकारिणां च प्रोक्ता हिताः शोफिषु तेऽप्यरिष्टाः ॥ ४० ॥

इति त्रिफलाद्यरिष्टः ।

Powder of Triphalā, yavānī, citraka, pippalī, lauhabhasma, viḍaṅga—each 160 gm., honey 320 gm., old jaggery 4 kg. All together should be kept in a vessel of ghee within the heap of barley grains for a month. It is indicated in the diseases mentioned above.

The ariṣṭas beneficial in piles and anaemia are beneficial for those suffering from swelling too. [39–40]

(Thus triphalādyariṣṭa).

कृष्णा सपाठा गजपिप्पली च निदिग्धिका चित्रकनागरे च ।
सपिप्पलीमूलरजन्यजाजी मुस्तं च चूर्णं सुखतोयपीतम् ॥ ४१ ॥

हन्यात्त्रिदोषं चिरजं च शोफं कल्कश्च भूनिम्बमहौषधस्य ।
अयोरजस्त्र्यूषणयावशूकचूर्णं च पीतं त्रिफलारसेन ॥ ४२ ॥

Pippali, pāṭhā, gajapippali, kaṇṭakārī, citraka, śuṇṭhī, pippalīmūla, haridrā, jīraka, musta—this formulation in powder form taken with tepid water alleviates tridoṣa and chronic swelling.

The paste of bhūnimba and śuṇṭhī taken with tepid water works as above.

Lauhabhasma, trikaṭu and yavakṣāra—this powder taken with decoction of triphalā also works as above. [41–42]

क्षारद्वयं स्याल्लवणानि चत्वार्ययोरजो व्योषफलत्रिके च ।
सपिप्पलीमूलविडङ्गसारं मुस्ताजमोदामरदारुबिल्वम् ॥ ४३ ॥
कलिङ्गकाश्चित्रकमूलपाठे यष्ट्याह्वयं सातिविषं पलांशम् ।
सहिङ्गुकर्षं त्वणुशुष्कचूर्णं द्रोणं तथा मूलकशुण्ठकानाम् ॥ ४४ ॥
स्याद्भस्मनस्तत् सलिलेन साध्यमालोड्य यावद्घनमप्रदग्धम् ।
स्त्यानं ततः कोलसमां तु मात्रां कृत्वा सुशुष्कां विधिनोपयुञ्ज्यात् ॥ ४५ ॥
प्लीहोदरश्वित्रहलीमकार्शःपाण्ड्वामयारोचकशोषशोफान् ।
विसूचिकागुल्मगराश्मरीश्च सश्वासकासाः प्रणुदेत् सकुष्ठाः ॥ ४६ ॥

इति क्षारगुडिका ।

Two alkalis (yavakṣāra and sarjikṣāra), four types of salt (saindhava, sauvarcala, biḍa and audbhida), lauhabhasma, trikaṭu, triphalā, pippalīmūla, viḍaṅga, musta, ajamodā, devadāru, bilwa, indrayava, citraka (roots), pāṭhā, madhuyaṣṭī, ativiṣā–each 40 gm., hiṅgu 10 gm.—all powdered finely and dried, ash of dried radish 10.24 kg. all should be dissolved in water and cooked till it becomes solid and is uncharred. Of it pills weighing 5 gm. should be made and dried.

If used properly, it alleviates splenomegaly, leucoderma, halīmaka, piles, anaemia, wasting, swelling, choleric disorder, gulma, poisoning, calculus, dyspnoea, cough, and kuṣṭha. [43–46]

(Thus Kṣāraguḍikā)

प्रयोजयेदार्द्रकनागरं वा तुल्यं गुडेनार्धपलाभिवृद्ध्या ।
मात्रां परं पञ्चपलानि मासं जीर्णे पयो यूषरसाश्च भक्तम् ॥ ४७ ॥
गुल्मोदरार्शःश्वयथुप्रमेहान् श्वासप्रतिश्यायालसकाविपाकान् ।
सकामलाशोषमनोविकारान् कासं कफं चैव जयेत् प्रयोगः ॥ ४८ ॥

Fresh ginger with equal quantity of jaggery (total of the two 20 gm.) should be taken on the first day. Then increasing the dose by 20 gm. per day to the maximum of 200 gm., it is taken for a month keeping on the diet of milk, vegetable-soup or meat soup and rice.

This formulation alleviates gulma, udara, piles, swelling, prameha, asthma, coryza, alasaka, indigestion, jaundice, wasting, mental disorders, cough and other kaphaja disorders. [47–48]

रसस्तथैवार्द्रकनागरस्य पेयोऽथ जीर्णे पयसाऽन्नमद्यात् ।
जत्वश्मजं च त्रिफलारसेन हन्यात्त्रिदोषं श्वयथुं प्रसह्य ॥ ४९ ॥

इति शिलाजतुप्रयोगः ।

The juice of fresh ginger should be taken keeping on the diet of milk and solid edibles. Similarly, śilājatu taken with decoction of triphalā overcomes swelling caused by three doṣas. [49]

(Thus the formulation of śilājatu).

द्विपञ्चमूलस्य पचेत् कषाये कंसेऽभयानां च शतं गुडस्य ।
लेहे सुसिद्धेऽथ विनीय चूर्णं व्योषं त्रिसौगन्ध्यमुखास्थिते च ॥ ५० ॥
प्रस्थार्धमात्रं मधुनः सुशीते किंचिच्च चूर्णादपि यावशूकात् ।
एकाभयां प्राश्य ततश्च लेहाच्छुक्तिं निहन्ति श्वयथुं प्रवृद्धम् ॥ ५१ ॥
श्वासज्वरारोचकमेहगुल्मप्लीहत्रिदोषोदरपाण्डुरोगान् ।
कार्श्यामवातावसृगम्लपित्तवैवर्ण्यमूत्रानिलशुक्रदोषान् ॥ ५२ ॥

इति कंसहरीतकी ।

In the decoction of daśamūla (ten roots) 2.56 litres, one hundred harītakī fruits and jaggery 4 kg. are mixed and cooked. When it is made into linctus and put in a vessel the powder of trikaṭu (total 160 gm.) and trisugandhi (total 80 gm.) is added to it. Thereafter when it is well-cooled honey 320 gm. and a bit of powdered yavakṣāra (20 gm) are added. Now the patient should take one harītakī fruit followed by the linctus 20 gm.

It alleviates advanced swelling and also asthma, fever, anorexia, prameha, gulma, splenomegaly, udararoga caused by three doṣas, anaemia, emaciation, āmavāta, blood disorders, amlapitta, abnormality of complexion and disorders of urine, vāta and semen. [50–52]

(Thus kaṃsaharītakī).

पटोलमूलामरदारुदन्तीत्रायन्तिपिप्पल्यभयाविशालाः ।
यष्ट्याह्वयं तिक्तकरोहिणी च सचन्दना स्यान्निचुलानि दार्वी ॥ ५३ ॥
कर्षोन्मितैस्तैः क्वथितः कषायो घृतेन पेयः कुडवेन युक्तः ।
वीसर्पदाहज्वरसन्निपाततृष्णाविषाणि श्वयथुं च हन्ति ॥ ५४ ॥

Paṭola (roots), devadāru, dantī, trāyamāṇā, pippalī, harītakī, viśālā, madhuyaṣṭī, tiktarohiṇī, candana, nicula (fruits), dāruharidrā—each 10 gm. should be made into decoction. This decoction added with ghee 160 gm. should be taken by the patient.

It alleviates erysipelas, burning sensation, fever, sannipāta, thirst, poisoning and swelling. [53–54].

सचित्रकं धान्ययवान्यजाजीसौवर्चलं त्र्यूषणवेतसाम्लम् ।
बिल्वात् फलं दाडिमयावशूकौ सपिप्पलीमूलमथापि चव्यम् ॥ ५५ ॥
पिष्ट्वाऽक्षमात्राणि जलाढकेन पक्त्वा घृतप्रस्थमथ प्रयुञ्ज्यात् ।
अर्शांसि गुल्मं श्वयथुं च कृच्छ्रं निहन्ति वह्निं च करोति दीप्तम् ॥ ५६ ॥
पिबेद्घृतं वाऽष्टगुणाम्बुसिद्धं सचित्रकक्षारमुदारवीर्यम् ।
कल्याणकं वाऽपि सपञ्चगव्यं तिक्तं महद्वाऽप्यथ तिक्तकं वा ॥ ५७ ॥

Citraka, dhānyaka, yavānī, jīraka, sauvarcala, trikaṭu, amlavetasa, bilwa (fruit), dāḍima, yavakṣāra, pippalīmūla, cavya—each 10 gm. should be pounded into paste. With this ghee 640 gm. should be cooked with water 2.56 litres. This ghee, when used, alleviates piles, gulma, difficult swelling and promotes digestion.

One may also use ghee cooked with eight times water along with citraka and yavakṣāra which is a very potent formulation.

Kalyāṇaka ghṛta, pañcagavya, tiktaka or mahātiktaka ghṛta may also be used. [55–57]

क्षीरं घटे चित्रककल्कलिप्ते दध्यागतं साधु विमथ्य तेन ।
तज्जं घृतं चित्रकमूलगर्भं तक्रेण सिद्धं श्वयथुघ्नमग्र्यम् ॥ ५८ ॥
अर्शोऽतिसारानिलगुल्ममेहांश्चैतन्निहन्त्यग्निबलप्रदं च ।
तक्रेण चाद्यात् सघृतेन तेन भोज्यानि सिद्धामथवा यवागूम् ॥ ५९ ॥
इति चित्रकघृतम् ।

Milk kept in a jar plastered with the paste of citraka, when curdled, should be churned along with the same paste. Ghee thus extracted should be cooked with the buttermilk the paste of citraka root being added to it. It is an excellent alleviater of swelling. Moreover, it destroys piles, diarrhoea, vātagulma, prameha and promotes digestive power. The patient should take food or gruel with the (above) buttermilk having ghee. [58–59]

(Thus citrakaghṛta)

जीवन्त्यजाजीशटिपुष्कराह्वैः सकारवीचित्रकबिल्वमध्यैः ।
सयावशूकैर्बदरप्रमाणैर्वृक्षाम्लयुक्ता घृततैलभृष्टा ॥ ६० ॥
अर्शोऽतिसारानिलगुल्मशोफहृद्रोगमन्दाग्निहिता यवागूः ।
या पञ्चकोलैर्विधिनैव तेन सिद्धा भवेत् सा च समा तयैव ॥ ६१ ॥

कुलत्थयूषश्च सपिप्पलीको मौद्गश्च सत्र्यूषणयावशूकः ।
रसस्तथा विष्किरजाङ्गलानां सकूर्मगोधाशिखिशल्लकानाम् ॥ ६२ ॥
सुवर्चला गृञ्जनकं पटोलं सवायसीमूलकवेत्रनिम्बम् ।
शाकार्थिनां शाकमिति प्रशस्तं भोज्ये पुराणश्च यवः सशालिः ॥ ६३ ॥

Gruel processed with jivantī, jīraka, śaṭī, puṣkaramūla, kāravī, citraka, bilwa (fruit-pulp) and yavakṣāra—each 5 gm., added with vṛkṣāmla and fried with ghee and oil is useful in piles, diarrhoea, vātagulma, swelling, heart disease and poor digestion.

Gruel which is processed with pañcakola by the above method is similar to the above in effect.

The soup of horse gram added with pippali and that of green gram added with trikaṭu and yavakṣāra and the meat-soup of gallinacious and wild birds along with tortoise, iguana, peacock and porcupine are beneficial. For vegetarians, the vegetables of suvarcalā, gṛñjanaka, paṭola, vāyasī, mūlaka, vetra and nimba are recommeded. In food, old barley and rice should be taken. [60–63]

आभ्यन्तरं भेषजमुक्तमेतद्बहिर्हितं यच्छृणु तद्यथावत् ।
स्नेहान् प्रदेहान् परिषेचनानि स्वेदांश्च वातप्रबलस्य कुर्यात् ॥ ६४ ॥
शैलेयकुष्ठागुरुदारुकौन्तीत्वक्पद्मकैलाम्बुपलाशमुस्तैः ।
प्रियङ्गुथौणेयकहेममांसीतालीशपत्रप्लवपत्रधान्यैः ॥ ६५ ॥
श्रीवेष्टकध्यामकपिप्पलीभिः स्पृक्कानखैश्चैव यथोपलाभम् ।
वातान्वितेऽभ्यङ्गमुशन्ति तैलं सिद्धं सुपिष्टैरपि च प्रदेहम् ॥ ६६ ॥
जलैश्च वासार्ककरञ्जशिग्रुकाश्मर्यपत्रार्जकजैश्च सिद्धैः ।
स्विन्नो मृदूष्णै रवितप्ततोयैः स्नातश्च गन्धैरनुलेपनीयः ॥ ६७ ॥

Thus internal medicine is said. Now listen properly about the useful external applications.

In that predominant in vāta one should apply unction, anointing, sprinkling and fomentation.

Śaileya, kuṣṭha, aguru, devadāru, kauntī, twak, padmaka, elā, hribera, palāśa, musta, priyaṅgu, sthauṇeyaka, nāgakeśara, māṁsī, tālīśapatra, plava, patra, dhānyaka, śrīveṣṭaka, dhyāmaka, pippalī, spṛkkā and nakha—with these drugs, as are available, oil is prepared and applied as massage in that associated with vāta. The same drugs powdered well are used for anointing.

The patient should be fomented with water boiled with leaves of vāsā, arka, karañja, śigru, kāśmarya, patra and arjaka, bathed with tepid water heated in the sun and pasted with aromatic substances. [63-67]

सवेतसाः क्षीरवतां द्रुमाणां त्वचः समञ्जिष्ठलताम्रृणालाः ।
सचन्दनाः पद्मकवालकौ च पैत्ते प्रदेहस्तु सतैलपाकः ॥ ६८ ॥
आक्तस्य तेनाम्बु रविप्रतप्तं सचन्दनं साभयपद्मकं च ।
स्नाने हितं क्षीरवतां कषायः क्षीरोदकं चन्दनलेपनं च ॥ ६९ ॥

The bark of latex-bearing trees, vetasa, mañjiṣṭhā, dūrvā, uśīra, candana, padmaka and hrīvera—these should be used for anointing as paste and for massage as oil prepared with them. After massaging with this oil, the patient should be bathed with water added with candana, uśīra and padmaka and heated in the sun. Similarly, decoction of latex-bearing trees as well as the mixture of milk and water may be used for bath. Thereafter paste of candana is applied. [68–69]

कफे तु कृष्णासिकतापुराणपिण्याकशिग्रुत्वगुमाप्रलेपः ।
कुलत्थशुण्ठीजलमूत्रसेकश्चण्डागुरुभ्यामनुलेपनं च ॥ ७० ॥
बिभीतकानां फलमध्यलेपः सर्वेषु दाहार्तिहरः प्रदिष्टः ।
यष्ट्याह्वमुस्तैः सकपित्थपत्रैः सचन्दनैस्तत्पिडकासु लेपः ॥ ७१ ॥
रास्नावृषार्कत्रिफलाविडङ्गं शिग्रुत्वचो मूषिकपर्णिका च ।
निम्बार्जकौ व्याघ्रनखः सदूर्वा सुवर्चला तिक्तकरोहिणी च ॥ ७२ ॥
सकाकमाची बृहती सकुष्ठा पुनर्नवा चित्रकनागरे च ।
उन्मर्दनं शोफिषु मूत्रपिष्टं शस्तस्तथा मूलकतोयसेकः ॥ ७३ ॥

In kaphaja swelling, paste of pippalī, sand, old oil-cake, śigru bark and linseed, sprinkling with decoction of horse gram and dry ginger and cow's urine and afterpaste with caṇḍā and aguru should be applied.

In all types of swelling, the paste of bibhītaka fruit-pulp is prescribed as alleviater of burning sensation and pain. On boils arisen there paste of madhuyaṣṭī musta, kapittha leaves and candana is applied.

Rāsnā, vācā, arka, triphalā, viḍaṅga, śigru bark, mūṣkaparṇī, nimba, arjaka vyāghranakha, dūrvā, suvarcalā, tiktarohiṇī, kākamācī, bṛhatī, kuṣṭha, punarnavā, citraka and śuṇṭhī—these powdered with cow's urine are used for anointing in patients of swellings. Sprinkling with decoction of radish is also prescribed. [70–73]

शोफास्तु गात्रावयवाश्रिता ये ते स्थानदूष्याकृतिनामभेदात् ।
अनेकसंख्याः कतिचिच्च तेषां निदर्शनार्थं गदतो निबोध ॥ ७४ ॥

The types of swellings which are located in body-parts are numerous according to site, pathogenic material, shape and nomenclature. I am describing some of them here, listen. [74]

दोषास्त्रयः स्वैः कुपिता निदानैः कुर्वन्ति शोफं शिरसः सुघोरम् ।
अन्तर्गले घुर्घुरिकान्वितं च शालूकमुच्छ्वासनिरोधकारि ॥ ७५ ॥

Three doṣas vitiated by their respective etiological factors produce very severe swelling in head.

Inside throat they produce śālūka (tuberlike growth) associated with stertерous sound and obstructed respiration. [75]

गलस्य सन्धौ चिबुके गले च सदाहरागः श्वसनासु चोग्रः ।
शोफो भृशार्तिस्तु बिडालिका स्याद्धन्याद्गले चेद्वलयीकृता सा ॥ ७६ ॥

In the joint of throat, in chin and throat and in respitatory tubes a severe swelling with burning, redness and intense pain arises. It is known as biḍālikā and is fatal if it surrounds the throat as a ring. [76]

स्यात्तालुविद्रध्यपि दाहरागपाकान्विता तालुनि सा त्रिदोषात् ।
जिह्वोपरिष्टादुपजिह्विका स्यात् कफादधस्तादधिजिह्विका च ॥ ७७ ॥
यो दन्तमांसेषु तु रक्तपित्तात् पाको भवेत् सोपकुशः प्रदिष्टः ।
स्याद्दन्तविद्रध्यपि दन्तमांसे शोफः कफाच्छोणितसंचयोत्थः ॥ ७८ ॥

There is also tāluvidrudhi (palate abscess) having burning, redness and suppuration due to location of three doṣas in palate. Similarly, upajihvikā occurs above the tongue and adhijihvikā below the same.

Inflammation in gums caused by rakta and pitta is known as upakuśa. Dantavidradhi (gum abscess) is the swelling in gums caused by kapha and congestion of blood. [77–78]

गलस्य पार्श्वे गलगण्ड एकः स्याद्गण्डमाला बहुभिस्तु गण्डैः ।
साध्याः स्मृताः पीनसपार्श्वशूलकासज्वरच्छर्दियुतास्त्वसाध्याः ॥ ७९ ॥
तेषां सिराकायशिरोविरेका धूमः पुराणस्य घृतस्य पानम् ।
स्याल्लङ्घनं वक्त्रभवेषु चापि प्रघर्षणं स्यात् कवलग्रहश्च ॥ ८० ॥

Galagaṇḍa (goitre) is one and in the sides of pharynx whereas gaṇḍamālā (cervical adenitis) consists of several glands. They are as such curable but become incurable if attended by coryza, pain in sides, cough, fever and vomiting.

They are treated with venesection, purgation, head evacuation, smoking of old ghee and lightening measures. In the disorders inside the mouth, rubbing and gargling are used in addition to the above. [79–80]

अङ्गैकदेशेष्वनिलादिभिः स्यात् स्वरूपधारी स्फुरणः सिराभिः ।
ग्रन्थिर्महान्मांसभवस्त्वनर्तिर्मेदोभवः स्निग्धतमश्चलश्च ॥ ८१ ॥
संशोधिते स्वेदितमश्मकाष्ठैः साङ्गुष्ठदण्डैर्विलयेदपक्वम् ।
विपाट्य चोद्धृत्य भिषक् सकोशं शस्त्रेण दग्ध्वा व्रणवच्चिकित्सेत् ॥ ८२ ॥
अदग्ध ईषत् परिशेषितश्च प्रयाति भूयोऽपि शनैर्विवृद्धिम् ।
तस्मादशेषः कुशलैः समन्ताच्छेद्यो भवेद्वीक्ष्य शरीरदेशान् ॥ ८३ ॥

शेषे कृते पाकवशेन शीर्यात्ततः क्षतोत्थः प्रसरेद्विसर्पः ।
उपद्रवं तं प्रविचार्य तज्ज्ञस्तैर्भेषजैः पूर्वतरैर्यथोक्तैः ॥ ८४ ॥
निवारयेदादित एव यत्नाद्विधानवित् स्वस्वविधिं विधाय ।
ततः क्रमेणास्य यथाविधानं व्रणं व्रणज्ञस्त्वरया चिकित्सेत् ॥ ८५ ॥
विवर्जयेत् कुक्ष्युदराश्रितं च तथा गले मर्मणि संश्रितं च ।
स्थूलः खरश्चापि भवेद्विवर्ज्यो यश्चापि बालस्थविराबलानाम् ॥ ८६ ॥

In parts of the body granthi (nodular growth) arises due to vāta etc. having their respective symptoms. Granthi situated in māṃsa is a big one and with venous pulsation. That in medas is painless, exceedingly unctuous and mobile.

After evacuation, the unripe one should be fomented and pressed with stone, wood, thumb and stick. If there is pouch within, it should be torn and excised with a knife and thereafter cauterized and treated like wound. In case it is cauterized slightly and still remains, it grows again gradually, hence it should be excised fully considering the particular body-parts. If there is some remnant, it degenerates by suppuration and thus due to wound erysipelas takes place. The expert physician examining the complications well should ward it off in the very beginning carefully by applying the respective measures (for erysiplelas) and those said above. Then the wound should be treated quickly and systematically by the expert surgeon according to the prescribed method.

Granthi located in belly and abdomen, neck and vital part and that which is large and rough and also in children, old and debilitated patients is rejectable. [81-86]

ग्रन्थ्यर्बुदानां च यतोऽविशेषः प्रदेशहेत्वाकृतिदोषदूष्यैः ।
ततश्चिकित्सेद्भिषगर्बुदानि विधानविद्ग्रन्थिचिकित्सितेन ॥ ८७ ॥

As granthi and arbuda (tumour) are similar in site, etiology, characters, doṣa and dūṣya, physician should treat arbuda on the lines of treatment of granthi. [87]

ताम्रा सशूला पिडका भवेद्या सा चालजी नाम परिस्रुताग्रा ।
शोफोऽक्षतश्चर्मनखान्तरे स्यान्मांसास्रदूषी भृशशीघ्रपाकः ॥ ८८ ॥
ज्वरान्विता वङ्क्षणकक्षजा या वर्तिर्निरर्तिः कठिनायता च ।
विदारिका सा कफमारुताभ्यां तेषां यथादोषमुपक्रमः स्यात् ॥ ८९ ॥
विस्रावणं पिण्डिकयोपनाहः पक्वेषु चैव व्रणवच्चिकित्सा ।

The boil which is coppery, painful, and exuding at the tip is known as alajī. That swelling is known as 'akṣata' which is located at the junction of skin and nails, affects māṃsa and rakta and is prone to intense and quick inflammation. The painless, hard and diffused stick-like structure grow in groin or arm-pit along with fever is vidārikā which is caused by kapha and vāta.

These should be treated according to doṣas. They should be drained and fomented with solid bolus. If they are suppurated, they should be treated like wound. [88-89]

विस्फोटकाः सर्वशरीरगास्तु स्फोटाः सरागज्वरतर्षयुक्ताः ॥ ९० ॥
यज्ञोपवीतप्रतिमाः प्रभूताः पित्तानिलाभ्यां जनितास्तु कक्ष्याः ।
याश्चापराः स्युः पिडकाः प्रकीर्णाः स्थूलाणुमध्या अपि पित्तजास्ताः ॥ ९१ ॥
क्षुद्रप्रमाणाः पिडकाः शरीरे सर्वाङ्गगाः सज्वरदाहतृष्णाः ।
कण्डूयुताः सारुचिसप्रसेका रोमान्तिकाः पित्तकफात् प्रदिष्टः: ॥ ९२ ॥
याः सर्वगात्रेषु मसूरमात्रा मसूरिकाः पित्तकफात् प्रदिष्टाः ।
वीसर्पशान्त्यै विहिता क्रिया या तां तेषु कुष्ठे च हितां विदध्यात् ॥ ९३ ॥

Blisters erupted all over the body and associated with redness, fever and thirst are known as 'visphoṭaka'.

Too many blisters arranged like sacred thread and caused by pitta and vāta are known as 'kakṣyā' (Herpes zoster).

The other scattered boils of big, medium or small size, too are caused by pitta.

Small eruptions distributed all over the body and associated with fever, burning, thirst, itching, anorexia and excessive salivation is known as 'Romāntikā' (measles) which is caused by pitta and kapha.

The lentil-sized eruptions all over the body are known as 'masūrikā' (chicken pox) which is caused by pitta and kapha.

These should be managed with the measures prescribed for erysipelas and leprosy. [90–93]

ब्रध्नोऽनिलाद्यैर्वृषणे स्वलिङ्गैरन्त्रं निरेति प्रविशेन्मुहुश्च ।
मूत्रेण पूर्णं मृदु मेदसा चेत् स्निग्धं च विद्यात् कठिनं च शोथम् ॥ ९४ ॥
विरेचनाभ्यङ्गनिरूहलेपाः पक्वेषु चैव व्रणवच्चिकित्सा ।
स्यान्मूत्रमेदःकफजं विपाट्य विशोध्य सीव्येद्व्रणवच्च पक्वम् ॥ ९५ ॥

'Bradhna' (inguinal hernia) is caused by vāta etc. in which intestinal loop comes out in scrotum and again reverts back associated with symptoms of the respective doṣas.

The scrotal enlargement due to mūtra (hydrocele) is soft while due to fat the swelling is unctuous and hard.

These cases should be treated with purgation, massage, non-unctuous enema and application of pastes and the suppurated ones should be treated like wounds. The enlargements caused by mūtra, medas and kapha should be incised and after removing the pathogenic material should be sutured. In case there is suppuration, they should be treated like wounds. [94–95]

क्रिम्यस्थिसूक्ष्मक्षणनव्यवायप्रवाहणात्युत्कटकाश्वपृष्ठैः ।
गुदस्य पार्श्वे पिडका भृशार्तिः पक्वप्रभिन्ना तु भगन्दरः स्यात् ॥ ९६ ॥
विरेचनं चैषणपाटनं च विशुद्धमार्गस्य च तैलदाहः ।
स्यात् क्षारसूत्रेण सुपाचितेन छिन्नस्य चास्य व्रणवच्चिकित्सा ॥ ९७ ॥

Gradual decay of bones by organisms, excessive sexual intercourse, over-straining during defaecation, excessive squatting posture and riding a horse lead to appearance of boil in the side of anus which is very painful and gradually suppurates and breaks open. It is known as 'bhagandara' (fistula-in-ano). Purgation, probing, incision, cauterization with oil after cleaning the passage, application of well-prepared kṣārasūtra (alkaline thread) and management like that in wound after cutting it—This is the procedure of treatment of fistula-in-ano. [96–97]

जङ्घासु पिण्डीप्रपदोपरिष्टात् स्याच्छ्लीपदं मांसकफास्रदोषात् ।
सिराकफघ्नश्च विधिः समग्रस्तत्रेष्यते सर्षपलेपनं च ॥ ९८ ॥

'Ślīpada' (filaria) occurs in shanks starting from feet to the calf muscles. It is caused by vitiation of māṃsa, kapha and rakta. The management consists of all the measures alleviating venous congestion and kapha in addition to application of mustard paste. [98]

मन्दास्तु पित्तप्रबलाः प्रदुष्टा दोषाः सुतीव्रं तनुरक्तपाकम् ।
कुर्वन्ति शोथं ज्वरतर्षयुक्तं विसर्पणं जालकगर्दभाख्यम् ॥ ९९ ॥
विलङ्घनं रक्तविमोक्षणं च विरूक्षणं कायविशोधनं च ।
धात्रीप्रयोगाञ् शिशिरान् प्रदेहान् कुर्यात् सदा जालकगर्दभस्य ॥ १०० ॥

Mildly vitiated doṣas with predominance of pitta give rise to very severe swelling with mild inflammation, of spreading nature and associated with fever and thirst. It is known as jālakagardabha.

In jālakagardabha, one should apply fasting, bloodletting, roughening, evacuation of the body, formulations of āmalakī and other cooling ointments. [99-100]

एवंविधांश्चाप्यपरान् परीक्ष्य शोथप्रकारानिलादिलिङ्गैः ।
शान्तिं नयेद्दोषहरैर्यथास्वमालेपनच्छेदनभेददाहैः ॥ १०१ ॥

Likewise, in other such cases of swelling one should treat them with respective doṣa-alleviating measures as well as pastes, excision, incision and cauterization after examining them in respect of the symptoms of vata etc. [101]

प्रायोऽभिघातादनिलः सरक्तः शोथं सरागं प्रकरोति तत्र ।
वीसर्पवन्मारुतरक्तनुच्च कार्यं विषघ्नं विषजे च कर्म ॥ १०२ ॥

Often by injury vāyu along with rakta produces localised swelling with redness. It should be managed with the measures alleviating erysipelas and vātarakta.

In swelling caused by poisons, the antipoison measures should be adopted. [102]

तत्र श्लोकः—

त्रिविधस्य दोषभेदात् सर्वार्धावयवगात्रभेदाच्च । श्वयथोर्विविधस्य तथा लिङ्गानि चिकित्सितं चोक्तम् ॥१०३॥

Now the summing up verse—

Symptoms and treatment of three types of swelling according to doṣas and location in whole body, half portion and a part and also of various types are described. [103]

इत्यग्निवेशकृते तन्त्रेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थाने श्वयथुचिकित्सितं
नाम द्वादशोऽध्यायः ॥ १२ ॥

Thus ends the twelfth chapter on the treatment of swelling in
Cikitsāsthāna in the treatise composed by Agniveśa
and reconstructed by Dṛḍhabala as
it was not available. (12)

त्रयोदशोऽध्यायः

CHAPTER XIII

अथात उदरचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now I shall expound the chapter on abdominal dissease. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

सिद्धविद्याधराकीर्णे कैलासे नन्दनोपमे । तप्यमानं तपस्तीव्रं साक्षाद्धर्ममिव स्थितम् ॥ ३ ॥
आयुर्वेदविदां श्रेष्ठं भिषग्विद्याप्रवर्तकम् । पुनर्वसुं जितात्मानमग्निवेशोऽब्रवीद्वचः ॥ ४ ॥
भगवन्नुदरैर्दुःखैर्दृश्यन्ते ह्यर्दिता नराः । शुष्कवक्त्राः कृशैर्गात्रैराध्मातोदरकुक्षयः ॥ ५ ॥
प्रणष्टाग्निबलाहाराः सर्वचेष्टास्वनीश्वराः । दीनाः प्रतिक्रियाभावाज्जहतोऽसूननाथवत् ॥ ६ ॥
तेषामायतनं संख्यां प्राग्रूपाकृतिभेषजम् । यथावच्छ्रोतुमिच्छामि गुरुणा सम्यगीरितम् ॥ ७ ॥
सर्वभूतहितायर्षिः शिष्येणैवं प्रचोदितः । सर्वभूतहितं वाक्यं व्याहर्तुमुपचक्रमे ॥ ८ ॥

Agniveśa submitted to Punarvasu, the best among the knowers of Ayurveda, founder of (the school of) medicine, self-controlled and embodiment of virtue.

while he was performing severe penance at Kailāṣa inhabited by siddhas and vidyādharas and which was like Nandana (Indra's pleasure garden) "O Lord ! the people suffering from difficult abdominal diseases are seen as having dried mouth, emaciated organs, blown up abdomen and belly, loss of the power of digestion and ingestion, incapability in all activities, poor expression and leaving their last breath like orphans in want of proper remedy. Hence, sir, I want to hear properly their etiology, number, prodroma, signs and symptoms and treatment as described by you, my teacher,'

The sage, thus impelled by the disciple for the universal welfare started to deliver his talk beneficial for all creatures. [3–8]

अग्निदोषान्मनुष्याणां रोगसङ्घाः पृथग्विधाः । मलवृद्ध्या प्रवर्तन्ते विशेषेणोदराणि तु ॥ ९ ॥
मन्देऽग्नौ मलिनैर्भुक्तैरपाकाद्दोषसंचयः । प्राणाग्न्यपानान् संदूष्य मार्गान्रुद्ध्वाऽधरोत्तरान् ॥ १० ॥
त्वङ्मांसान्तरमागम्य कुक्षिमाध्मापयन् भृशम् । जनयत्युदरं तस्य हेतुं शृणु सलक्षणम् ॥ ११ ॥

In human beings, different disease-groups particularly the abdominal diseases arise from defect of agni (power of digestion) due to increase of malas (excrements as well as vāta etc.). In condition of poverty of agni if unwholesome food is taken the same is not digested properly and leads to accumulation of doṣas, which affecting prāṇa, agni and apāna, and blocking upward and downward passages reaches the interspace between skin and muscle and blows up the abdomen. Thus the udara roga (abdominal disease) is produced. Now listen its etiology and symptoms. [9–11]

अत्युष्णलवणक्षारविदाह्यम्लगराशनात् । मिथ्यासंसर्जनाद्रूक्षविरुद्धाशुचिभोजनात् ॥ १२ ॥
प्लीहार्शोग्रहणीदोषकर्शनात् कर्मविभ्रमात् । क्लिष्टानामप्रतीकाराद्रौक्ष्याद्वेगविधारणात् ॥ १३ ॥
स्रोतसां दूषणादामात् संक्षोभादतिपूरणात् । अर्शोबालशकृद्रोधादन्त्रस्फुटनभेदनात् ॥ १४ ॥
अतिसंचितदोषाणां पापं कर्म च कुर्वताम् । उदराण्युपजायन्ते मन्दाग्नीनां विशेषतः ॥ १५ ॥

In the persons having too much accumulated doṣas, indulgence in sinful activities particularly with poor state of digestion by excessive use of hot, saline, alkaline, burning, sour and poisoned food; improper dietitic regimen after evacuative therapy, intake of rough, antagonistic and unclean food, emaciation due to splenomegaly, piles and grahṇīroga, improper administration of evacuative therapy, neglecting treatment of these disorders, roughness, suppression of natural urges, morbidity in channels, āma doṣa, excessive jerking, oversaturation, obstruction due to piles, hairs and stool, perforation and tearing of intestines the abdominal dsseases are caused. [12–15]

क्षुन्नाशः स्वाद्वतिस्निग्धगुर्वन्नं पच्यते चिरात् । भुक्तं विदह्यते सर्वं जीर्णाजीर्णं न वेत्ति च ॥ १६ ॥
सहते नातिसौहित्यमीषच्छोफश्च पादयोः । शश्वद्बलक्षयोऽल्पेऽपि व्यायामे श्वासमृच्छति ॥ १७ ॥
वृद्धिः पुरीषनिचयो रूक्षोदावर्तहेतुका । बस्तिसन्धौ रुगाध्मानं वर्धते पाट्यतेऽपि च ॥ १८ ॥

आतन्यते च जठरमपि लघ्वल्पभोजनात् । राजीजन्म वलीनाश इति लिङ्गं भविष्यताम् ॥ १९ ॥

Loss of appetite, delayed digestion of sweet, too unctuous and heavy food, burning of the entire food taken (with hyperacidity),absence of feeling of digestion or inidgestion, intolerance to over-eating, slight oedema on feet, continuous deterioration of strength,dyspnoea even on slight physical exertion, abdominal enlargement, accumulation of faeces, pain in pelvic region due to roughness and upward movement of vāyu, increase of tympanitis, increasing, tearing and expansion of abdomen even on light and little food, appearance of streaks and disappearance of abdominal wrinkles–these are the signs and symptoms of would be abdominal disorders. [16–19]

रुद्ध्वा स्वेदाम्बुवाहीनि दोषाः स्रोतांसि संचिताः । प्राणाग्न्यपानान् संदूष्य जनयन्त्युदरं नृणाम् ॥२०॥
कुक्षेराध्मानमाटोपः शोफः पादकरस्य च । मन्दोऽग्निः श्लक्ष्णगण्डत्वं कार्श्यं चोदरलक्षणम् ॥ २१ ॥
पृथग्दोषैः समस्तैश्च प्लीहबद्धक्षतोदकैः । संभवन्त्युदराण्यष्टौ तेषां लिङ्गं पृथक् शृणु ॥ २२ ॥

The accumulated doṣas by blocking the channels carrying sweat and fluid and affecting prāña, agni and apāna produce the abdominal diseases.

The general symptoms of the abdominal diseases are—tympanitis and gurgling sound in abdomens, oedema on hands and feet, poor digestion, smooth cheek and emaciation.

Abdominal diseases are eight in number such as those caused by doṣas singly (3) and all combined to-gether (4), spleen enlargement (5), intestinal obstruction (6), perforation (7) and fluid (8). Now listen to their symptoms separately. [20–22]

रूक्षाल्पभोजनायासवेगोदावर्तकर्शनैः । वायुः प्रकुपितः कुक्षिहृद्बस्तिगुदमार्गगः ॥ २३ ॥
हत्वाऽग्निं कफमुद्धूय तेन रुद्धगतिस्ततः । आचिनोत्युदरं जन्तोस्त्वङ्मांसान्तरमाश्रितः ॥ २४ ॥

तस्य रूपाणि—कुक्षिपाणिपादवृषणश्वयथुः, उदरविपाटनम्, अनियतौ च वृद्धिह्रासौ, कुक्षिपार्श्वशूलोदावर्ताङ्गमर्दपर्वभेदशुष्ककासकार्श्यदौर्बल्यारोचकाविपाकाः, अधोगुरुत्वं, वातवर्चोमूत्रसङ्ग, श्यावारुणत्वं च नखनयनवदनत्वङ्मूत्रवर्चसाम्, अपि चोदरं तन्वसितराजीसिरासंततम् आहतमाध्मातदृतिशब्दवद्भवति, वायुश्चोर्ध्वमधस्तिर्यक् च सशूलशब्दश्चरति, एतद्वातोदरमिति विद्यात् ॥ २५ ॥

Vāyu aggravated by rough and undernutrition, exertion, suppression of urges and emaciating factors (fasting etc.) reaches belly, cardiac and pelvic regions and anal passage. It extinguishes the agni and aggravating kapha gets obstructed in its passage and thus enlarges the abdomen by residing in the interspace between skin and muscle. This is vātodara having the following sings and symptoms :—

Swelling in belly, hands, feet and scrotum; tearing of abdomen, unstable aggravation and recession, (association of) pain in belly and sides, upward movement of vāyu, body-ache, tearing pain in smaller joints, dry cough, emaciation, debility anorexia and indigestion; heaviness in lower parts; obstruction in flatus, stool and urine; appearance of blackish or reddish tinge in nails, eyes, face, skin, urine and stool, prominence of thin and black streaks and veins on abdomen, on percussion there is tympanitic sound in abdomen and movement of vāyu within abdomen in all directions with pain and sound. [23–25]

कट्वम्ललवणात्युष्णतीक्ष्णाग्न्यातपसेवनैः । विदाह्यध्यशनाजीर्णैश्चाशु पित्तं समाचितम् ॥ २६ ॥
प्राप्यानिलकफौ रुद्ध्वा मार्गमुन्मार्गमास्थितम् । निहन्त्यामाशये वह्निं जनयत्युदरं ततः ॥ २७ ॥

तस्य रूपाणि—दाहज्वरतृष्णामूर्च्छातीसारभ्रमाः, कटुकास्यत्वं, हरितहारिद्रत्वं च नखनयनवदनत्वङ्मूत्रवर्चसाम्, अपि चोदरं नीलपीतहारिद्रहरितताम्रराजीसिरावनद्धं, दह्यते, दूयते, धूप्यते, ऊष्मायते, स्विद्यते, क्लिद्यते, मृदुस्पर्शं क्षिप्रपाकं च भवति; एतत् पित्तोदरमिति विद्यात् ॥ २८ ॥

Pitta accumulated by intake of pungent, sour, saline and very hot food items, exposure to intense fire and sun, gets vitiated instantly and joining with vāyu and kapha obstructs the passage and extinguishes digestive fire in the stomach and thus gives rise to (pittaja) udara roga.

Pittodara has the following signs and symptoms :—association of burning sensation, fever, thirst, fainting, diarrhoea and giddiness, pungency in mouth, appearance of green and yellow tinge in nails, eyes, face, skin, urine and stool; prominence of blue, yellow, deep yellow, green or coppery streaks and veins on abdomen which has burning sensation, pain, fuming, heating, sweating, moistening and is soft on palpation and prone to quick inflammation. [26–28]

अव्यायामदिवास्वप्नस्वाद्वतिस्निग्धपिच्छिलैः । दधिदुग्धौदकानूपमांसैश्चाप्यतिसेवितैः ॥ २९ ॥
क्रुद्धेन श्लेष्मणा स्रोतःस्वावृतेष्वावृतोऽनिलः । तमेव पीडयन् कुर्यादुदरं बहिरन्त्रगः ॥ ३० ॥

तस्य रूपाणि—गौरवारोचकाविपाकाङ्गमर्दाः, सुप्तिः, पाणिपादमुष्कोरुशोफः, उत्क्लेशनिद्राकासश्वासाः, शुक्लत्वं च नखनयनवदनत्वङ्मूत्रवर्चसाम्; अपि चोदरं शुक्लराजीसिरासंततं, गुरु, स्तिमितं, स्थिरं, कठिनं च भवति; एतच्छ्लेष्मोदरमिति विद्यात् ॥ ३१ ॥

By lack of exercise, day-sleep, intake of sweet, too unctuous and slimy food, excessive use of curd, milk, meat of aquatic and marshy animals kapha gets aggravated and obstructs the passages, thus vāyu having been blocked in its passage comes out of the intestines and produces (kaphaja) udara roga.

The kaphaja type of udara roga has the following signs and symptoms–heaviness, anorexia, indigestion, body-ache, numbness, swelling in hands, feet, scrotum and thighs, nausea, sleep, cough, dyspnoea, whiteness in nails, eyes, face, skin, urine and stool, prominence of white streaks and veins all over the abdomen; heavy, still immobile and hard abdomen. [29–31]

दुर्बलाग्नेरपथ्यामविरोधिगुरुभोजनैः । स्त्रीदत्तैश्च रजोरोमविण्मूत्रास्थिनखादिभिः ॥ ३२ ॥
विषैश्च मन्दैर्वाताद्याः कुपिताः संचयं त्रयः । शनैः कोष्ठे प्रकुर्वन्तो जनयन्त्युदरं नृणाम् ॥ ३३ ॥

तस्य रूपाणि—सर्वेषामेव दोषाणां समस्तानि लिङ्गान्युपलभ्यन्ते, वर्णाश्च सर्वे नखादिषु, उदरमपि नानावर्णराजीसिरासंततं भवति; एतत् सन्निपातोदरमिति विद्यात् ॥ ३४ ॥

If one having poor digestion takes unwholesome, uncooked, antagonistic and heavy food, (impure substances such as) menstrual blood, hairs, faeces, urine, bone, nail etc. administered by a woman, slow-acting poisons, the three doṣas vāta etc. get aggravated and accumulated gradually in belly and thus produce sannipāttaja udararoga.

It exhibits all the symptoms of all the doṣas, all things in nails etc. and abdomen is also pervaded with variegated streaks and veins. This should be known as sannipātodara. [32–34]

अशितस्यातिसंक्षोभाद्यानयानातिचेष्टितैः । अतिव्यवायभाराध्ववमनव्याधिकर्शनैः ॥ ३५ ॥
वामपार्श्वाश्रितः प्लीहा च्युतः स्थानात् प्रवर्धते । शोणितं वा रसादिभ्यो विवृद्धं तं विवर्धयेत् ॥ ३६ ॥

तस्य प्लीहा कठिनोऽष्ठीलेवादौ वर्धमानः कच्छपसंस्थान उपलभ्यते; स चोपेक्षितः क्रमेण कुक्षिं जठरमग्न्यधिष्ठानं च परिक्षिपन्नुदरमभिनिर्वर्तयति ॥ ३७ ॥

तस्य रूपाणि—दौर्बल्यारोचकाविपाकवर्चोमूत्रग्रहतमःप्रवेशपिपासाङ्गमर्दच्छर्दिमूर्च्छाङ्गसादकासश्वासमृदुज्वरानाहाग्निनाशकार्श्यास्यवैरस्यपर्वभेदकोष्ठवातशूलानि, अपि चोदरमरुणवर्णं विवर्णं वा नीलहरितहारिद्रराजिमद्भवति; एवमेव यकृदपि दक्षिणपार्श्वस्थं कुर्यात्, तुल्यहेतुलिङ्गौषधत्वात्तस्य प्लीहजठर एवावरोध इति; एतत् प्लीहोदरमिति विद्यात् ॥ ३८ ॥

Due to excessive jerking, travelling by vehicles, excessive movements, sexual intercourse, load-carrying, travelling on foot, vomiting or debility caused by some disease, the spleen located in left side gets displaced from its normal place and thus is enlarged or the blood increased (accumulated) through rasa etc. also enlarge it.

The (enlarged) spleen hard and like a small stony piece in the beginning gradually increases and becomes like a tortoise. If neglected, it gradually overlaps belly, abdomen and the seat of digestive fire and thus produces udararoga (plīhodara).

It has the following symptoms—debility, anorexia, indigestion, retention of stool and urine, unconsciousness, thirst, body-ache, vomiting, fainting, lassitude, cough, dyspnoea, mild fever, hardness in bowels, loss of fire, emaciation, tastelessness in mouth, tearing pain in smaller joints, gas formation and pain in belly; reddish or abnormal tinge in or apperance of blue, green or yellow streaks on abdomen. In the same way, liver situated in right side produces the above symptoms (when enlarged). Because of similarity in etiology, symptoms and treatment, it is included in plīhodara itself. Thus plīhodara is described. [35–38]

पक्ष्मबालैः सहान्नेन भुक्तैर्बद्धायने गुदे । उदावर्तैस्तथाऽर्शोभिरन्त्रसंमूर्च्छनेन वा ॥ ३९ ॥
अपानो मार्गसंरोधाद्धत्वाऽग्निं कुपितोऽनिलः । वर्चःपित्तकफान् रुद्ध्वा जनयत्युदरं ततः ॥ ४० ॥

तस्य रूपाणि—तृष्णादाहज्वरमुखतालुशोषोरुसादकासश्वासदौर्बल्यारोचकाविपाकवर्चोमूत्रसङ्गाध्मानच्छर्दिक्षवथुशिरोहृन्नाभिगुदशूलानि, अपि चोदरं मूढवातं स्थिरमरुणं नीलराजि सिरावनद्धराजिकं वा प्रायो नाभ्युपरि गोपुच्छवदभिनिर्वर्तत इति; एतद्बद्धगुदोदरमिति विद्यात् ॥ ४१ ॥

Due to obstruction in anal passage caused by ingestion of eye lashes, hairs etc. with meals, reverse peristalsis, piles or intussuception, apāna vāyu, because of obstruction in passage, gets vitiated and by extinguishing (digestive) fire and causing retention of faeces, pitta, and kapha produces undara roga. It is known as baddhagudodara (obstructive obdomen).

It has following symptoms—thirst, burning sensation, fever, dryness of mouth and palate, weakness in thighs, cough, debility, anorexia, indigestion, retention of stool and urine, tympanitis, vomiting, sneezing; pain in head, heart, navel and anus; abdomen with vāta confounded, immobile, having reddish tinge, prominence of blue streaks and veins or no streaks and often with cylindrical protrusion above unbilicus. This should be known as baddhagudodara. [39–41]

शर्करातृणकाष्ठास्थिकण्टकैरन्नसंयुतैः । भिद्येतान्त्रं यदा भुक्तैर्जृम्भयाऽत्यशनेन वा ॥ ४२ ॥
पाकं गच्छेद्रसस्तेभ्यश्छिद्रेभ्यः प्रस्रवद्बहिः । पूरयन् गुदमन्त्रं च जनयत्युदरं ततः ॥ ४३ ॥

तस्य रूपाणि—तदधो नाभ्याः प्रायोरभिवर्धमानमुदकोदरं भवति, यथाबलं च दोषाणां रूपाणि दर्शयति, अति चातुरः सलोहितनीलपीतपिच्छिलकुणपगन्ध्यामवर्चं उपवेशते, हिक्काश्वासकासतृष्णाप्रमेहारोचकाविपाकदौर्बल्यपरीतश्च भवति, एतच्छिद्रोदरमिति विद्यात् ॥ ४४ ॥

If the intestines are perforated due to ingestion of gravels, grass, wooden or bony piece or thorn with food; yawning or over-eating and gets suppurated, the chyle is discharged out of the holes and filling up the intestinal loop and anus produces udara roga.

It has the following symptoms—below the unbilicus it increases gradually and looks as in ascites, exhibits the symptoms of doṣas according to their predominence, the patient passes stool with blood, blue, yellow, slimy, having fleshy odour and āma and is attended by hiccup, dyspnoea, cough, thirst, polyuria, anorexia, indigestion and debility. This should be known as 'chidrodra' (perforative abdomen). [42–44]

स्नेहपीतस्य मन्दाग्नेः क्षीणस्यातिकृशस्य वा अत्यम्बुपानान्नष्टेऽग्नौ मारुतः क्लोम्नि संस्थितः ॥ ४५ ॥
स्रोतःसु रुद्धमार्गेषु कफश्चोदकमूर्च्छितः । वर्धयेतां तदेवाम्बु स्वस्थानादुदराय तौ ॥ ४६ ॥

तस्य रूपाणि—अनन्नकाङ्क्षापिपासागुदस्रावशूलश्वासकासदौर्बल्यानि, अपि चोदरं नानावर्णराजिसिरासंततमुदकपूर्णदृतिक्षोभसंस्पर्शं भवति, एतदुदकोदरमिति विद्यात् ॥ ४७ ॥

तत्र अचिरोत्पन्नमनुपद्रवमनुदकप्राप्तमुदरं त्वरमाणश्चिकित्सेत्; उपेक्षितानां ह्येषां दोषाः स्वस्थानादपवृत्ता परीपाकाद्द्रवीभूताः सन्धीन् स्रोतांसि चोपक्लेदयन्ति, स्वेदश्च बाह्येषु स्रोतःसु प्रतिहतगतिस्तिर्यग-

वतिष्ठमानस्तदेवोदकमाप्याययति; तत्र पिच्छोत्पत्तौ मण्डलमुदरं गुरु स्तिमितमाकोठितमशब्दं मृदुस्पर्शमपगतराजीकमाक्रान्तं नाभ्यामेवोपसर्पति । ततोऽनन्तरमुदकप्रादुर्भावः । तस्य रूपाणि—कुक्षेरतिमात्रवृद्धिः, सिरान्तर्धानगमनम्, उदकपूर्णदृतिसंक्षोभसंस्पर्शत्वं च ॥ ४८ ॥

तदाऽऽतुरमुपद्रवाः स्पृशन्ति—छर्द्यतीसारतमकतृष्णाश्वासकासहिक्कादौर्बल्यपार्श्वशूलारुचिस्वरभेदमूत्रसङ्गादयः; तथाविधमचिकित्स्यं विद्यादिति ॥ ४९ ॥

Due to excessive intake of water by the one having taken uncting substance, poor digestion, wasting and emaciation the digestive fire is extinguished and vāyu gets located in kloma and kapha is aggravated by fluid due to obstruction in passage of channels and both contribute to accumulation of fluid from its normal place into the abdomen.

It has the following symptoms—loss of desire for food, thirst, discharge from anus, pain, dyspnoea, cough and debility; abdomen full of streaks and veins of various colours and on palpation has fluctuation like that in bag full of water. This should be known as udakodara (ascites).

In initial stage it is devoid of complications and accumulation of fluid and then itself one should treat it quickly. If neglected, the doṣas moved away from their own place and liquefied due to process of ripening moisten the joints and channels. The sweat too is obstructed in its passage to outward channels and thus staying obliquely adds to the same fluid. Thus there appears picchā (slim) on which the abdomen becomesround, heavy, still, dull on percussion, soft on palpation, streakless (on inspection) and concentrating on the umbilicus itself. Thereafter fluid appears which exhibits the following signs–excessive enlargement of abdomen, diappearance of veins and feeling of fluctuation on palpation like that in a bag full of water.

These are the complications which manifest in the patient–vomiting, diarrhoea, feeling of darkness, thirst, dyspnoea, cough, hiccup, debility, pain in sides, anorexia, hoarseness of voice, retention of urine etc. Such patient should be declared as incurable. [45–49]

भवन्ति चात्र—

वातात्पित्तात्कफात् प्लीह्नः सन्निपातात्तथोदकात् । परं परं कृच्छ्रतरमुदरं भिषगादिशेत् ॥ ५० ॥
पक्षाद्बद्धगुदं तूर्ध्वं सर्वं जातोदकं तथा । प्रायो भवत्यभावाय च्छिद्रान्त्रं चोदरं नृणाम् ॥ ५१ ॥

Udara-roga caused by vāta, pitta, kapha, spleen, sannipāta and fluid should be known as of increasing severity in progressive order. The obstructive abdomen is mostly fatal after a fortnight, so are all the types attaining fluid including the perforative abdomen. [50–51]

शूनाक्षं कुटिलोपस्थमुपक्लिन्नतनुत्वचम् । बलशोणितमांसाग्निपरिक्षीणं च वर्जयेत् ॥ ५२ ॥
श्वयथुः सर्वमर्मोत्थः श्वासो हिक्काऽरुचिः सतृट् । मूर्च्छा च्छर्दिरतीसारो निहन्त्युदरिणं नरम् ॥ ५३ ॥
जन्मनैवोदरं सर्वं प्रायः कृच्छ्रतमं मतम् । बलिनस्तदजाताम्बु यत्नसाध्यं नवोत्थितम् ॥ ५४ ॥

One should reject the patient having swollen eyes, crooked private parts, moistened thin skin and loss of strength, blood, flesh and digestive power.

Swelling in all the vital parts, dyspnoea, hiccup, anorexia, thirst, fainting, vomiting and diarrhoea lead to death of the patient of udara-roga.

Udara-roga as a whole is often the most difficult to be treated from the very start. However, it can be cured with effort if it is newly arisen, fluidless and patient is strong. [52–54]

अजातशोथमरुणं सशब्दं नातिभारिकम् । सदा गुडगुडायच्च सिराजालगवाक्षितम् ॥ ५५ ॥
नाभिं विष्टभ्य वायुस्तु वेगं कृत्वा प्रणश्यति । हृन्नाभिवङ्क्षणकटीगुदप्रत्येकशूलिनः ॥ ५६ ॥
कर्कशं सृजतो वातं नातिमन्दे च पावके । लालया विरसे चास्ये मूत्रेऽल्पे संहते विषि ॥ ५७ ॥
अजातोदकमित्येतैर्लिङ्गैर्विज्ञाय तत्त्वतः । उपाक्रमेद्भिषग्दोषबलकालविशेषवित् ॥ ५८ ॥

Abdomen without swelling, reddish, resonant (on percussion), not very heavy, always with gurgling sound, full of veinous network; vāyu distending the navel and disappearing after impelling the urge; pain in heart, navel, groin, waist and anus; passing hard flatus, digestive fire not very mild, tastelessness in mouth due to salivation, scanty urine, hard stool—with these signs and symptoms it should be taken as that devoid of fluid and should be treated by the physician knowing variation of doṣa, strength and time. [55–58]

वातोदरं बलवतः पूर्वं स्नेहैरुपाचरेत् । स्निग्धाय स्वेदिताङ्गाय दद्यात् स्नेहविरेचनम् ॥ ५९ ॥
हृते दोषे परिम्लानं वेष्टयेद्वाससोदरम् । तथाऽस्यानवकाशत्वाद्वायुर्नाध्मापयेत् पुनः ॥ ६० ॥
दोषातिमात्रोपचयात् स्रोतोमार्गनिरोधनात् । संभवत्युदरं तस्मान्नित्यमेव विरेचयेत् ॥ ६१ ॥
शुद्धं संसृज्य च क्षीरं बलार्थं पाययेत्तु तम् । प्रागुत्क्लेशान्निवर्त्यं च बले लब्धे क्रमात् पयः ॥ ६२ ॥
यूषै रसैर्वा मन्दाम्ललवणैरेधितानलम् । सोदावर्तं पुनः स्निग्धं स्विन्नमास्थापयेन्नरम् ॥ ६३ ॥
स्फुरणाक्षेपसन्ध्यस्थिपार्श्वपृष्ठत्रिकार्तिषु । दीप्ताग्निं बद्धविड्वातं रूक्षमप्यनुवासयेत् ॥ ६४ ॥
तीक्ष्णाधोभागयुक्तोऽस्य निरूहो दाशमूलिकः । वातघ्नाम्लशृतैरण्डतिलतैलानुवासनम् ॥ ६५ ॥
अविरेच्यं तु यं विद्याद्दुर्बलं स्थविरं शिशुम् । सुकुमारं प्रकृत्याऽल्पदोषं वाऽथोल्बणानिलम् ॥ ६६ ॥
तं भिषक् शमनैः सर्पिर्यूषमांसरसौदनैः । बस्त्यभ्यङ्गानुवासैश्च क्षीरैश्चोपाचरेद्बुधः ॥ ६७ ॥

Vātodara, in a strong patient, should be treated at first with uncting substances. After unction and fomentation, one should administer uncted purgations. After the doṣa is eliminated and the abdomen is receded, one should wrap the abdomen with cloth piece (bandage) so that vāyu may not blow it up again due to want of vacuum. Udara-roga is originated by excessive accumulation of doṣas and obstruction in passage of channels hence one should purge the patient daily. After he is evacuated and managed with proper diet, he should be given milk for promoting strength. When this purpose is served milk should be withdrawn gradually before it produces nausea. In case of reverse peristalsis or upward movement of vāyu, agni should be stimulated by vegetable or meat soup slightly soured and salted and then again subjecting the patient to unction and fomentation one should administer non-unctuous enema to him. Unctuous enema should be administered in case of twitchings. convulsions and pain in joints, bone, sides, back and sacral region, retention of stool and flatus and roughness if the patient has strong digestion.

For him, the non-unctuous enema should be prepared of daśamūla mixed with potent purgatives. Likewise, the unctuous enema should consist of castor or tila oil cooked with vāta-alleviating and sour drugs.

The patient who is considered unfit for purgation such as weak, old, infant delicate by nature, having little morbidity or aggravated vāta should be treated by physicians with pacificatory measures–diet consisting of ghee, vegetable or meat soup and rice; enema, massage and uuctuous enema and use of milk. [59–67]

पित्तोदरे तु बलिनं पूर्वमेव विरेचयेत् । दुर्बलं त्वनुवास्यादौ शोधयेत् क्षीरबस्तिना ॥ ६८ ॥
संजातबलकायाग्निं पुनः स्निग्धं विरेचयेत् । पयसा सत्रिवृत्कल्केनोरुबूकश्टतेन वा ॥ ६९ ॥
सातलात्रायमाणाभ्यां श्टतेनारग्वधेन वा । सकफे वा समूत्रेण सवाते तिक्तसर्पिषा ॥ ७० ॥
पुनः क्षीरप्रयोगं च बस्तिकर्म विरेचनम् । क्रमेण ध्रुवमातिष्ठन् युक्तः पित्तोदरं जयेत् ॥ ७१ ॥

In pittodara, the strong patient shoud be purged in the very beginning while the weak one should be evacuated first by unctuous enema and then by milk enema and when his strength and digestive power are restored he should be purged after re-unction with milk boiled with paste of trivṛt and eraṇḍa, sātalā and trāyamaṇā or āragvadha. It should be added with cow's urine and bitter ghee in condition of association of kapha and vāta respectively. One administering milk, enema and purgation cautiously in proper order overcomes the pittodara. [68–71]

स्निग्धं स्विन्नं विशुद्धं तु कफोदरिणमातुरम् । संसर्जयेत् कटुक्षारयुक्तैरन्नैः कफापहैः ॥ ७२ ॥
गोमूत्रारिष्टपानैश्च चूर्णायस्कृतिभिस्तथा । सक्षारैस्तैलपानैश्च शमयेत्तु कफोदरम् ॥ ७३ ॥

The patient of kaphodara should be uncted, fomented and evacuated and thereafter managed with kapha-alleviating diet containing pungent and alkaline substances. One should pacify the kaphodara with intake of cow's urine, ariṣṭa, powders, ayaskṛti (metallic preparation), alkalis and oils. [72–73]

सन्निपातोदरे सर्वा यथोक्ताः कारयेत् क्रियाः । सोपद्रवं तु निर्वृत्तं प्रत्याख्येयं विजानता ॥ ७४ ॥

In sannipātodara, all the above measures should be adopted but when it gets complicated, it should be rejected. [74]

उदावर्तरुजानाहैर्दाहमोहतृषाज्वरैः । गौरवारुचिकाठिन्यैश्चानिलादीन् यथाक्रमम् ॥ ७५ ॥
लिङ्गैः प्लीह्न्यधिकान् दृष्ट्वा रक्तं चापि स्वलक्षणैः । चिकित्सां संप्रकुर्वीत यथादोषं यथाबलम् ॥७६॥
स्नेहं स्वेदं विरेकं च निरूहमनुवासनम् । समीक्ष्य कारयेद्बाहौ वामे वा व्यधयेत् सिराम् ॥ ७७ ॥
षट्पलं पाययेत् सर्पिः पिप्पलीर्वा प्रयोजयेत् । सगुडामभयां वाऽपि क्षारारिष्टगणांस्तथा ॥ ७८ ॥
एष क्रियाक्रमः प्रोक्तो योगान् संशमनाञ्छृणु । पिप्पली नागरं दन्ती चित्रकं द्विगुणाभयम् ॥ ७९ ॥
विडङ्गांशयुतं चूर्णमेतदुष्णाम्बुना पिबेत् । विडङ्गं चित्रकं शुण्ठीं सघृतां सैन्धवं वचाम् ॥ ८० ॥
दग्ध्वा कपाले पयसा गुल्मप्लीहापहं पिबेत् । रोहितकलतानां तु काण्डकानभयाजले ॥ ८१ ॥
मूत्रे वा सुनुयात्तच्च सप्तरात्रस्थितं पिबेत् । कामलागुल्ममेहार्शःप्लीहसर्वोदरक्रिमीन् ॥ ८२ ॥
स हन्याज्जाङ्गलरसैर्जीर्णे स्याच्चात्र भोजनम् । रोहीतकत्वचः कृत्वा पलानां पञ्चविंशतिम् ॥ ८३ ॥
कोलद्विप्रस्थसंयुक्तं कषायमुपकल्पयेत् । पलिकैः पञ्चकोलैस्तु तैः सर्वैश्चापि तुल्यया ॥ ८४ ॥
रोहीतकत्वचा पिष्टैर्घृतप्रस्थं विपाचयेत् । प्लीहाभिवृद्धिं शमयत्येतदाशु प्रयोजितम् ॥ ८५ ॥
तथा गुल्मोदरश्वासक्रिमिपाण्डुत्वकामलाः । अग्निकर्म च कुर्वीत भिषग्वातकफोल्बणे ॥ ८६ ॥
पैत्तिके जीवनीयानि सर्पींषि क्षीरबस्तयः । रक्तावसेकः संशुद्धिः क्षीरपानं च शस्यते ॥ ८७ ॥
यूषैर्मांसरसैश्चापि दीपनीयसमायुतैः ।
लघून्यन्नानि संसृज्य दद्यात् प्लीहोदरे भिषक् । यकृति प्लीहवत् सर्वं तुल्यत्वाद्भेषजं मतम् ॥ ८८ ॥

(1) Upward movement of vāyu, pain and hardness in bowels, (2) burning sensation, mental confusion, thirst and fever, (3) heaviness, anorexia and hardness–from these symptoms observing the predominence of vāyu, pitta and kapha respectively and of blood from its own symptoms one should treat the plīhodara according to doṣa and strength of the patient. Unction, sudation, purgation, non-unctuous and unctuous enema should be administered after due consideration or venesection should be performed in left arm. Moreover, ṣaṭpalā ghee, or pippalī, or harītakī with jaggery or alkalis and ariṣṭas should be administered. This is the principle of treatment, now listen the efficacious formulations.

Pippalī, śuṇṭhī, dantī, citraka and viḍaṅga in equal parts and harītakī, in double quantity—this powder should be taken with hot water.

Viḍaṅga, citraka, śuṇṭhī, ghee, rock salt and vacā—all together burnt in an earthen piece and taken with milk alleviates gulma as well as plīhā. Small pieces of the stem of rohītaka latā should be kept in harītakī decoction or cow's urine for fermentation for a period of one week. This taken alleviates jaundice, gulma, prameha, piles, plihā, all types of udara-roga and worms. The patient should take diet with the meat soup of wild animals after digestion.

Rohītaka bark 1 kg. and kola 1.28 kg. should be boiled and made into decoction. Now with this decoction and paste of pañcakola (each drug 40 gm.) with equal quantity of rohītaka bark ghee 640 gm. should be cooked. This ghee if administered alleviates the spleen enlargement quickly and also gulma, udara, dyspnoea, worms, paleness and jaundice. The physician should perform cauterization in plīhodara with predominance of vāta and kapha. Similarly, in paittika type, jīvanīya ghṛta, milk enema, blood-letting, evacuation and intake of milk are commended. The physician should prescribe light diet with vegetable or meat soup added with appetisers.

In liver enlargement, all the regimens are like those for spleen enlargement because of similarity. [75–88]

स्विन्नाय बद्धोदरिणे मूत्रतीक्ष्णौषधान्वितम् ॥ ८९ ॥
सतैललवणं दद्यान्निरूहं सानुवासनम् । परिस्रंसीनि चान्नानि तीक्ष्णं चैव विरेचनम् ॥ ९० ॥
उदावर्तहरं कर्म कार्यं वातघ्नमेव च । छिद्रोदरमृते स्वेदाच्छ्लेष्मोदरवदाचरेत् ॥ ९१ ॥
जातं जातं जलं स्राव्यमेवं तद्यापयेद्भिषक् । तृष्णाकासज्वरार्तं तु क्षीणमांसाग्निभोजनम् ॥ ९२ ॥
वर्जयेच्छ्वासिनं तद्वच्छूलिनं दुर्बलेन्द्रियम् ।

In obstructive abdomen, the patient should be fomented and thereafter non-unctuous and unctuous enema containing cow's urine and irritant drugs and mixed with oil and salt should be administered to him. Laxative food items, drastic purgatives, and measures alleviates reverse peristalsis and vāta should also be prescribed.

Perfortive abdomen should be managed like kaphodara except the fomentation. Fluid when appears should be tapped and thus the case should be maintained. The patient who is afflicted with thirst, cough and fever; is deteriorated in flesh, agni and intake of food; is having dyspnoea, colic and weak senses should be rejected. [89–92]

अपां दोषहराण्यादौ प्रदद्यादुदकोदरे ॥ ९३ ॥
मूत्रयुक्तानि तीक्ष्णानि विविधक्षारवन्ति च । दीपनीयैः कफघ्नैश्च तमाहारैरुपाचरेत् ॥ ९४ ॥
द्रवेभ्यश्चोदकादिभ्यो नियच्छेदनुपूर्वशः ।

In ascites, one should administer the medicaments mixed with urine and various alkalis and which are sharp and thus remove the defects of fluid. The patient should be managed with diet which is appetising and kapha-alleviating. He should also gradually abstain from all sorts of liquids particularly water. [93–94]

सर्वमेवोदरं प्रायो दोषसङ्घातजं मातम् ॥ ९५ ॥
तस्मात्त्रिदोषशमनीं क्रियां सर्वत्र कारयेत् । दोषैः कुक्षौ हि संपूर्णे वह्निर्मन्दत्वमृच्छति ॥ ९६ ॥
तस्माद्भोज्यानि भोज्यानि दीपनानि लघूनि च । रक्तशालीन् यवान्मुद्गाञ्जाङ्गलांश्च मृगद्विजान् ॥ ९७ ॥
पयोमूत्रासवारिष्टान्मधुसीधुं तथा सुराम् । यवागूमोदनं वाऽपि यूषैरद्याद्रसैरपि ॥ ९८ ॥

मन्दाम्लस्नेहकटुभिः पञ्चमूलोपसाधितैः । औदकानूपजं मांसं शाकं पिष्टकृतं तिलान् ॥ ९९ ॥
व्यायामाध्वदिवास्वप्नं यानयानं च वर्जयेत् । तथोष्णलवणाम्लानि विदाही निगुरूणि च ॥ १०० ॥
नाद्यादन्नानि जठरी तोयपानं च वर्जयेत् ।

Udara-roga, as a whole, is mostly due to congregation of doṣas. Hence in all types measures alleviating three doṣas should be adopted. When the belly is filled up with doṣas, agni gets diminished, so appetising and light food should be taken such as red śāli rice, barley, green gram, wild animals and birds, milk, urine, āsava ariṣṭa, madhu, sīdhu and surā. Gruel or boiled rice, should be taken with vegetable or meat soup having slightly sour, fatty and pungent ingredients and cooked with pañcamūla.

The patient of udararoga should abstain from aquatic and marshy meat and vegetables, flour prepartions, sesamum seeds, physical exercise, travelling on foot, day sleep and journey on vehicles. Besides, he should avoid hot, salted, sour, burning and heavy food, cereals and water-drinking. [95–100]

नातिसान्द्रं हितं पाने स्वादु तक्रमपेलवम् ॥ १०१ ॥
त्र्यूषणक्षारलवणैर्युक्तं तु निचयोदरी । वातोदरी पिबेत्तक्रं पिप्पलीलवणान्वितम ॥ १०२ ॥
शर्करामधुकोपेतं स्वादु पित्तोदरी पिबेत् । यवानीसैन्धवाजाजीव्योषयुक्तं कफोदरी ॥ १०३ ॥
पिबेन्मधुयुतं तक्रं कवोष्णं नातिपेलवम् । मधुतैलवचाशुण्ठीशताह्वाकुष्ठसैन्धवैः ॥ १०४ ॥
युक्तं प्लीहोदरी जातं सव्योषं तूदकोदरी । बद्धोदरी तु हपुषायवान्यजाजिसैन्धवैः ॥ १०५ ॥
पिबेच्छिद्रोदरी तक्रं पिप्पलीक्षौद्रसंयुतम् । गौरवारोचकार्तानां समन्दाग्न्यतिसारिणाम् ॥ १०६ ॥
तक्रं वातकफार्तानाममृतत्वाय कल्पते ।

That buttermilk is wholesome which is not very thick, is sweet and devoid of fat. One suffering from sannipātodara should take buttermilk added with trikaṭu, yavakṣāra and salt. That suffering from vātodara should take the same added with pippalī and salt. The patient of pittodara should take sweet buttermilk added with sugar and madhuka. One suffering from kaphodara should take warm and defatted buttermilk added with yavānī, saindhava, jīraka and trikaṭu along with honey. The patient of plīhodara should take buttermilk added with honey, oil, vacā, śuṇṭhī, śatāhvā, kuṣṭha and saindhava. One suffering from ascites should take the same added with trikaṭu. One suffering from obstructive abdomen should take buttermilk added with hapuṣā, yavānī, jīraka and saindhava. The patient of perforative abdomen should take buttermilk added with pippalī and honey. Buttermilk is like nectar for those suffering from heaviness, anorexia, poor digestion, diarrhoea and vāta-kaphaja disorders. [101–106]

शोफानाहार्तितृण्मूर्च्छापीडिते कारभं पयः ॥ १०७ ॥
शुद्धानां क्षामदेहानां गव्यं छागं समाहिषम् । देवदारुपलाशार्कहस्तिपिप्पलिशिग्रुकैः ॥ १०८ ॥
साश्वगन्धैः सगोमूत्रैः प्रदिह्यादुदरं समैः । वृश्चिकालीं वचां कुष्ठं पञ्चमूलीं पुनर्नवाम् ॥ १०९ ॥

भूतीकं नागरं धान्यं जले पक्त्वाऽवसेचयेत् । पलाशं कत्तृणं रास्नां तद्वत् पक्त्वाऽवसेचयेत् ॥११०॥
मूत्राण्यष्टावुदरिणां सेके पाने च योजयेत् ।

If one is afflicted with oedema, hardness in bowels, colic, thirst and fainting camel's milk should be prescribed. Likewise, if one is debilitated after evacuation, he should take milk of cow, goat or buffalow. The abdomen should be anointed with devadāru, palāśa, arka, gajapippalī, śigru and aśwagandhā mixed with cow's urine. One should also sprinkle over the abdomen the water boiled with vṛścikālī, vacā, kuṣṭha, pañcamūlī, punarnavā, bhūtīka, śuṇṭhī and dhānyaka. Similarly sprinkling should be done with palāśa, kattṛṇa and rāśnā after boiling. Eight types of urine may be used for sprinkling and intake by the patients of udara roga. [107-110]

रूक्षाणां बहुवातानां तथा संशोधनार्थिनाम् ॥ १११ ॥
दीपनीयानि सर्पींषि जठरघ्नानि चक्ष्महे ।

Now I will describe some ghṛtas which are useful for those having roughness, profuse vāta and need evacuation and are appetising and efficacious in abdominal disorders. [111]

पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः ॥ ११२ ॥
सक्षारैरर्धपलिकैर्द्विप्रस्थं सर्पिषः पचेत् । कल्कैर्द्विपञ्चमूलस्य तुलार्धस्वरसेन च ॥ ११३ ॥
दधिमण्डाढकोपेतं तत् सर्पिर्जठरापहम् । श्वयथुं वातविष्टम्भं गुल्मार्शांसि च नाशयेत् ॥ ११४ ॥
नागरत्रिफलाप्रस्थं घृततैलात्तथाऽऽढकम् । मस्तुनः साधयित्वैतत् पिबेत् सर्वोदरापहम् ॥ ११५ ॥
कफमारुतसंभूते गुल्मे चैतत् प्रशस्यते ।

The paste of pippalī, pippalīmūla, cavya, citraka, śuṇṭhī and yavakṣāra—each 20 gms., ghee 1.28 kg., decoction of daśamūla ? litres and scum of curd 2.56 litres—all are cooked together. This ghṛta is useful in udararoga and alleviates oedema, distension, gulma, and piles.

Ghee and oil mixed 2.56 kg. should be cooked with the paste of suṇṭhī and triphalā 640 gm. along with the (adequate quantity of) curd water. This ghṛta alleviates all types of udararoga and is efficacious in gulma caused by kapha and vāta. [112–115]

चतुर्गुणे जले मूत्रे द्विगुणे चित्रकात् पले ॥ ११६ ॥
कल्के सिद्धं घृतप्रस्थं सक्षारं जठरी पिबेत् । यवकोलकुलत्थानां पञ्चमूलरसेन च ॥ ११७ ॥
सुरासौवीरकाभ्यां च सिद्धं वाऽपि पिबेद्घृतम् ।

Ghee 640 gm., paste of citraka and yavakṣāra 40 gm. each should be cooked in four times water and two times cow's urine. This should be taken by the one suffering from abdominal disorder.

Similarly ghṛta prepared with yava, kola and kulattha; with decoction of pañcamūla and surā (wine) and sauvīraka (a type of vinegar) may be used. [116–117]

एभिः स्निग्धाय संजाते बले च मारुते ॥ ११८ ॥
स्रस्ते दोषाशये दद्यात् कल्पदिष्टं विरेचनम् ।

When the patient is uncted with these preparations has regained strength, his vāyu is pacified and the locus of morbidity is loosened, purgatives mentioned in the section of pharmaceuticals should be administered. [118]

पटोलमूलं रजनीं विडङ्गं त्रिफलात्वचम् ॥ ११९ ॥
कम्पिल्लकं नीलिनीं च त्रिवृतां चेति चूर्णयेत् । षडाद्यान् कार्षिकानन्त्यांस्त्रींश्च द्वित्रिचतुर्गुणान् ॥१२०॥
कृत्वा चूर्णमतो मुष्टिं गवां मूत्रेण ना पिबेत् । विरिक्तो मृदु भुञ्जीत भोजनं जाङ्गलै रसैः ॥ १२१ ॥
मण्डं पेयां च पीत्वा ना सव्योषं षडहं पयः । शृतं पिबेत्ततश्चूर्णं पिबेदेवं पुनः पुनः ॥ १२२ ॥
हन्ति सर्वोदराण्येतच्चूर्णं जातोदकान्यपि । कामलां पाण्डुरोगं च श्वयथुं चापकर्षति ॥ १२३ ॥
पटोलाद्यमिदं चूर्णमुदरेषु प्रपूजितम् ।

इति पटोलाद्यं चूर्णम् ।

Paṭola roots, haridrā, viḍaṅga, pulp of triphalā, kampillaka, nīlinī and trivṛt first six 10 gm. each and the next three two, three and four times progressively. These should be powdered together and should be taken in the dose of 40 gm. with cow's urine. After purgation the patient should take soft food with meat-soup of wild animals. After taking rice-scum and liguid gruel, he should keep on milk boiled with trikaṭu for six days and again should take this powder. In this way it should be repeated. This powder eradicates all types of udararoga even after appearance of fluid. It also subdues jaundice, anaemia and oedema. This powder named 'paṭolādya' is commended in abdominal disorders. [119–123]

(Thus paṭolādya cūrṇa).

गवाक्षीं शङ्खिनीं दन्तीं तिल्वकस्य त्वचं वचाम् ॥ १२४ ॥
पिबेद्द्राक्षाम्बुगोमुत्रकोलकर्कन्धुसीधुभिः । यवानी हपुषा धान्यं त्रिफला चोपकुञ्चिका ॥ १२५ ॥
कारवी पिप्पलीमूलमजगन्धा शटी वचा । शताह्वा जीरकं व्योषं स्वर्णक्षीरी सचित्रका ॥ १२६ ॥
द्वौ क्षारौ पौष्करं मूलं कुष्ठं लवणपञ्चकम् । विडङ्गं च समांशानि दन्त्या भागत्रयं तथा ॥ १२७ ॥
त्रिवृद्विशाले द्विगुणे सातला स्याच्चतुर्गुणा । एतन्नारायणं नाम चूर्णं रोगगणापहम् ॥ १२८ ॥
नैनत् प्राप्यातिवर्तन्ते रोगा विष्णुमिवासुराः । तक्रेणोदरिभिः पेयं गुल्मिभिर्बदराम्बुना ॥ १२९ ॥
आनद्धवाते सुरया वातरोगे प्रसन्नया । दधिमण्डेन विट्सङ्गे दाडिमाम्बुभिरर्शसैः ॥ १३० ॥
परिकर्ते सवृक्षाम्लमुष्णाम्बुभिरजीर्णके । भगन्दरे पाण्डुरोगे श्वासे कासे गलग्रहे ॥ १३१ ॥
हृद्रोगे ग्रहणीदोषे कुष्ठे मन्देऽनले ज्वरे । दंष्ट्राविषे मूलविषे सगरे कृत्रिमे विषे ॥ १३२ ॥
यथार्हं स्निग्धकोष्ठेन पेयमेतद्विरेचनम् ।

इति नारायणचूर्णम् ।

Indrayava, śaṃkhinī, dantī, tilvaka bark and vacā should be taken along with grape juice, cow's urine and sīdhu of kola and karkandhu (types of jujube).

Yavānī, hapuṣā, dhānya, triphalā, upakuñcikā, kāravī, pippalīmūla, ajagandhā, śaṭī, vacā, śatāhvā, jīraka, trikaṭu, swarṇakṣīrī, citraka, two types of alkali (yavakṣāra and sarjiksāra), puṣkaramūla, kuṣṭha, five types of salt, viḍaṅga—all in equal quantity, dantī three times, trivṛt and viśālā two times and sātalā four times—all together powdered make 'Nārāyaṇa cūrṇa' which is destroyer of group of diseases. Facing this no disease continues further like demons facing Viṣṇu.

This Nārāyaṇa Cūrṇa should be taken with butter-milk by those suffering from abdominal disorders, with badara juice by those suffering from gulma, with urine in hardness of bowels, with prasannā (clear wine) in vātika disorders, with curd-scum in retention of faeces, with pomegranate juice by those suffering from piles, with vṛkṣāmla in cutting pain of anus and with hot water in indigestion.

This purgative formulation should be used as necessary, after proper unction in fistula-in-ano, anaemia, asthma, cough, stiffness in throat, cardiac disorders, grahaṇīroga, kuṣṭha, poor digestion, fever, bite poison, vegetable poison, cumulative and artificial poison. [124–132]

(Thus Nārāyaṇa Cūrṇa).

हपुषां काञ्चनक्षीरीं त्रिफला कटुरोहिणीम ॥ १३३ ॥
नीलिनीं त्रायमाणां च सातलां त्रिवृतां वचाम् । सैन्धवं काललवणं पिप्पलीं चेति चूर्णयेत् ॥ १३४ ॥
दाडिमत्रिफलामांसरसमूत्रसुखोदकैः । पेयोऽयं सर्वगुल्मेषु प्लीह्नि सर्वोदरेषु च ॥ १३५ ॥
श्वित्रे कुष्ठे सरुजके सवाते विषमाग्निषु । शोथार्शःपाण्डुरोगेषु कामलायां हलीमके ॥ १३६ ॥
वातं पित्तं कफं चाशु विरेकात् संप्रसाधयेत् ।

इति हपुषाद्यं चूर्णम् ।

Hapuṣā, swarṇakṣīrī, triphalā, kaṭurohiṇī, nīlinī, trāyamāṇā, sātalā, trivṛt, vacā, rock salt, black salt and pippalī—all are powdered together. This formulation should be taken with pomegranate juice, triphalā decoction, meat soup, cow's urine and tepid water in all types of gulma, splenomegaly, all types of abdominal disorders, leucoderma, leprosy, pain, predominance of vāta, irregular digestion, oedema, piles, anaemia, jaundice and halīmaka. This subsides vāta, pitta and kapha quickly by purgation. [133–136]

(Thus Hapuṣādya Cūrṇa).

नीलिनीं निचुलं व्योषं द्वौ क्षारौ लवणानि च ॥ १३७ ॥
चित्रकं च पिबेच्चूर्णं सर्पिषोदरगुल्मनुत् ।

इति नीलिन्याद्यं चूर्णम् ।

Nīlinī, nicula, trikaṭu. yavakṣāra, sarjikṣāra, all (five) types of salt and citraka—all are powdered and mixed together. This powder taken with ghee is alleviater of abdominal disorders and gulma. [137]

(Thus Nīlinyādi Cūrṇa).

क्षीरद्रोणं सुधाक्षीरप्रस्थार्धसहितं दधि ॥ १३८ ॥
जातं विमथ्य तद्युक्त्या त्रिवृत्सिद्धं पिबेद्घृतम् । तथा सिद्धं घृतप्रस्थं पयस्यष्टगुणे पिबेत् ॥ १३९ ॥
स्नुक्क्षीरपलकल्केन त्रिवृताषट्पलेन च । गुल्मानां गरदोषाणामुदराणां च शान्तये ॥ १४० ॥
इति स्नुहीक्षीरघृतम् ।

Milk 10.24 litres added with latex of snuhī 320 gm. is curdled and thereafter ghee is extracted by churning. This ghee cooked with trivṛt should be taken for use.

Likewise, ghee 640 gm. is cooked with eight times milk along with the paste of the snuhi latex 40 gm. and trivṛt 240 gm. This is efficacious in gulma, cumulative poison and abdominal disorders. [138–140]

(Thus Snuhīkṣīra ghṛta).

दधिमण्डाढके सिद्धात् स्नुक्क्षीरपलकल्कितात् । घृतप्रस्थात् पिबेन्मात्रां तद्वज्जठरशान्तये ॥ १४१ ॥
एषां चानु पिबेत् पेयां पयो वा स्वादु वा रसम् । घृते जीर्णे विरिक्तस्तु कोष्णं नागरकैः शृतम् ॥१४२॥
पिबेदम्बु ततः पेयां यूषं कौलत्थकं ततः । पिबेद्रूक्षस्त्र्यहं त्वेवं पयोऽन्नं प्रतिभोजितः ॥ १४३ ॥
पुनः पुनः पिबेत् सर्पिरानुपूर्व्या तयैव च । घृतान्येतानि सिद्धानि विदध्यात् कुशलो भिषक् ॥ १४४ ॥
गुल्मानां गरदोषाणामुदराणां च शान्तये । पीलुकल्कोपसिद्धं वा घृतमानाहभेदनम् ॥ १४५ ॥
गुल्मघ्नं नीलिनीसर्पिः स्नेहं वा मिश्रकं पिबेत् ।

Similarly, ghee 640 gm. cooked with curd-scum 2.56 litres and paste of snuhī latex 40 gm. should be taken in proper dose for alleviation of abdominal disorders. After taking this ghee one should take liquid gruel, sweet milk or meat soup. After the ghee is digested, the patient is purged and then should be given warm water boiled with śuṇṭhī, thereafter liquid gruel and then soup of horse gram for three days avoiding fatty substances. Further he should take the diet of milk and rice. Intake of ghee should be repeated again and again in the above order. The expert physician should prescribe these prepared ghṛtas for alleviations of gulma, cumulative poisons and abdominal disorders one may also take the ghee processed with the paste of pīlu which breaks the hardness of bowels or nīlinī ghṛta or mixed fat efficacious in gulma. (see ci. v) [141–145]

क्रमान्निर्हृतदोषाणां जाङ्गलप्रतिभोजिनाम् ॥ १४६ ॥
दोषशेषनिवृत्त्यर्थं योगान् वक्ष्यामतः परम् । चित्रकामरदारुभ्यां कल्कं क्षीरेण ना पिबेत् ॥ १४७ ॥
मासं युक्तस्तथा हस्तिपिप्पली विश्वभेषजम् । विडङ्गं चित्रकं दन्ती चव्यं व्योषं च तैः पयः ॥ १४८ ॥
कल्कैः कोलसमैः पीत्वा प्रवृद्धमुदरं जयेत् । पिबेत् कषायं त्रिफलादन्तीरोहितकैः शृतम् ॥ १४९ ॥

व्योषक्षारयुतं जीर्णे रसैरद्यात्तु जाङ्गलैः । मासं वा भोजनं भोज्यं सुधाक्षीरघृतान्वितम् ॥ १५० ॥
क्षीरानुपानां गोमूत्रेणाभयां वा प्रयोजयेत् । सप्ताहं माहिषं मूत्रं क्षीरं चानन्नभुक् पिबेत् ॥ १५१ ॥
मासमौष्ट्रं पयश्छागं त्रीन्मासान् व्योषसंयुतम् । हरीतकीसहस्रं वा क्षीराशी वा शिलाजतु ॥ १५२ ॥
शिलाजतुविधानेन गुग्गुलुं वा प्रयोजयेत् । शृङ्गवेरार्द्रकरसः पाने क्षीरसमो हितः ॥ १५३ ॥
तैलं रसेन तेनैव सिद्धं दशगुणेन वा । दन्तीद्रवन्तीफलजं तैलं दूष्योदरे हितम् ॥ १५४ ॥
शूलानाहविबन्धेषु मस्तुयूषरसादिभिः । सरलामधुशिग्रूणां बीजेभ्यो मूलकस्य च ॥ १५५ ॥
तैलान्यभ्यङ्गपानार्थं शूलघ्नान्यनिलोदरे । स्तैमित्यारुचिहृल्लासे मन्देऽग्नौ मद्यपाय च ॥ १५६ ॥
अरिष्टान् दापयेत् क्षारान् कफस्त्यानस्थिरोदरे । श्लेष्मणो विलयार्थं तु दोषं वीक्ष्य भिषग्वरः ॥ १५७ ॥
पिप्पलीं तिल्वकं हिङ्गु नागरं हस्तिपिप्पलीम् । भल्लातकं शिग्रुफलं त्रिफलां कटुरोहिणीम् ॥ १५८ ॥
देवदारु हरिद्रे द्वे सरलातिविषे वचाम् । कुष्ठं मुस्तं तथा पञ्च लवणानि प्रकल्प्य च ॥ १५९ ॥
दधिसर्पिर्वसामज्जतैलयुक्तानि दाहयेत् । अन्नादूर्ध्वमतः क्षाराद्बिडालकपदं पिबेत् ॥ १६० ॥
मदिरादधिमण्डोष्णजलारिष्टसुरासवैः । हृद्रोगं श्वयथुं गुल्मं प्लीहार्शोजठराणि च ॥ १६१ ॥
विसूचिकामुदावर्तं वाताष्ठीलां च नाशयेत् । क्षारं चाजकरीषाणां स्रुतं मूत्रैर्विपाचयेत् ॥ १६२ ॥
कार्षिकं पिप्पलीमूलं पञ्चैव लवणानि च । पिप्पलीं चित्रकं शुण्ठीं त्रिफलां त्रिवृतां वचाम् ॥ १६३ ॥
द्वौ क्षारौ सातलां दन्तीं स्वर्णक्षीरीं विषाणिकाम् । कोलप्रमाणां वटिकां पिबेत् सौवीरसंयुताम् ॥१६४॥
श्वयथावविपाके च प्रवृद्धे च दकोदरे । भावितानां गवां मूत्रे षष्टिकानां तु तण्डुलैः ॥ १६५ ॥
यवागूं पयसा सिद्धां प्रकामं भोजयेन्नरम् । पिबेदिक्षुरसं चानु जठराणां निवृत्तये ॥ १६६ ॥
स्वं स्वं स्थानं व्रजन्त्येवं तथा पित्तकफानिलाः । शङ्खिनीस्नुक्त्रिवृद्दन्तीचिरबिल्वादिपल्लवैः ॥१६७॥
शाकं गाढपुरीषाय प्राग्भक्तं दापयेद्भिषक् । ततोऽस्मै शिथिलीभूतवर्चोदोषाय शास्त्रवित् ॥ १६८ ॥
दद्यान्मूत्रयुतं क्षीरं दोषशेषहरं शिवम् । पार्श्वशूलमुपस्तम्भं हृद्ग्रहं चापि मारुतः ॥ १६९ ॥
जनयेद्यस्य तं तैलं बिल्वक्षारेण पाययेत् । तथाऽग्निमन्थश्योनाकपलाशतिलनालजैः ॥ १७० ॥
बलाकदल्यपामार्गक्षारैः प्रत्येकशः स्रुतैः । तैलं पक्त्वा भिगग्दद्यादुदराणां प्रशान्तये ॥ १७१ ॥
निवर्तते चोदरिणां हृद्ग्रहश्चानिलोद्भवः !

For the patients whose morbidity factors are eliminated in the above way and who keep on the diet of wild animals, I will sav further the formulations to remove the remaining morbidity.

One should use the paste of citraka and devadāru with milk for a month.

One overcomes the enlarged abdomen by using milk along with the paste of one of these drugs—gajapippalī, śuṇṭhī, viḍaṅga, citraka, dantī, cavya and trikaṭu—in the dose of 5 gms.

One should take the decoction of triphalā, dantī and rohitaka added with trikaṭu and yavakṣāra, and after digestion should take food with meat soup of wild animals or he should take food added with sudhākṣīra ghṛta (ghee prepared with snuhī latex)for a month.

Or one should use harītakī with cow's urine with after-drink of milk.

One shou'd take buffalow's urine and milk for a week keeping on non-cereal diet. Similarly camel's and goat's milk added with trikaṭu may be taken for one month and three months respectively.

One should use total of one thousand fruits of harītakī, śilājatu or guggulu keeping on milk diet.

Intake of the juice of fresh ginger mixed with equal quantity of milk is wholesome or the oil processed with the same juice ten times in quantity.

Oil extracted from the fruits of dantī and dravantī is wholesome in sānnipātika udararoga. This is taken with curd water, vegetable soup, meat soup etc. in conditions of pain, hardness of bowels and constipation.

Oils of the seeds of trivṛt. madhuśigru and mūlaka are used as massage and intake in vātodara for alleviating colic pain.

In conditions of cold sensation, anorexia, nausea and poor digestion and for alcoholic addicts and when the abdomen is full and stabilised with kapha the physician should prescribe ariṣṭas and alkalis for dissolving kapha keeping in view the morbidity.

Pippalī, tilvaka, hiṅgu, śuṇṭhī, gajapippalī, bhallātaka, śigru seeds, triphalā, kaṭurohiṇī, devadāru, two types of haridrā (haridrā and dāruharidrā), trivṛt, ativiṣā, vacā, kuṣṭha, musta and five salts mixed with curd, ghee, muscle-fat, marrow and oil should be burnt into ash. This alkali should be taken in the dose of 10 gm. after meals with madirā, curd-scum, hot water, ariṣṭa, surā, and āsava. This (kṣāra) alleviates heart disease, oedema, gulma, splenomegaly, piles, abdominal disorders, visūcikā, upward movement of vāyu and vātāṣṭhīlā.

Alkali of goats' faeces should be prepared by washing with urine. Thus alkali snould be cooked with pippalīmūla, five salts, pippalī, citraka, sūṇṭhī, triphalā, trivṛt, vacā, two alkalis (yavakṣāra and sarji ksāra), sātalā, dantī, swarṇakṣīrī and viṣāṇikā each 10 gm. and should be made into pills of 5 gm. each. These pills should be taken with sour gruel in oedema, indigestion and advanced ascites. The patient should be fed completely on gruel of ṣaṣṭika rice soaked in cow's urine and cooked with milk. Thereafter he should drink sugarcane juice for alleviation of abdominal disorders. In this way pitta, kapha and vāta recede to their respective places.

In condition of scabulous stool, the physician should prescribe vegetable of the tender leaves of śaṅkhinī, snuhī, trivṛt, dantī, cirabilva etc. before meals. Thus when his stool gets softened and moved the learned physician should give milk mixed with urine which is wholesome and eliminates the remaining morbidity.

If vāyu produces pain in sides, stiffness and constriction in cardiac region, the patient should be advised to take oil with the alkali of bilwa. Likewise, the physician should administer oil cooked with alkali prepared from each of agnimantha, śyonāka, palāśa, sesamum stalk, balā, kadalī and apāmārga for alleviation of abdominal disorders. By this constriction in cardiac region caused by vāta in patients of abdominal disorders also subsides. [146–171]

कफे वातेन पित्तेन ताभ्यां वाऽप्यावृतेऽनिले ॥ १७२ ॥
बलिनः स्वौषधयुतं तैलमेरण्डजं हितम् । सुविरिक्तो नरो यस्तु पुनराध्मापितो भवेत् ॥ १७३ ॥
सुस्निग्धैरम्ललवणैर्निरूहैस्तमुपाचरेत् । सोपस्तम्भोऽपि वा वायुराध्मापयति यं नरम् ॥ १७४ ॥
तीक्ष्णैः सक्षारगोमूत्रैर्बस्तिभिस्तमुपाचरेत् ।

If, in a strong patient, kapha is covered with vāyu and pitta or vāta is covered with kapha and pitta, castor oil added with respective drugs is wholesome.

The person who, even after adequate purgation, again suffers from tympanitis should be treated with corrective enema quite unctuous, sour and salted.

Or if covered vāyu produces tympanitis, the patient should be treated with enema drastic and having alkali and cow's urine. [172–174]

क्रियातिवृत्ते जठरे त्रिदोषे चाप्रशाम्यति ॥ १७५ ॥
ज्ञातीन् ससुहृदो दारान् ब्राह्मणान् नृपतीन् गुरून् ।
अनुज्ञाप्य भिषक् कर्म विदध्यात् संशयं ब्रुवन् ॥ १७६ ॥
अक्रियायां ध्रुवो मृत्युः क्रियायां संशयो भवेत् । एवमाख्याय तस्येदमनुज्ञातः सुहृद्गणैः ॥ १७७ ।
पानभोजनसंयुक्तं विषमस्मै प्रयोजयेत् । यस्मिन् वा कुपितः सर्पो विसृजेद्धि फले विषम् ॥ १७८ ।
भोजयेत्तदुदरिणं प्रविचार्य भिषग्वरः । तेनास्य दोषसङ्घातः स्थिरो लीनो विमार्गगः ॥ १७९ ॥
विषेणाशुप्रमाथित्वादाशु भिन्नः प्रवर्तते । विषेण हृतदोषं तं शीताम्बुपरिषेचितम् ॥ १८० ॥
पाययेत भिषग्दुग्धं यवागूं वा यथाबलम् । त्रिवृन्मण्डूकपर्ण्योश्च शाकं सयववास्तुकम् ॥ १८१ ॥
भक्षयेत् कालशाकं वा स्वरसोदकसाधितम् । निरम्ललवणस्नेहं स्विन्नास्विन्नमनन्नभुक् ॥ १८२ ॥
मासमेकं ततश्चैव तृषितः स्वरसं पिबेत् । एवं विनिर्हृते दोषे शाकैर्मासात् परं ततः ॥ १८३ ॥
दुर्बलाय प्रयुञ्जीत प्राणभृत् कारभं पयः ।

If the abdominal disorder caused by tridoṣa is resistent to treatment and does not subside, the physician should take action while expressing doubt after seeking permission from the family members, friends, wife, brāhmaṇas, king and preceptors. "In inaction death is certain while action involves doubt" after saying thus and permitted by fri ends the physician should administer poison mixed with food and drink or he may get the patient fed with fruit poisoned by the bite of an enraged serpent. By this the mass of morbidity, stable, hidden and diverted to wrong path starts moving quickly being disintegrated by the poison because of its quick churning action. After the morbidity is eliminated by poison, the patient should be bathed with cold water and given the diet of milk or gruel according to strength. Then he should be kept on the diet of vegetables such as trivṛt, maṇḍūkaparṇī, vāstūka or kālaśāka cooked with their own juice and water, devoid of sours, salt and fat, boiled or unboiled without any cereal for a month. In case of thirst, he should be given vegetable juice to drink. Thus when the doṣa is eliminated by vegetables, one should give, after a month camel's milk to the weak parient which acts as life-sustaining. [175-183]

इदं तु शल्यहर्तॄणां कर्म स्याद्दृष्टकर्मणाम् ॥ १८४ ॥
वामं कुक्षिं मापयित्वा नाभ्यधश्चतुरङ्गुलम् । मात्रायुक्तेन शस्त्रेण पाटयेन्मतिमान् भिषक् ॥ १८५ ॥
विपाट्यान्त्रं ततः पश्चाद्वीक्ष्य बद्धक्षतान्त्रयोः । सर्पिषाऽभ्यज्य केशादीनवमृज्य विमोक्षयेत् ॥ १८६ ॥
मूर्छनाद्यच्च संमूढमन्त्रं तच्च विमोक्षयेत् । छिद्राण्यन्त्रस्य तु स्थूलैर्दंशयित्वा पिपीलिकैः ॥ १८७ ॥
बहुशः संगृहीतानि ज्ञात्वा च्छित्वा पिपीलिकान् । प्रतियोगैः प्रवेश्यान्त्रं प्रेयैः सीव्येद्व्रणं ततः ॥१८८॥

Now comes the operation by experienced surgeons. After measuring four fingers below the umbilicus on the left side the wise physician should incise with measured instrument. After opening the abdomen, the intestines should be examined for obstruction or perforation. By lubricating the loop he should remove the foreign bodies like hairs etc. and relieve the intestines of any obstruction due to interlocking. Holes of the perforated intestines should be got bitten by big ants and when they are united well the bodies of the ants be cut and removed and restoring the intestines to their place the wound should be sutured with needles. [184-188]

तथा जातोदकं सर्वमुदरं व्यधयेद्भिषक् । वामपार्श्वे त्वधो नाभेर्नाडीं दत्त्वा च गालयेत् ॥ १८९ ॥
विस्राव्य च विमृद्यैतद्वेष्टयेद्वाससोदरम् । तथा बस्तिविरेकाद्यैर्म्लानं सर्वं च वेष्टयेत् ॥ १९० ॥
निःस्रुते लङ्घितः पेयामस्नेहलवणां पिबेत् । अतः परं तु षण्मासान् क्षीरवृत्तिर्भवेन्नरः ॥ १९१ ॥
त्रीन् मासान् पयसा पेयां पिबेत्त्रींश्चापि भोजयेत् । श्यामाकं कोरदूषं वा क्षीरेणालवणं लघु ॥१९२॥
नरः संवत्सरेणैवं जयेत् प्राप्तं जलोदरम् । प्रयोगाणां च सर्वेषामनु क्षीरं प्रयोजयेत् ॥ १९३ ॥
दोषानुबन्धरक्षार्थं बलस्थैर्यार्थमेव च ।
प्रयोगापचिताङ्गानां हितं ह्युदरिणां पयः । सर्वधातुक्षयार्तानां देवानाममृतं यथा ॥ १९४ ॥

The physician should resort to puncturing in all types of abdominal disorder associated with fluid. On the left side below the umbilicus he should drain the fluid with the help of canula. Thereafter it should be pressed gently and the abdomen should be bandaged with a cloth piece. In case of recession by enema, purgation etc. too the abdomen should be bandaged.

After drainage of the fluid, the patient, after a little lightening, should take liquid gruel without fat and salt. Thereafter for six months he should keep on milk diet, for further three months on liquid gruel with milk and again for three months on light diet of cereals of śyāmāka or koradūṣa with milk and without salt. Thus by a year one should overcome the abdominal disorder associated with fluid. After all the remedial measures one should give milk in order to maintain the limit of morbidity and strength of the patient. For the patients of abdominal disorder who are emaciated due to subjection to various remedial measures and wasted in respect of all dhātus milk is wholesome as nectar for the gods. [189–194]

तत्र श्लोकौ—

हेतुं प्राग्रूपमष्टानां लिङ्गं व्याससमासतः । उपद्रवान् गरीयस्त्वं साध्यासाध्यत्वमेव च ॥ १९५ ॥
जाताजाताम्बुलिङ्गानि चिकित्सां चोक्तवानृषिः । समासव्यासनिर्देशैरुदराणां चिकित्सिते ॥१९६॥

Now the summing up verses—

The sage described the etiology, prodroma, signs and symptoms of the eight types in brief and details, complications, severity, prognosis, signs and symptoms of appearance or otherwise of fluid and treatment, general and specific, in this chapter on treatment of abdominal disorders. [195–196]

इत्यग्निवेशकृते तन्त्रेऽप्राप्ते दृढबलपूरिते चिकित्सास्थाने उदरचिकित्सितं
नाम त्रयोदशोऽध्यायः ॥ १३ ॥

Thus ends the thirteen chapter on treatment of abdominal disorders in
Cikitsāsthāna in the treatise composed by Agniveśa and reconstructed by Dṛḍhabala as it was not available. (13)

चतुर्दशोऽध्यायः

CHAPTER XIV

अथातोऽर्शश्चिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on the treatment of piles. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

आसीनं मुनिमव्यग्रं कृतजाप्यं कृतक्षणम् । पृष्टवानर्शसां युक्तमग्निवेशः पुनर्वसुम् ॥ ३ ॥
प्रकोपहेतुं संस्थानं स्थानं लिङ्गं चिकित्सितम् । साध्यासाध्यविभागं च तस्मै तन्मुनिरब्रवीत् ॥ ४ ॥

Agnivèṣa submitted to Punarvasu sitting quiet, having finished his prayers leisurely and concentrated about the etiology, characters, locations, symptoms, treatment and prognosis which is explained by the sage (as follows). [3–4]

इह खल्वग्निवेश ! द्विविधान्यर्शांसि–कानिचित् सहजानि, कानिचिज्जातस्योत्तरकालजानि। तत्र बीजं गुदवलिबीजोपतप्तमायतनमर्शसां सहजानाम् । तत्र द्विविधो बीजोपतप्तौ हेतुः—मातापित्रोरपचारः, पूर्वकृतं च कर्म; तथाऽन्येषामपि सहजानां विकाराणाम् । तत्र सहजानि शरीरेण, अर्शांसीत्यधिमांसविकाराः ॥ ५ ॥

O Agniveśa ! there are two types of piles—congenital and acquired. The cause of congenital piles is seed (sperm and ovum combined) having genetic morbidity for the anal folds. This morbidity also is caused by the unwholesome behaviour of the parent; and the past deeds. These are the causes of other congenital disorders as well. Congenital ones are those which manifest along with the body. Piles are the disorders characterised by growth like polypus. [5]

सर्वेषां चार्शसां क्षेत्रं—गुदस्यार्धपञ्चमाङ्गुलावकाशे त्रिभागान्तरास्तिस्रो गुदवलयः क्षेत्रमिति; केचित्तु भूयांसमेव देशमुपदिशन्त्यर्शसां—शिश्नमपत्यपथं गलतालुमुखनासिकाकर्णाक्षिवर्त्मानि त्वक् चेति । तदस्त्यधिमांसदेशतया, गुदवलिजानां त्वर्शांसीति संज्ञा तन्त्रेऽस्मिन् । सर्वेषां चार्शसामधिष्ठानं—मेदो मांसं त्वक् च ॥ ६ ॥

The site of all the piles—the site of piles is the three anorectal folds situated in the space of five and a half fingers each at the distance one-third (of the above measurement). Some say more sites of piles such as penis, vagina, throat, palate, mouth, nose, ear, eyelids and skin. These are taken broadly in the sense of fleshy growth but in the sense restricted to the context those situated in anorectal folds are called as piles. Substratum of all the piles is fat, flesh and skin. [6]

तत्र सहजान्यर्शांसि कानिचिदणूनि, कानिचिन्महान्ति, कानिचिद्दीर्घाणि, कानिचिद्ध्रस्वानि, कानिचिद्वृत्तानि, कानिचिद्विषमविसृतानि, कानिचिदन्तःकुटिलानि, कानिचिद्बहिःकुटिलानि, कानिचिज्जटिलानि, कानिचिदन्तर्मुखानि, यथास्वं दोषानुबन्धवर्णानि ॥ ७ ॥

Among the congenital piles some are small and others big. Some are long and others short; some are round and others spread unevenly; some are bent internally and others externally; some are matted together and others are with opening internally. They have colours according to associated doṣas. [7]

तैरुपहतो जन्मप्रभृति भवत्यतिकृशो विवर्णः क्षामो दीनः प्रचुरविबद्धवातमूत्रपुरीषः शर्कराश्मरी: न्, तथाऽनियतविबद्धमुक्तपक्वामशुष्कभिन्नवर्चा अन्तराऽन्तरा श्वेतपाण्डुहरितपीतरक्तारुणतनुसान्द्रपिच्छिलकुणपगन्ध्यामपुरीषोपवेशी, नाभिबस्तिवंक्षणोद्देशे प्रचुरपरिकर्तिकान्वितः, सगुदशूलप्रवाहिकापरि-

हर्षप्रमेहप्रसक्तविष्टम्भान्त्रकूजोदावर्तहृदयेन्द्रियोपलेपः, प्रचुरविबद्धतिक्ताम्लोद्गारः, सुदुर्बलः, सुदुर्बलाग्निः, अल्पशुक्रः, क्रोधनो, दुःखोपचारशीलः, कासश्वासतमकतृष्णाहृल्लासच्छर्द्यरोचकाविपाकपीनसक्षवथुपरीतः, तैमिरिकः, शिरःशूली, क्षामभिन्नसन्नसक्तजर्जरस्वरः, कर्णरोगी, शूनपाणिपादवदनाक्षिकूटः, सज्वरः, साङ्गमर्दः, सर्वपर्वास्थिशूली च, अन्तराऽन्तरा पर्श्वकुक्षिबस्तिहृदयपृष्ठत्रिकग्रहोपतप्तः, प्रध्यानपरः, परमालसश्चेतिः, जन्मप्रभृत्यस्य गुदजैरावृतो मार्गोपरोधाद्वायुरपानः प्रत्यारोहन् समानव्यानप्राणोदानान् पित्तश्लेष्माणौ च प्रकोपयति, एते सर्वे एव प्रकुपिताः पञ्च वायवः पित्तश्लेष्माणौ चार्शसमभिद्रवन्त एतान् विकारानुपजनयन्ति; इत्युक्तानि सहजान्यर्शांसि ॥ ८ ॥

Afflicted with these (congenital piles), one is, from the very birth, too lean, with abnormal complexion, exhausted, having anxious expression, flatus, urine and stool copious as well as constipated, susceptible to the disorders of gravel and stone, irregularly constipated and passing ripe and unripe, dry and loose stool; from time to time passing stool as white, pale, green, yellow, red, reddish, thin, thick, slimy with fleshy odour and unripe; having intense cutting pain in umbilical, pelvic and inguinal regions, afflicted with anorectal pain, dysentery, horripilation, polyuria, retention (of urine and stool), distension of abdomen, gurgling sound in abdomen, upward movement of vāyu, plastering of heart and sense organs; excessive and obstructed bitter and acid eructations, extremely weak, with extremely poor digestion, having scanty semen, irritable, managable with difficulty, often afflicted with cough, dyspnoea, feeling of darkness, thirst, nausea, vomiting, anorexia, indigestion, coryza and sneezing, with blurred vision, having headache, with voice as feeble, hoarse, depressed, mingled and broken; having ear disorder, swelling in hands, feet, face and orbital brim, fever, body-ache, pain all over the joints and bones; in between afflicted with constriction in sides, belly, pelvic region, heart, back and sacral regions; always thinking and too idle. Since birth his apāna vāyu covered with piles and obstructed in its passage moves upwards and vitiates other types of vāta (samāna, vyāna, prāna and udāna), as well as pitta and kapha. All these vitiated five types of vāyu, pitta and kapha inflict the diseased person and produce the above disorders. Thus are described the congenital piles. [8]

अत ऊर्ध्वं जातस्योत्तरकालजानि व्याख्यास्यामः—गुरुमधुरशीताभिष्यन्दिविदाहिविरुद्धाजीर्णप्रमिताशनासात्म्यभोजनाद्गव्यमात्स्यवाराहमाहिषाजाविकपिशितभक्षणात् कृशशुष्कपूतिमांसपैष्टिकपरमान्नक्षीरदधिमण्डतिलगुडविकृतिसेवनान्माषयूषेक्षुरसपिण्याकपिण्डालुकशुष्कशाकशुक्तलशुनकिलाटतक्रपिण्डकबिसमृणालशालूकक्रौञ्चादनकशेरुकशृङ्गाटकतरूटविरूढनवशूकशमीधान्याममूलकोपयोगाद्गुरुफलशाकरागहरितकमर्दकवसाशिरस्पदपर्युषितपूतिशीतसंकीर्णान्नाभ्यवहारान्मन्दकातिक्रान्तमद्यपानाद्व्यापन्नगुरुसलिलपानादतिस्नेहपानादसंशोधनाद्बस्तिकर्मविभ्रमादव्यायामादव्यवायाद्दिवास्वप्नात् सुखशयनासनस्थानसेवनाच्चोपहताग्नेर्मलोपचयो भवत्यतिमात्रं, तथोत्कटकविषमकठिनासनसेवनाद्भ्रान्तयानोष्ट्रयान-

दतिव्यवायाद्बस्तिनेत्रासम्यक्प्रणिधानाद्गुदक्षणनादभीक्ष्णं शीताम्बुसंस्पर्शाच्चेललोष्टतृणादिघर्षणात् प्रतताति निर्वाहणाद्वातमूत्रपुरीषवेगोदीरणात् समुदीर्णवेगविनिग्रहात् स्त्रीणां चामगर्भभ्रंशाद्गर्भोत्पीडनाद्विषमप्रसूतिभिश्च प्रकुपितो वायुरपानस्तं मलमुपचितमधोगमासाद्य गुदवलिष्वाधत्ते, ततस्तास्वर्शांसि प्रादुर्भवन्ति ॥ ९ ॥

Further I will describe the acquired piles. Due to intake of heavy, sweet, cold, channel-blocking, burning, antagonistic, uncooked, too little and unsuitable food; eating meat of cow, fish, boar, buffalow, goat and sheep; constant use of decomposed, dried and foetid meat, preparations of flour; rice cooked with milk, milk, curd-scum and products of sesamum and jaggery; use of black gram soup, sugarcane juice, oil cake, tubers, dried vegetables, vinegars, garlic, inspissated milk, solid portion of buttermilk, lotus rhizome and stalk, seeds of water lily, kaśeru, śṛṅgāṭaka, tarūṭa, germinated or fresh awned cereals and legumes and uncooked radish; intake of heavy fruits and vegetables, pickles, salads, mardaka (a dietary preparation), fat, head, feet, stale, putrified, cold and mixed up food; intake of immature curd and deranged wine, use of defective and heavy water; excessive intake of uncting substances; avoiding evacuation, faulty application of enema; abstaining from physical exercise and sexual intercourse, day-sleep, use of comfortable bed, chairs and seat the agni (digestive fire) gets suppressed and excrements are accumulated in excess. Thereafter by sitting in squatting posture and on uneven and hard seat, journey on irregularly moving vehicle or camel, excessive sexual intercourse, introducing the enema nozzle improperly, tearing in anorectal region, frequent contact of cold water, rubbing with cloth, clod, grass etc. constant and excessive straining, impelling the urge of flatus, urine and stool forcibly, suppression of impelled urges, in women by abortion, foetal pressure and difficult labour apāna vāyu gets vitiated and coming in contact of the down-tending accumulated excrement carries it to the anorectal folds. Thus the piles manifest in them. [9]

सर्षपमसूरमाषमुद्गमकुष्ठकयवकलायपिण्डिटिण्टिकेरकेबुकतिन्दुककर्कन्धुकाकणन्तिकाबिम्बीबदरकरीरोदुम्बरखर्जूरजाम्बवगोस्तनाङ्गुष्ठकशेरुशृङ्गाटकशृङ्गीदक्षशिखिशुकतुण्डजिह्वापद्ममुकुलकर्णिकासंस्थानानि सामान्याद्वातपित्तकफप्रबलानि ॥ १० ॥

Generally piles with predominance of vāta, pitta and kapha have the shape similar to that of (1) sarṣapa, masūra, māṣa, mudga, yava, kalāya, piṇḍī, (2) ṭiṇṭīkera, kebuka, tinduka, karkandhu, guñjā, bimbī, badara, karīra, udumbara, kharjūra, jambū, (3) cow's udder, aṅguṣṭha, kaśeru, śṛṅgāṭaka, śṛṅgī, beak and tongue of cock, peacock and parrot, bud and seed-receptacle of lotus respectively. [10]

तेषामयं विशेषः—शुष्कम्लानकठिनपरुषरूक्षश्यावानि, तीक्ष्णाग्राणि, वक्राणि, स्फुटितमुखानि, विषमविसृतानि, शूलाक्षेपतोदस्फुरणचिमिचिमासंहर्षपरीतानि, स्निग्धोष्णोपशयानि, प्रवाहिकाध्मानशिश्नवृषणबस्तिवङ्क्षणहृद्ग्रहाङ्गमर्दहृदयद्रवप्रबलानि, प्रततविबद्धवातमूत्रवर्चांसि, ऊरुकटीपृष्ठत्रिकपार्श्वकुक्षिबस्तिशूलशिरोऽभितापक्षवथूद्गारप्रतिश्यायकासोदावर्तायामशोषशोथमूर्च्छारोचकमुखवैरस्यतैमिर्यकण्डूनासाकर्णशङ्खशूलस्वरोपघातकराणि, श्यावारुणपरुषनखनयनवदनत्वङ्मूत्रपुरीषस्य वातोल्बणान्यर्शांसीति विद्यात् ॥ ११ ॥

भवतश्चात्र—

कषायकटुतिक्तानि रूक्षशीतलघूनि च । प्रमिताल्पाशनं तीक्ष्णमद्यमैथुनसेवनम् ॥ १२ ॥
लङ्घनं देशकालौ च शीतौ व्यायामकर्म च । शोको वातातपस्पर्शो हेतुर्वातार्शसां मतः ॥ १३ ॥

Now their specific features—

The growths as dry, faded, hard, course, rough and blackish, with painted tips, curved, having open mouth and irregularly spread, attended by pain, convulsions, needling pain, twitchings, pricking and expansion, suited to unctuous and hot applications, association of severe dysentery, tympanitis, constriction in penis, scrotum, urinary bladder, groin and heart, body-ache and palpitation of heart; constantly constipated flatus, urine and stool, causing pain in thighs, waist, back, sacral region, sides, belly and bladder, headache, sneezing, eructation, coryza, cough, upward movement of vāyu, stretching, waisting, swelling, fainting, anorexia, tastelessness in mouth, blurred vision, itching, pain in nose, ear and temples and loss of voice; appearance of blackish or reddish tinge and coarseness in nails, eyes, face, skin, urine and stool. These features indicate the piles predominant in vāta.

Here are the verses—

Intake of astringent, pungent, bitter, rough, cold and light food items, deficient and little food (under-nutrition), use of sharp wine, excessive sexual intercourse, lightening, cold place and time, over-exercise, anxiety and exposure to wind and the sun—these are the causes of vātika piles. [11–13]

मृदुशिथिलसुकुमाराण्यस्पर्शसहानि, रक्तपीतनीलकृष्णानि, स्वेदोपक्लेदबहुलानि, विस्रगन्धितनुपीतरक्तस्रावीणि, रुधिरवहानि, दाहकण्डूशूलनिस्तोदपाकवन्ति, शीतोपशयानि, संभिन्नपीतहरितवर्चांसि, पीतविस्रगन्धिप्रचुरविण्मूत्राणि, पिपासाज्वरतमकसंमोहभोजनद्वेषकराणि पीतनखनयनवदनत्वङ्मूत्रपुरीषस्यपित्तोल्बणान्यर्शांसीति विद्यात् ॥ १४ ॥

भवतश्चात्र—

कट्वम्ललवणक्षारव्यायामाग्न्यातपप्रभाः । देशकालावशिशिरौ क्रोधो मद्यमसूयनम् ॥ १५ ॥
विदाहि तीक्ष्णमुष्णं च सर्वं पानान्नभेषजम् । पित्तोल्बणानां विज्ञेयः प्रकोपे हेतुरर्शसाम् ॥ १६ ॥

The growths as soft, lax, delicate and tender; red, yellow, blue or black, having profuse exudation and moisture, with discharge as having fleshy smell, thin

yellow or red, discharging blood, attended with burning, itching, discomfort, piercing pain and inflammation; suited to cold things; loose, yellow and green stools, excessive excretion of yellow and foetid stool and urine, causing thirst and fever, darkness before eyes, fainting and aversion to food; yellow tinge in nails, eyes, face, skin, urine and stool—these are the characters of the piles predominant in pitta.

Here are the verses—

Intake of pungent, sour, and salty things and alkali, exposure to physical exercise, fire. sun and brilliance, hot place and time, anger, wine, envy and all drinks, foods and drugs which are burning, irritant and hot are the causative factors for the piles predominant in pitta. [14–16]

तत्र यानि प्रमाणवन्ति, उपचितानि, श्लक्ष्णानि, स्पर्शसहानि, स्निग्धश्वेतपाण्डुपिच्छिलानि, स्तब्धानि, गुरूणि, स्तिमितानि, सुप्तसुप्तानि, स्थिरश्वयथूनि, कण्डूबहुलानि, बहुप्रततपिञ्जरश्वेतरक्तपिच्छास्रावीणि, गुरुपिच्छिलश्वेतमूत्रपुरीषाणि, रूक्षोष्णोपशयानि, प्रवाहिकातिमात्रोत्थानवङ्क्षणानाहवन्ति, परिकर्तिकाहृल्लासनिष्ठीविकाकासारोचकप्रतिश्यायगौरवच्छर्दिमूत्रकृच्छ्रशोषशोथपाण्डुरोगशीतज्वराश्मरीशर्कराहृदयेन्द्रियोपलेपास्यमाधुर्यप्रमेहकराणि, दीर्घकालानुबन्धीनि, अतिमात्रमग्निमार्दवक्लैब्यकराणि, आमविकारप्रबलानि, शुक्लनखनयनवदनत्वङ्मूत्रपुरीषस्य श्लेष्मोल्बणान्यर्शांसीति विद्यात् ॥ १७ ॥

भवतश्चात्र—

मधुरस्निग्धशीतानि लवणाम्लगुरूणि च । अव्यायामो दिवास्वप्नः शय्यासनसुखे रतिः ॥ १८ ॥
प्राग्वातसेवा शीतौ च देशकालावचिन्तनम् । श्लैष्मिकाणां समुद्दिष्टमेतत् कारणमर्शसाम् ॥ १९ ॥

The growths as massive, developed, smooth, devoid of tenderness; unctuous, white, pale and slimy; stiff, heavy, wet, benumbed; with stable swelling, profuse itching and excessive, constant brown, white, red and slimy discharge; attended with heavy, slimy and white urine and stool, suited to rough and hot, associated with tenesmus frequent urge for evacuation and excessive swelling in groins; causing cutting pain in anorectal, region, nausea, excessive spitting, cough, anorexia, coryza, heaviness, vomiting, dysuria, emaciation, swelling, anaemia, fever with shivering, calculus and gravels, plastering of heart and senses, sweetness of mouth and prameha, continuing for long, causing excessive sluggishness of digestion and impotency, having severe disorders due to āma; white tinge in nails, eyes, face, skin, urine and stool—these are the charactersof piles predominant in kapha.

Here are the verses—

Intake of sweet, unctuous, cold, salty, sour and heavy things, lack of exercise, day-sleep, liking for the comfort in bed and seat, exposure to easternly wind, cold place and time, lack of mental work–these are the causes of the piles predominant in kapha. [17–19]

हेतुलक्षणसंसर्गाद्विद्याद्द्वन्द्वोल्बणानि च । सर्वो हेतुस्त्रिदोषाणां सहजैर्लक्षणैः समम् ॥ २० ॥

The piles predominant in two doṣas should be known by the combination of the respective etiology and characters. These caused by tridoṣa has all the etiological factors and symptoms similar to those of congenital piles. [20]

विष्टम्भोऽन्नस्य दौर्बल्यं कुक्षेराटोप एव च । कार्श्यमुद्गारबाहुल्यं सक्थिसादोऽल्पविट्कता ॥ २१ ॥
ग्रहणीदोषपाण्ड्वर्तेराशङ्का चोदरस्य च । पूर्वरूपाणि निर्दिष्टान्यर्शसामभिवृद्धये ॥ २२ ॥

Stasis of ingested food, weakness in bowels along with gurgling sound, emaciation, excessive eructation, weakness in legs, small quantity of stool, suspicion of grahaṇīroga, anaemia or abdominal disorders—these are the prodromal symptoms of piles. [21–22]

अर्शांसि खलु जायन्ते नासन्निपतितैस्त्रिभिः । दोषैर्दोषविशेषात्तु विशेषः कल्प्यतेऽर्शसाम् ॥ २३ ॥

Piles are caused generally by all the three doṣas combined and the specific types are determined according to predominance of doṣa. [23]

पञ्चात्मा मारुतः पित्तं कफो गुदवलित्रयम् । सर्व एव प्रकुप्यन्ति गुदजानां समुद्भवे ॥ २४ ॥
तस्मादर्शांसि दुःखानि बहुव्याधिकराणि च । सर्वदेहोपतापीनि प्रायः कृच्छ्रतमानि च ॥ २५ ॥

Five types of vāta, pitta, kapha, three anorectal folds—all these are vitiated in causation of piles. Hence these are distressing, precursors of various diseases, afflicting for the whole body and often most difficult in treatment. [24–25]

हस्ते पादे मुखे नाभ्यां गुदे वृषणयोस्तथा । शोथो हृत्पार्श्वशूलं च यस्यासाध्योऽर्शसो हि सः ॥२६॥
हृत्पार्श्वशूलं संमोहश्छर्दिरङ्गस्य रुग् ज्वरः । तृष्णा गुदस्य पाकश्च निहन्युर्गुदजातुरम् ॥ २७ ॥
सहजानि त्रिदोषाणि यानि चाभ्यन्तरां वलिम् । जायन्तेऽर्शांसि संश्रित्य तान्यसाध्यानि निर्दिशेत् ।२८।
शेषत्वादायुषस्तानि चतुष्पादसमन्विते । यात्यन्ते दीप्तकायाग्नेः प्रत्याख्येयान्यतोऽन्यथा ॥ २९ ॥
द्वन्द्वजानि द्वितीयायां वलौ यान्यश्रितानि च । कृच्छ्रसाध्यानि तान्याहुः परिसंवत्सराणि च ॥३०॥
बाह्यायां तु वलौ जातान्येकदोषोल्बणानि च । अर्शांसि सुखसाध्यानि न चिरोत्पतितानि च ॥ ३१ ॥
तेषां प्रशमने यत्नमाशु कुर्याद्विचक्षणः । तान्याशु हि गुदं बद्ध्वा कुर्युर्बद्धगुदोदरम् ॥ ३२ ॥

The patient of piles having oedema on hands, feet, face. navel, anus and scrotum as well as pain in cardiac region and sides is incurable

Pain in cardiac region and sides, fainting, vomiting, body-ache, fever, thirst and inflammation in anorectal part (if manifested) kill the patient of piles.

The piles which are hereditary, caused by three doṣas and located in the internal fold should be declared as incurable. However, if life.span is remnant, all the four parts of management are provided and the digestive fire (of the patient) is stimulated they can be maintained otherwise should be rejected.

The piles caused by two doṣas, situated in the second fold and with the duration of more then a year are difficult to be cured.

Those arisen in the external fold, caused by single doṣa and manifested recently are curable easily.

The wise should take prompt action for their amelioration otherwise they cause obstruction in anorectal region and thus produce obstructive abdomen. [26–32]

तत्राहुरेके शस्त्रेण कर्तनं हितमर्शसाम् । दाहं क्षारेण चाप्येके, दाहमेके तथाऽग्निना ॥ ३३ ॥
अस्त्वेतद्भूरितन्त्रेण धीमता दृष्टकर्मणा । क्रियते त्रिविधं कर्म भ्रंशस्तत्र सुदारुणः ॥ ३४ ॥
पुंस्त्वोपघातः श्वयथुर्गुदे वेगविनिग्रहः । आध्मानं दारुणं शूलं व्यथा रक्तातिवर्तनम् ॥ ३५ ॥
पुनर्विरोहो रूढानां क्लेदो भ्रंशो गुदस्य च । मरणं वा भवेच्छीघ्रं शस्त्रक्षाराग्निविभ्रमात् ॥ ३६ ॥
यत्तु कर्म सुखोपायमल्पभ्रंशमदारुणम् । तदर्शसां प्रवक्ष्यामि समूलानां निवृत्तये ॥ ३७ ॥

Some prescribe treatment of piles by surgical excision others by application of alkali and some by cauterization—all are right if these three operations are performed by a learned, wise and experienced surgeon but still there are grave risks.

Loss of sexual potency, swelling in anorectal region, retention of urges, tympanitis, severe colic pain, profuse haemorrhage, relapse of healed wounds, wetting and prolapse of anus or immediate death—these are caused by faulty application of surgery, alkali and cauterization. Hence I will describe the treatment for eradication of piles which is easy, with less risk and unharsh. [33–37]

वातश्लेष्मोल्बणान्याहुः शुष्काण्यर्शांसि तद्विदः । प्रस्रावीणि तथाऽऽर्द्राणि रक्तपित्तोल्बणानि च ॥३८॥
तत्र शुष्कार्शसां पूर्वं प्रवक्ष्यामि चिकित्सितम् । स्तब्धानि स्वेदयेत् पूर्वं शोफशूलान्वितानि च ॥३९॥
चित्रकक्षारबिल्वानां तैलेनाभ्यज्य बुद्धिमान् । यवमाषकुलत्थानां पुलाकानां च पोट्टलैः ॥ ४० ॥
गोखराश्वशकृत्पिण्डैस्तिलकल्कैस्तुषैस्तथा । वचाशताह्वापिण्डैर्वा सुखोष्णैः स्नेहसंयुतैः ॥ ४१ ॥
सक्तूनां पिण्डिकाभिर्वा स्निग्धानां तैलसर्पिषा । शुष्कमूलकपिण्डैर्वा पिण्डैर्वा कार्ष्णगन्धिकैः ॥ ४२ ॥
रास्नापिण्डैः सुखोष्णैर्वा सस्नेहैर्हापुषैरपि । दीप्यकस्य खराह्वायाः शाकैर्गृञ्जनकस्य वा ॥ ४३ ॥
अभ्यज्य कुष्ठतैलेन स्वेदयेत् पोट्टलीकृतैः । वृषार्कैरण्डबिल्वानां पत्रोत्क्वाथैश्च सेचयेत् ॥ ४४ ॥
मूलकत्रिफलार्काणां वेणूनां वरुणस्य च । अग्निमन्थस्य शिग्रोश्च पत्राण्यश्मन्तकस्य च ॥ ४५ ॥
जलेनोत्क्वाथ्य शूलार्तं स्वभ्यक्तमवगाहयेत् । कोलोत्क्वाथेऽथवा कोष्णे सौवीरकतुषोदके ॥ ४६ ॥
बिल्वक्वाथेऽथवा तक्रे दधिमण्डाम्लकाञ्जिके । गोमूत्रे वा सुखोष्णे तं स्वभ्यक्तमवगाहयेत् ॥ ४७ ॥
कृष्णसर्पवराहोष्ट्रजतुकावृषदंशजाम् । वसामभ्यञ्जने दद्याद्धूपनं चार्शसां हितम् ॥ ४८ ॥
नृकेशाः सर्पनिर्मोको वृषदंशस्य चर्म च । अर्कमूलं शमीपत्रमर्शोभ्यो धूपनं हितम् ॥ ४९ ॥
तुम्बुरूणि विडङ्गानि देवदार्वक्षता घृतम् । बृहती चाश्वगन्धा च पिप्पल्यः सुरसा घृतम् ॥ ५० ॥
वराहवृषविट् चैव धूपनं सक्तवो घृतम् । कुञ्जरस्य पुरीषं तु घृतं सर्जरसस्तथा ॥ ५१ ॥

हरिद्राचूर्णसंयुक्तं सुधाक्षीरं प्रलेपनम् । गोपित्तपिष्टाः पिप्पल्यः सहरिद्राः प्रलेपनम् ॥ ५३ ॥
पिप्पल्यश्चित्रकः श्यामा किण्वं मदनतण्डुलाः । प्रलेपः कुक्कुटशकृद्धरिद्रागुडसंयुतः ॥ ५४ ॥
दन्ती श्यामाऽमृतासङ्गः पारावतशकृद्गुडः । प्रलेपः स्याद्गजास्थीनि निम्बो भल्लातकानि च ॥ ५५ ॥
प्रलेपः स्यादलं कोष्णं वासन्तकवसायुतम् । शूलश्वयथुहृद्युक्तं चुलूकीवसयाऽथवा ॥ ५६ ॥
आर्कं पयः सुधाकाण्डं कटुकालाबुपल्लवाः । करञ्जो बस्तमूत्रं च लेपनं श्रेष्ठमर्शसाम् ॥ ५७ ॥
अभ्यङ्गाद्याः प्रदेहान्ता य एते परिकीर्तिताः । स्तम्भश्वयथुकण्डूवर्तिशमनास्तेऽर्शसां मताः ॥ ५८ ॥
प्रदेहान्तैरुपक्रान्तान्यर्शांसि प्रस्रवन्ति हि । संचितं दुष्टरुधिरं ततः संपद्यते सुखी ॥ ५९ ॥
शीतोष्णस्निग्धरूक्षैर्हि न व्याधिरुपशाम्यति । रक्ते दुष्टे भिषक् तस्माद्रक्तमेवावसेचयेत् ॥ ६० ॥
जलौकोभिस्तथा शस्त्रैः सूचीभिर्वा पुनः पुनः । अवर्तमानं रुधिरं रक्तार्शोभ्यः प्रवाहयेत् ॥ ६१ ॥

The piles predominant in vāta and kapha are known as dry piles and those predominant in rakta-pitta are wet and discharging (bleeding) piles. First of all, I will describe the treatment of dry piles.

The piles which are stiff and associated with swelling and pain should, at first, be fomented after having been inuncted with the oil prepared with citraka, alkali and bilwa. They should be fomented with the grains of barley, black gram and horse gram along with pulāka bundled in a piece of cloth; or with dried boluses of the excrements of cow, ass or horse; or sesamum paste, or husk of grains, or warm boluses of vacā and śatāhvā added with fat; or boluses of parched gram flour uncted with oil and ghee; or boluses of radish or horse radish; or warm boluses of rāsnā or hapusā mixed with fat, or one should foment them with vegetables of dīpyaka, kharāhvā or gṛñjanaka bundled in a piece of cloth after inuncting with the oil prepared with kuṣṭha. Thereafter one should sprinkle them with the decoction of the leaves of vāsā, arka, eraṇḍa and bilwa. If there is pain, the patient should be massaged well and then given tub bath in the decoction of mūlaka, triphalā, arka, vaṃśa, varuna, agnimantha, śigru and aśmantaka. Similarly he should be given tub bath in the warm decoction of kola, sauvīraka, tuṣodaka (types of sour gruel), decoction of bilva, buttermilk, curd-scum, sour gruel or cow's urine after massaging him well.

Application of the fat of black serpent, boar, camel, bat and cat in inunction and fumigation is wholesome for piles.

Fumigation with human hairs, slough of serpent, hide of cat, arka roots and śamī leaves is efficacious for piles.

Fumigation is also efficacious with—(1) tumburu, viḍaṅga, devadāru, barley grains and ghee; (2) bṛhatī, aśwagandhā, pippalī, surasā and ghee ; (3) excrement of boar and bull, parched grain flour and ghee ; (4) excrement of elephant, sarjarasa and ghee.

Latex of snuhī mixed with haridrā powder should be applied as paste over the piles. Similarly, these are the other paste applications useful for piles—(1) pippali pounded with cow's bile and mixed with haridrā; (2) sirīṣa seeds, kuṣṭha, pipplī, rock salt, jaggery, latex of arka and snuhī and triphalā; (3) pippalī, citraka, śyāmā, kiṇva, seeds of madana, mixed with cock's excrements, haridrā and jaggery; (4) dantī, śyāmā, tuttha, pigeon's excrements, jaggery, elephant bones, nimba and bhallātaka. Warm paste of orpiment mixed with camel fat is said as alleviator of pain and swelling and so is that with the fat of culukī. Latex of arka, stem pieces of snuhī, tender leaves of kaṭukālābu, karañja and goat's urine–this makes an excellent paste for piles.

The measures beginning with inunction and ending with paste as said above relieve the piles of stiffness, swelling, itching and pain. The piles treated with the measures ending with paste discharge the accumulated defective blood and thus the patient is relieved.

If the blood is vitiated, the disease does not subside with the (pacificatory) measures such as cold-hot, unctuous-rough etc. hence the physician, in such cases, should resort to blood-letting. One should drain the unmanifesting blood from the bleeding piles frequently with the help of leeches, instruments or needles. [38–61]

गुदश्वयथुशूलार्तं मन्दाग्निं पाययेत्तु तम् । त्र्यूषणं पिप्पलीमूलं पाठां हिङ्गु सचित्रकम् ॥ ६२ ॥
सौवर्चलं पुष्कराख्यमजाजीं बिल्वपेशिकाम् । बिडं यवानीं हपुषां विडङ्गं सैन्धवं वचाम् ॥ ६३ ॥
तिन्तिडीकं च मण्डेन मद्येनोष्णोदकेन वा । तथाऽर्शोग्रहणीदोषशूलानाहाद्विमुच्यते ॥ ६४ ॥
पाचनं पाययेद्वा तद्युक्तं ह्यातिसारिके । सगुडामभयां वाऽपि प्राशयेत् पौर्वभक्तिकीम् ॥ ६५ ॥
पाययेद्वा त्रिवृच्चूर्णं त्रिफलारससंयुतम् । हृते गुदाश्रये दोषे गच्छन्त्यर्शांसि संक्षयम् ॥ ६६ ॥
गोमूत्राध्युषितां दद्यात् सगुडां वा हरीतकीम् । हरीतकीं तक्रयुतां त्रिफलां वा प्रयोजयेत् ॥ ६७ ॥
सनागरं चित्रकं वा सीधुयुक्तं प्रयोजयेत् । दापयेच्चव्ययुक्तं वा सीधुं साजाजिचित्रकम् ॥ ६८ ॥
सुरां सहपुषापाठां दद्यात् सौवर्चलान्विताम् । दधित्थबिल्वसंयुक्तं युक्तं वा चव्यचित्रकैः ॥ ६९ ॥
भल्लातकयुतं वाऽपि प्रदद्यात्तक्रतर्पणम् । बिल्वनागरयुक्तं वा यवान्या चित्रकेण च ॥ ७० ॥
चित्रकं हपुषां हिङ्गुं दद्याद्वा तक्रसंयुतम् । पञ्चकोलयुतं वाऽपि तक्रमस्मै प्रदापयेत् ॥ ७१ ॥

In case the patient is suffering from swelling and pain in ano-rectum and poor digestion he should be given the powder of trikaṭu, pipplīmūla, pāṭhā, hiṅgu, citraka sauvarcala, puṣkaramūla, jīraka, bilwa (fruit pulp), biḍa, yavānī, hapuṣā, viḍaṅga, saindhava, vacā and tintiḍīka with rice scum, wine or hot water. By this he is relieved of piles, grahaṇīroga, colic pain and hardness of bowels, or he should be given digestives as mentioned in the context of diarrhoea (Ci. 19), or he should take harītakī with jaggery before meals, or powder of trivṛt with decoction of triphalā. By these the morbidity located in anorectal region is removed and thus the piles are alleviated.

Or one should administer harītakī impregnated with cow's urine and mixed with jaggery; or harītakī or triphalā with buttermilk; or śuṇṭhī and citraka with sīdhu; or cavya, jīraka and citraka with sīdhu; or wine added with hapuṣā, pāṭhā and sauvarcala.

Or one should administer saturating buttermilk added with kapittha and bilwa or cavya and citraka or bhallātaka; or bilwa and śuṇṭhī, or yavānī and citraka, hapuṣā and hiṅgu or pañcakola. [62–71]

हपुषां कुञ्चिकां धान्यमजाजीं कारवीं शटीम् । पिप्पलीं पिप्पलीमूलं चित्रकं हस्तिपिप्पलीम् ॥ ७२ ॥
यवानीं चाजमोदां च चूर्णितं तक्रसंयुतम् । मन्दाम्लकटुकं विद्वान् स्थापयेद्घृतभाजने ॥ ७३ ॥
व्यक्ताम्लकटुकं जातं तक्रारिष्टं मुखप्रियम् । प्रपिबेन्मात्रया कालेष्वन्नस्य तृषितस्त्रिषु ॥ ७४ ॥
दीपनं रोचनं वर्ण्यं कफवातानुलोमनम् । गुदश्वयथुकण्ड्वर्तिनाशनं बलवर्धनम् ॥ ७५ ॥
इति तक्रारिष्टः ।

Hapuṣā, kuñcikā, dhānyaka, jīraka, kāravī, śaṭī, pippalī, pippalīmūla, citraka, gajapippalī, yavānī and ajamoda—all powdered together are mixed with buttermilk together so that it becomes midly sour and pungent and be kept in a ghee vessel. When sourness and pungency are manifested it becomes takrāriṣṭa. It is palatable and should be taken in appropriate dose in condition of thirst before, mid and after meals. Takrāriṣṭa is appetiser, improves relish, promotes complexion, carminates kapha and vāta, alleviates swelling, itching and pain of the anorectum and promotes strengh. [72–75]

(Thus Takrāriṣṭa).

त्वचं चित्रकमूलस्य पिष्ट्वा कुम्भं प्रलेपयेत् । तक्रं वा दधि वा तत्र जातमर्शोहरं पिबेत् ॥ ७६ ॥
वातश्लेष्मार्शसां तक्रात् परं नास्तीह भेषजम् । तत् प्रयोज्यं यथादोषं सस्नेहं रूक्षमेव वा ॥ ७७ ॥
सप्ताहं वा दशाहं वा पक्षं मासमथापि वा । बलकालविशेषज्ञो भिषक् तक्रं प्रयोजयेत् ॥ ७८ ॥
अत्यर्थमृदुकायाग्नेस्तक्रमेवावचारयेत् । सायं वा लाजसक्तूनां दद्यात्तक्रावलेहिकाम् ॥ ७९ ॥
जीर्णे तक्रे प्रदद्याद्वा तक्रपेयां ससैन्धवाम् । तक्रानुपानं सस्नेहं तक्रौदनमतः परम् ॥ ८० ॥
यूषैर्मांसरसैर्वाऽपि भोजयेत्तक्रसंयुतैः । यूषै रसेन वाऽप्यूर्ध्वं तक्रसिद्धेन भोजयेत् ॥ ८१ ॥
कालक्रमज्ञः सहसा न च तक्रं निवर्तयेत् । तक्रप्रयोगो मासान्तः क्रमेणोपरमो हितः ॥ ८२ ॥
अपकर्षो यथोत्कर्षो न त्वन्नादपकृष्यते । शक्त्यागमनरक्षार्थं दार्ढ्यार्थमनलस्य च ॥ ८३ ॥
बलोपचयवर्णार्थमेष निर्दिश्यते क्रमः । रूक्षमर्धोद्धृतस्नेहं यतश्चानुद्धृतं घृतम् ॥ ८४ ॥
तक्रं दोषाग्निबलवित्त्रिविधं तत् प्रयोजयेत् । हतानि न विरोहन्ति तक्रेण गुदजानि तु ॥ ८५ ॥
भूमावपि निषिक्तं तद्दहेत्तक्रं तृणोलुपम् । किं पुनर्दीप्तकायाग्नेः शुष्काण्यर्शांसि देहिनः ॥ ८६ ॥
स्रोतःसु तक्रशुद्धेषु रसः सम्यगुपैति यः । तेन पुष्टिर्बलं वर्णः प्रहर्षश्चोपजायते ॥ ८७ ॥
वातश्लेष्मविकाराणां शतं चापि निवर्तते । नास्ति तक्रात् परं किंचिदौषधं कफवातजे ॥ ८८ ॥

The bark of citraka root should be powdered and pasted inside jar. Buttermilk of curd made into this jar is alleviator of piles and should be taken by the patients. For the piles caused by vāta and kapha there is no remedy better than buttermilk. This should be used fatty or fatless according to (predominance of) doṣa (the former in case of vāta and the latter in kapha). The physician, considering the condition of strengh and time, should administer buttermilk for a week, ten days, a fortnight or a month.

If the digestion is extremely poor, the patient should be given only buttermilk or in the evening linctus of buttermilk prepared with flour of parched paddy. After the buttermilk is digested he should be given gruel of buttermilk added with rocksalt and thereafter rice with buttermilk added with some fat and with post-meal drink of buttermilk or he should be given food with vegetable or meatsoup mixed with buttermilk or thereafter food with the above soup prepared with buttermilk.

One knowing the order of time should not withdraw the buttermilk suddenly, The use of buttermilk should continue for a month and then withdrawn gradually, The decrease should be in the order followed in increase but there should not be any decrease in respect of the other items of focd. This order is prescribed for attainment and maintenance of energy, improvement of the digestive power and promotion of strength, development and complexion.

Buttermilk is of three grades (according to the content of fat)defatted, semi-defatted and fatty. One considering the condition of doṣa and digestion should use one of them.[1]

The piles destroyed once by buttermilk do not recur. Buttermilk poured even on the ground eradicates even the deeprooted grasses let alone the dry piles in person having stimulated digestive fire. Rasa which comes forth in the channels cleared by buttermilk gives rise to corpulenee, strength, complexion and pleasure.

It also alleviates the hundred disorders of vāta and kapha (80 disorders of vāta and 20 of kapha). Thus there is no remedy better than buttermilk for the disorders caused by kapha and vāta [76–88]

पिप्पलीं पिप्पलीमूलं चित्रकं हस्तिपिप्पलीम् । शृङ्गवेरमजाजीं च कारवीं धान्यतुम्बुरू ॥ ८९ ॥
बिल्वं कर्कटकं पाठां पिष्ट्वा पेयां विपाचयेत् । फलाम्लां यमकैर्भृष्टां तां दद्याद्गुदजापहाम् ॥ ९० ॥
एतैश्चैव खडान् कुर्यादेतैश्च विपचेज्जलम् । एतैश्चैव घृतं साध्यमर्शसां विनिवृत्तये ॥ ९१ ॥
शटीपलाशसिद्धां वा पिप्पल्या नागरेण वा । दद्याद्यवागूं तक्राम्लां मरिचैरवचूर्णिताम् ॥ ९२ ॥
शुष्कमूलकयूषं वा यूषं कौलत्थमेव वा । दधित्थबिल्वयूषं वा सकुलत्थमकुष्ठकम् ॥ ९३ ॥

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[1] They are useful in the predominance of kapha, pitta and vāta, and poorest, poorer and poor digestion respectively.

छागलं वा रसं दद्याद्यूषैरेभिर्विमिश्रितम् । लावादीनां फलाम्लं वा सतक्रं ग्राहिभिर्युतम् ॥९४॥
रक्तशालिर्महाशालिः कलमो लाङ्गलः सितः । शारदः षष्टिकश्चैव स्यादन्नविधिरर्शसाम् ॥ ९५ ॥
इत्युक्तो भिन्नशकृतामर्शसां च क्रियाक्रमः ।

Pippalī, pippalimūla, citraka, gajapippalī, śuṇṭhī, jīraka, kāravī, dhānyaka, tumburu (fruits of tumburu) bilwa, karkaṭa and pāṭhā should be pounded and used for cooking liquid gruel which should be soured with fruits and fried with ghee and oil mixed. It should be taken to alleviate piles.

With the same drugs khaḍa, water and ghee should be prepared for alleviaton of piles.

One should administer gruel processed wihh śati and karcūra or pippalī or śuṇṭhī soured with buttermilk and added with the powder of black pepper.

Similarly one should use soup of dried radish or horse gram or kapittha and bilwa or horsegram and makuṣṭha. One may also use soup of goat's meat mixed with the above soup or soup of Lāva (common quail) soured with fruits or buttermilk and added with astringent drugs.

Rakta śāli (red śāli), mahāśāli, kalama, lāṅgala, sita, śārada and ṣaṣṭika–these cereals are wholesome for the patient of piles.

Thus is described the management for the piles associated with loose motions. [89–95]

येऽत्यर्थं गाढशकृतस्तेषां वक्ष्यामि भेषजम् ॥ ९६ ॥
सस्नेहैः सक्तुभिर्युक्तां प्रसन्नां लवणीकृताम् । दद्यान्मत्स्यण्डिकां पूर्वं भक्षयित्वा सनागराम् ॥ ९७ ॥
गुडं सनागरं पाठां फलाम्लं पाययेच्च तम् । गुडं घृतयवक्षारयुक्तं वाऽपि प्रयोजयेत् ॥ ९८ ॥
यवानीं नागरं पाठां दाडिमस्य रसं गुडम् । सतक्रलवणं दद्याद्वातवर्चोऽनुलोमनम् ॥ ९९ ॥
दुःस्पर्शकेन बिल्वेन यवान्या नागरेण वा । एकैकेनापि संयुक्ता पाठा हन्त्यर्शसां रुजम् ॥ १०० ॥
प्राग्भक्तं यमके भृष्टान् सक्तुभिश्चावचूर्णितान् । करञ्जपल्लवान् दद्याद्वातवर्चोऽनुलोमनान् ॥ १०१ ॥
मदिरां वा सलवणां सीधुं सौवीरकं तथा । गुडनागरसंयुक्तं पिबेद्वा पौर्वभक्तिकम् ॥ १०२ ॥
पिप्पलीनागरक्षारकारवीधान्यजीरकैः । फाणितेन च संयोज्य फलाम्लं दापयेद्घृतम् ॥ १०३ ॥
पिप्पली पिप्पलीमूलं चित्रको हस्तिपिप्पली । शृङ्गवेरयवक्षारौ तैः सिद्धं वा पिबेद्घृतम् ॥ १०४ ॥
चव्यचित्रकसिद्धं वा गुडक्षारसमन्वितम् । पिप्पलीमूलसिद्धं वा सगुडक्षारनागरम् ॥ १०५ ॥
पिप्पलीपिप्पलीमूलदधिदाडिमधान्यकैः । सिद्धं सर्पिर्विधातव्यं वातवर्चोविबन्धनुत् ॥ १०६ ॥
चव्यं त्रिकटुकं पाठां क्षारं कुस्तुम्बुरूणि च । यवानीं पिप्पलीमूलमुभे च विडसैन्धवे ॥ १०७ ॥
चित्रकं बिल्वमभयां पिष्ट्वा सर्पिर्विपाचयेत् । शकृद्वातानुलोम्यार्थं जाते दध्नि चतुर्गुणे ॥ १०८ ॥
प्रवाहिकां गुदभ्रंशं मूत्रकृच्छ्रं परिस्रवम् । गुदवङ्क्षणशूलं च घृतमेतद्व्यपोहति ॥ १०९ ॥
नागरं पिप्पलीमूलं चित्रको हस्तिपिप्पली । श्वदंष्ट्रा पिप्पली धान्यं बिल्वं पाठा यवानिका ॥ ११० ॥
चाङ्गेरीस्वरसे सर्पिः कल्कैरेतैर्विपाचयेत् । चतुर्गुणेन दध्ना च तद्घृतं कफवातनुत् ॥ १११ ॥

अर्शांसि ग्रहणीदोषं मूत्रकृच्छ्रं प्रवाहिकाम्। गुदभ्रंशार्तिमानाहं घृतमेतद्व्यपोहति॥ ११२॥
पिप्पलीं नागरं पाठां श्वदंष्ट्रा च पृथक् पृथक्। भागांस्त्रिपलिकान् कृत्वा कषायमुपकल्पयेत्॥ ११३॥
गण्डीरं पिप्पलीमूलं व्योषं चव्यं च चित्रकम्। पिष्ट्वा कषाये विनयेत् पूते द्विपलिकं भिषक्॥ ११४॥
पलानि सर्पिषस्तस्मिंश्चत्वारिंशत् प्रदापयेत्। चाङ्गेरीस्वरसं तुल्यं सर्पिषा दधि षड्गुणम्॥ ११५॥
मृद्वग्निना ततः साध्यं सिद्धं सर्पिर्निधापयेत्। तदाहारे विधातव्यं पाने प्रायोगिके विधौ॥ ११६॥
ग्रहण्यर्शोविकारघ्नं गुल्महृद्रोगनाशनम्। शोथप्लीहोदरानाहमूत्रकृच्छ्रज्वरापहम्॥ ११७॥
कासहिक्कारुचिश्वाससूदनं पार्श्वशूलनुत्। बलपुष्टिकरं वर्ण्यमग्निसंदीपनं परम्॥ ११८॥

Now, I will mention the remedy for those attended with extremely hard stools.

One should administer salted prasannā (clear wine) mixed with parched grain flour having some fat after taking sugarcandy with dry ginger.

He should also be given to drink sour fruit juice mixed with jaggery, dry ginger and pāṭhā or should be given jaggery mixed with ghee and yavakṣāra.

Yavānī, śuṇṭhī, pāṭhā, pomegranate juice, jaggery mixed with salted butter milk should be administered for carmination of flatus and stool.

Pāṭhā combined with even any one of durālabhā, bilwa, yavānī and śuṇṭhī alleviates the painful piles. One should administer the tender leaves of karañja fried with ghee and oil mixed and powdered with parched grain flour before meals. It carminates flatus and stool.

Or one should drink salted wine or sīdhu and sauvīraka added with jaggery and dry ginger before meals.

Ghee added with pippalī, śuṇṭhī, yavakṣāra, kāravī, dhānyaka, jīraka and phāṇita (treacle) and soured with fruits should be administered.

Or the patient should take the ghee processed with pippalī, pippalīmūla, citraka, gajapippalī, śuṇṭhī and yavakṣāra.

Or ghee cooked with cavya and citraka and later added with jaggery and yavakṣāra or that cooked with pippalīmūla and later added with jaggery, yavakṣāra and śuṇṭhī should be taken.

Ghee cooked with pippalī, pippalīmūla, curd, pomegranate and dhānyaka should be taken to alleviate retention of flatus and stool.

Cavya, trikaṭu, pāṭhā, yavakṣāra, dhānyaka yavānī, pippalīmūla, biḍa, rock-salt, citraka, bilwa and harītakī should be powdered together with four times good curd for carmination of stool and flatus. This ghee alleviates dysentery, anal prolapse, dysuria, anal discharge, pain in anorectum and groins.

Likewise, ghee should be prepared with the paste of śuṇṭhī, pippalīmūla, citraka, gajapipplī, gokṣura, pippalī, dhānyaka, bilwa, pāṭhā and yavānikā along with four times cāṅgerī juice. This ghee pacifies kapha and vāta and alleviates piles, grahaṇīroga, dysuria, dysentery, anal proplase, anal discomfort and hardness in bowels. Pippalī, śuṇṭhi, pāṭhā and gokṣura–each 120 gm. should be boiled into decoction. After it is filtered the paste containing gaṇḍīra, pippalimūla, trikaṭu, cavya and citraka each 80 gm. should be disolved into it. With this 1.6 kg. ghee should be cooked along with equal quantity of cāṅgerī juice and six time curd On mild fire. The prepared ghee should be stored well and be used in diet and medicament. This ghee alleviates grahaṇīroga, piles, gulma, heart disease, oedema, splenomeglay, hardness in bowels, dysuria, fever, cough, hiccup, anorexia, dyspnoea, pain in sides and promotes strength, corpulence, complexion and digestive power. [113–118]

सगुडां पिप्पलीयुक्तां घृतभृष्टां हरीतकीम् । त्रिवृद्दन्तीयुतां वाऽपि भक्षयेदानुलोमिकीम् ॥ ११९ ॥
विड्वातकफपित्तानामानुलोम्येऽथ निर्वृते । गुदेऽर्शांसि प्रशाम्यन्ति पावकश्चाभिवर्धते ॥ १२० ॥
बर्हितित्तिरिलावानां रसानम्लान् सुसंस्कृतान् । दक्षाणां वर्तकानां च दद्याद्विड्वातसंग्रहे ॥ १२१ ॥
त्रिवृद्दन्तीपलाशानां चाङ्गेर्याश्चित्रकस्य च । यमके भर्जितं दद्याच्छाकं दधिसमन्वितम् ॥ १२२ ॥
उपोदिकां तण्डुलीयं वीरां वास्तुकपल्लवान् । सुवर्चलां सलोणीकां यवशाकमवल्गुजम् ॥ १२३ ॥
काकमाचीं रुहापत्रं महापत्रं तथाऽम्लिकाम् । जीवन्तीं शटिशाकं च शाकं गृञ्जनकस्य च ॥ १२४ ॥
दधिदाडिमसिद्धानि यमके भर्जितानि च । धान्यनागरयुक्तानि शाकान्येतानि दापयेत् ॥ १२५ ॥
गोधालोपाकमार्जारश्वाविदुष्ट्रगवामपि । कूर्मशल्लकयोश्चैव साधयेच्छाकवद्रसान् ॥ १२६ ॥
रक्तशाल्योदनं दद्याद्रसैस्तैर्वातशान्तये ।

For carmination one should take harītakī fried in ghee and mixed with jaggery and pippalī or trivrt and dantī. By carmination of stool. flatus, mucus and bile, the piles in anorectum subside and agni is stimulated.

In retention of stool and flatus, one should prescribe sour and well-processed meatsoup of peacock, partridge, common quail, cock and vartaka (quail).

One should also give vegetable of the leaves of trivṛt, dantī, karcūra, cāṅgerī and citraka fried in ghee and oil mixed and added with curd.

Similarly upodikā, taṇḍulīya, virā, vāstūka leaves, suvarcalā. loṇikā, yavaśāka, bākucī, kākamācī, ruhā leaves, mahāpatra. amlikā, jīvantī, śaṭi and gṛñjanaka–these vegetables should be given after cooking them with curd and pomegranates fried in oil and ghee mixed and added with dhānyaka and śuṇṭhī.

Like (the above) vegetables, meat soup ot iguana, fox, cat, porcupine, camel, bull, tortoise and pangoline should be prepared and used with red śāli. [119–126]

ज्ञात्वा वातोल्बणं रूक्षं मन्दाग्निं गुदजातुरम् ॥ १२७ ॥

मदिरां शार्करं जातं सीधुं तक्रं तुषोदकम् । अरिष्टं दधिमण्डं वा श्टतं वा शिशिरं जलम् ॥ १२८ ॥
कण्टकार्या श्टतं वाऽपि श्टतं नागरधान्यकैः । अनुपानं भिषग्दद्याद्वातवर्चोऽनुलोमनम् ॥ १२९ ॥

In case the patient of piles is having predominantly aggravated vāta, is rough and with poor digestion he should be given post-meal drink of madirā (wine), śārkara, sīdhu, buttermilk, tuṣodaka (sour gruel), ariṣṭa, curd–scum, boiled and cooled water and water boiled with kaṇṭakārī or dhānyaka and śuṇṭhī. This carminates wind and stool. [127–129]

उदावर्तपरीता ये ये चात्यर्थं विरूक्षिताः । विलोमवाताः शूलार्तास्तेष्विष्टमनुवासनम् ॥ १३० ॥
पिप्पलीं मदनं बिल्वं शताह्वां मधुकं वचाम् । कुष्टं शटीं पुष्कराख्यं चित्रकं देवदारु च ॥ १३१ ॥
पिष्ट्वा तैलं विपक्तव्यं पयसा द्विगुणेन च । अर्शसां मूढवातानां तच्छ्रेष्ठमनुवासनम् ॥ १३२ ॥
गुदनिःसरणं शूलं मूत्रकृच्छ्रं प्रवाहिकाम् । कट्यूरुपृष्ठदौर्बल्यमानाहं वङ्क्षणाश्रयम् ॥ १३३ ॥
पिच्छास्रावं गुदे शोफं वातवर्चोविनिग्रहम् उत्थानं बहुशो यच्च जयेत्तच्चानुवासनात् ॥ १३४ ॥

Those who are afflicted with udāvarta (upward movement of vāyu), are too much roughened, suffer from vāta in opposite direction and colic should be subjected to unctuous enema.

Oil should be cooked with the paste of pippalī, madana, bilwa, sātahvā, madhuka, vacā, kuṣṭha, śaṭī, puṣkara, citraka and devadāru added with double milk. This is an excellent unctuous enema for the patients of piles with confounded vāta.

One should overcome the disorder such as rectal prolapse, colic, dysuria dysentery, weakness in waist, thighs and back, hard swelling in groins, slimy discharge from anus, anal swelling, retention of flatus and faeces and frequent urge for evacuation by administering unctuous enema. [130–134]

आनुवासनिकैः पिष्टैः सुखोष्णैः स्नेहसंयुतैः । दव्या तैरौषधैर्देह्याः स्तब्धाः शूना गुदेरुहाः ॥ १३५ ॥
दिग्धास्तैः प्रस्रवन्त्याशु श्लेष्मपिच्छां सशोणिताम् । कण्डूः स्तम्भः सरुक् शोफः स्रुतानां विनिवर्तते ॥१३६॥

The stiff and swollen piles should be anointed with the warm paste of drugs mentioned above in context of unctuous enema after adding with fat. They discharge mucus with blood instantaneously and thereby itching, stiffness, pain and swelling are removed. [135–136]

निरूहं वा प्रयुञ्जीत सक्षीरं दाशमूलिकम् । समूत्रस्नेहलवणं कल्कैर्युक्तं फलादिभिः ॥ १३७ ॥

Non-unctuous enema may also be used. This is prepared with daśamūla and milk added with cow's urine, fat and salt along with the paste of madanaphala etc. [137]

हरीतकीनां प्रस्थार्धं प्रस्थमामलकस्य च । स्यात् कपित्थाद्दशपलं ततोऽर्धा चेन्द्रवारुणी ॥ १३८ ॥
विडङ्गं पिप्पली लोध्रं मरिचं सैलवालुकम् । द्विपलांशं जलस्येतच्चतुर्द्रोणे विपाचयेत् ॥ १३९ ॥

द्रोणशेषे रसे तस्मिन् पूते शीते समापवेत् । गुडस्य द्विशतं तिष्ठेत्तत् पक्षं घृतभाजने ॥ १४० ॥
पक्षादूर्ध्वं भवेत् पेया ततो मात्रा यथाबलम् । अस्याभ्यासादरिष्टस्यगुदजा यान्ति संक्षयम् ॥ १४१ ॥
ग्रहणीपाण्डुहृद्रोगप्लीहगुल्मोदरापहः । कुष्ठशोफारुचिहरो बलवर्णाग्निवर्धनः ॥ १४२ ॥
सिद्धोऽयमभयारिष्टः कामलाश्वित्रनाशनः । कृमिग्रन्थ्यर्बुदव्यङ्गराजयक्ष्मज्वरान्तकृत् ॥ १४३ ॥
इत्यभयारिष्टः ।

Harītakī 320 gm., āmalaka 640 gm., kapittha 400 gm., indravāruṇī 200 gm. viḍaṅga, pippalī, lodhra, marica, elavāluka each 80 gm. should be boiled in water 40.96 litres remaining to one-fourth. This should be filtered and when cooled should be added with jaggery 8 kg. and kept in a ghee vessel for a fortnight. After this it should be used in proper dose according to strength. By its regular use, it eradicates piles. Besides, this Abhayāriṣṭa alleviates grahaṇīroga, anaemia, heart disease, spleen enlargenment, gulma, udararoga, leprosy (including other skin disorders), swelling, anorexia, jaundice, leucoderma, worms, glands, tumours, freckles, phthisis and fever and promotes strength, complexion and digestion. [138–143]

(Thus Abhayāriṣṭa).

दन्तीचित्रकमूलानामुभयोः पञ्चमूलयोः । भागान् पलांशानापोथ्य जलद्रोणे विपाचयेत् ॥ १४४ ॥
त्रिपलं त्रिफलायाश्च दलानां तत्र दापयेत् । रसे चतुर्थशेषे तु पूते शीते समावपेत् । १४५ ।
तुलां गुडस्य तत्तिष्ठेन्मासार्धं घृतभाजने । तन्मात्रया पिबन्नित्यमर्शोभ्यो विप्रमुच्यते ॥ १४६ ॥
ग्रहणीपाण्डुरोगघ्नं वातवर्चोऽनुलोमनम् । दीपनं चारुचिघ्नं च दन्त्यरिष्टमिमं विदुः ॥ १४७ ॥
इति दन्त्यरिष्टः ।

Dantī roots, citraka roots, both pañcamūlas—each 40 gm. should be crushed and boiled in water 10.24 litres. 120 gms. of triphalā pulp should also be added to it. When one-fourth remains it should be filtered and when cooled jaggery 4 kg. should be added to it and kept in a ghee vessel for a fortnight. One taking it regularly in proper dose gets rid of the piles. Moreover, this dantyariṣṭa alleviates grahaṇīroga and anaemia; carminates flatus and stool, is appetiser and destroys anorexia. [144–147]

(Thus Dantyariṣṭa).

हरीतकीफलप्रस्थं प्रस्थमामलकस्य च । विशालाया दधित्थस्य पाठाचित्रकमूलयोः ॥ १४८ ॥
द्वे द्वे पले समापोथ्य द्विद्रोणे साधयेदपाम् । पादावशेषे पूते च रसे तस्मिन् प्रदापयेत् ॥ १४९ ॥
गुडस्यैकां तुलां वैद्यस्तत् स्थाप्यं घृतभाजने । पक्षस्थितं पिबेदेनं ग्रहण्यर्शोविकारवान् ॥ १५० ॥
हृत्पाण्डुरोगं प्लीहानां कामलां विषमज्वरम् ! वर्चोमूत्रानिलकृतान् विबन्धानग्निमार्दवम् ॥ १५१ ॥
कासं गुल्ममुदावर्तं फलारिष्टो व्यपोहति । अग्निसंदीपनो ह्येष कृष्णात्रेयेण भाषितः ॥ १५२ ॥
इति फलारिष्टः ।

Harītakī fruits 640 gm., āmalakī fruits 640 gms., viśālā, kapittha, pāṭhā roots and citraka roots each 80 gms. should be crushed and boiled in water 20.48 litres remaining to one-fourth. After it is filtered jaggary 4 kg. should be added and kept in a ghee vessel for a fortnight. This should be taken by one suffering from grahaṇī roga and piles. This phalāriṣṭa formulated by Kṛṣṇātreya improves digestion and, in addition, is efficacious in heart disease, anaemia, spleen enlargement, jaundice, intermittent fever, retention of faeces, urine and flatus, mildness of digestive fire, cough, gulma and upward movement of vāyu. [148–152]

(Thus Phalāriṣṭa).

दुरालभायाः प्रस्थः स्याच्चित्रकस्य वृषस्य च । पथ्यामलकयोश्चैव पठाया नागरस्य च ॥ १५३ ॥
दन्त्याश्च द्विपलान् भागाञ्जलद्रोणे विपाचयेत् । पादावशेषे पूते च सुशीते शर्कराशतम् ॥ १५४ ॥
प्रक्षिप्य स्थापयेत् कुम्भे मासार्धं घृतभाविते । प्रलिप्ते पिप्पलीचव्यप्रियङ्गुक्षौद्रसर्पिषा ॥ १५५ ॥
तस्य मात्रां पिबेत् काले शार्करस्य यथाबलम् । अर्शांसि ग्रहणीदोषमुदावर्तमरोचकम् ॥ १५६ ॥
शकृन्मूत्रानिलोद्गारविबन्धानग्निमार्दवम् । हृद्रोगं पाण्डुरोगं च सर्वमेतेन साधयेत् ॥ १५७ ॥
इति शार्करोऽरिष्टः ।

Durālabhā 640 gm., citraka, vāsā, harītakī, āmalaka, pāṭhā, śuṇṭhī and dantī each 80 gm. should be boiled in water 10.24 litres till reduced to one-forth. After it is filtered and well cooled sugar 4 kg. should be added. This should be kept in a jar smeared with ghee and pasted inside with pippali, cavya, priyaṅgu, honey and ghee for a fortnight. This śārkara ariṣṭa should be taken in proper dose according to strength. It alleviates piles, grahaṇīroga, upward movement of vāyu, anorexia, retention of stool, urine, flatus and eructation, sluggishness of digestion, heart disease and anaemia. [153–157]

(Thus Śārkara ariṣṭa).

नवस्यामलकस्यैकां कुर्याज्जर्जरितां तुलाम् । कुडवांशाश्च पिप्पल्यो विडङ्गं मरिचं तथा ॥ १५८ ॥
पाठां च पिप्पलीमूलं क्रमुकं चव्यचित्रकौ । मञ्जिष्ठैल्वालुकं लोध्रं पलिकानुपकल्पयेत् ॥ १५९ ॥
कुष्ठं दारुहरिद्रां च सुराह्वं सारिवाद्वयम् । इन्द्राह्वं भद्रमुस्तं च कुर्यादर्धपलोन्मितम् ॥ १६० ॥
चत्वारि नागपुष्पस्य पलान्यभिनवस्य च । द्रोणाभ्यामम्भसो द्वाभ्यां साधयित्वाऽवतारयेत् ॥ १६१ ॥
पादावशेषे पूते च शीते तस्मिन् प्रदापयेत् । मृद्वीकाद्व्याढकरसं शीतं निर्यूहसंमितम् ॥ १६२ ॥
शर्करायाश्च भिन्नाया दद्याद्द्विगुणितां तुलाम् । कुसुमस्य रसस्यैकमर्धप्रस्थं नवस्य च ॥ १६३ ॥
त्वगेलाप्लवपत्राम्बुसेव्यक्रमुककेशरान् । चूर्णयित्वा तु मतिमान् कार्षिकानत्र दापयेत् ॥ १६४ ॥
तत् सर्वं स्थापयेत् पक्षं सुचौक्षे घृतभाजने । प्रलिप्ते सर्पिषा किंचिच्छर्करागुरुधूपिते ॥ १६५ ॥
पक्षादूर्ध्वमरिष्टोऽयं कनको नाम विश्रुतः । पेयः स्वादुरसो हृद्यः प्रयोगाद्भक्तरोचनः ॥ १६६ ॥
अर्शांसि ग्रहणीदोषमानाहमुदरं ज्वरम् । हृद्रोगं पाण्डुतां शोथं गुल्मं वर्चोविनिग्रहम् ॥ १६७ ॥
कासं श्लेष्मामयांश्चोग्रान् सर्वानेवापकर्षति । वलीपलितखालित्यं दोषजं च व्यपोहति ॥ १६८ ॥
इति कनकारिष्टः ।

Crushed fresh āmalaki fruits 4 kg., pippalī, viḍaṅga and marica each 160 gms. pāṭhā, pippalīmūla, kramuka, cavya, citraka, mañjiṣṭhā, elavāluka and lodhra each 40 gms., kuṣṭha, dāruharidrā, devadāru, both types of sārivā, indrayava and bhadramusta each 20 gms. fresh nāgakeśara 160 gms.—all should be boiled in water 20.48 litres till reduced to one-fourth. After it is filtered and cooled, cold decoction of dried grapes 5.12 litres, equal to the above decoction, should be mixed with it. Thereafter crushed sugar 8 kg., honey 320 gms., powder of tvak, elā, plava, patra, hrībera, uśira, kramuka and nāgakeśara each 10 gms. should be added. All this should be kept in a clean ghee vessel smeared with ghee inside and slightly fumigated with sārkarā and aguru for a fortnight. Thereafter this popular kanakāriṣṭa should be taken. It is palatable, cordial and relishing and alleviates piles, grahaṇīroga. hardness in bowels, abdominal enlargement, fever, heart disease, paleness, swelling, gulma, retention of faeces, cough, all other severe kaphaja disorders and untimely wrinkles, greying of hairs and baldness. [158–168]

(Thus Kanakāriṣṭa).

पत्रभङ्गोदकैः शौचं कुर्यादुष्णेन वाऽम्भसा । इति शुष्कार्शसां सिद्धमुक्तमेतच्चिकित्सितम् ॥ १६९ ॥

After defaecation, anal region should be washed with water boiled with certain leaves or simply hot water. Thus successful treatment of dry piles is said. [169]

चिकित्सितमिदं सिद्धं स्राविणां शृण्वतः परम् । तत्रानुबन्धो द्विविधः श्लेष्मणो मारुतस्य च ॥ १७० ॥
विट् श्यावं कठिनं रूक्षं चाधो वायुर्न वर्तते । तनु चारुणवर्णं च फेनिलं चासृगर्शसाम् ॥ १७१ ॥
कट्यूरुगुदशूलं च दौर्बल्यं यदि चाधिकम् । तत्रानुबन्धो वातस्य हेतुर्यदि च रूक्षणम् ॥ १७२ ॥
शिथिलं श्वेतपीतं च विट् स्निग्धं गुरु शीतलम् । यद्यर्शसां घनं चासृक् तन्तुमत् पाण्डु पिच्छिलम् ॥
गुदं सपिच्छं स्तिमितं गुरु स्निग्धं च कारणम् । श्लेष्मानुबन्धो विज्ञेयस्तत्र रक्तार्शसां बुधैः ॥ १७४ ॥
स्निग्धशीतं हितं वाते रूक्षशीतं कफानुगे । चिकित्सितमिदं तस्मात् संप्रधार्य प्रयोजयेत् ॥ १७५ ॥
पित्तश्लेष्माधिकं मत्वा शोधनेनोपपादयेत् । स्रवणं चाप्युपेक्षेत लङ्घनैर्वा समाचरेत् ॥ १७६ ॥
प्रवृत्तमादावर्शोभ्यो यो निगृह्णात्यबुद्धिमान् । शोणितं दोषमलिनं तद्रोगाञ्जनयेद्बहून् ॥ १७७ ॥
रक्तपित्तं ज्वरं तृष्णामग्निसादमरोचकम् । कामलां श्वयथुं शूलं गुदवङ्क्षणसंश्रयम् ॥ १७८ ॥
कण्ड्वरुःकोठपिडकाः कुष्ठं पाण्ड्वाह्वयं गदम् । वातमूत्रपुरीषाणां विबन्धं शिरसो रुजम् ॥ १७९ ॥
स्तैमित्यं गुरुगात्रत्वं तथाऽन्यान् रक्तजान् गदान् । तस्मात् स्रुते दुष्टरक्ते रक्तसंग्रहणं हितम् ॥ १८० ॥
हेतुलक्षणकालज्ञो बलशोणितवर्णवित् । कालं तावदुपेक्षेत यावन्नात्ययमाप्नुयात् ॥ १८१ ॥
अग्निसंदीपनार्थं च रक्तसंग्रहणाय च । दोषाणां पाचनार्थं परं तिक्तैरुपाचरेत् ॥ १८२ ॥
यत्तु प्रक्षीणदोषस्य रक्तं वातोल्बणस्य च । वर्तते स्नेहसाध्यं तत् पानाभ्यङ्गानुवासनैः ॥ १८३ ॥
यत्तु पित्तोल्बणं रक्तं घर्मकाले प्रवर्तते । स्तम्भनीयं तदेकान्तान्न चेद्वातकफानुगम् ॥ १८४ ॥

Hereafter listen the successful treatment of bleeding piles.

Here there are two types of association of doṣas–one of kapha and the oth of vāta. Stool as blackish, hard and rough, no passing of flatus, the blood comin out of the piles as thin, reddish and frothy; pain in waist, thighs and anorectum, extreme debility and roughening etiological factors indicate the association of vāta.

If stool is loose, white-yellow, unctuous, heavy and cold; the blood of piles is thick, fibrous, pale and slimy, anorectum is slimy and wet and etiology as heavy and unctuous, the association of kapha should be known in bleeding piles.

In case of association of vāta the remedial measures should be unctuous and cold whereas in that of kapha they should be rough and cold. Keeping this in mind, treatment should be applied.

If there is predominance of pitta and kapha one should administer evacuative therapy. The bleeding should be ignored and lightening measures be adopted.

If the discharged blood is checked at the very outset, that impure blood causes many diseases such as raktapitta, fever, thirst, sluggishness of digestion, anorexia, jaundice, swelling and pain in anorectum and groins; itching, pimples, allergic eruptions, boils, leprosy, anaemia, retention of flatus, urine and stool, headache, feeling of cold, heaviness in body and other blood disorders. Hence checking of blood is desirable only after the impure blood is let out. The physician acquainted with etiology, symptoms, time, strengh and blood colours should ignore it till there is emergency. Thereafter one should manage the case with bitters in order to stimulate digestive fire, to check blood and to help digestion of doṣas.

The bleeding which persists in the patient having diminished morbidity and aggravated vāta, it should be managed with unction in the forms of intake, massage and unctuous enema.

The blood which is predominant in pitta and comes out in summer should be checked immediately provided there is no association of vāta and kapha. [170-184]

कुटजत्वङ्निर्यूहः सनागरः स्निग्धरक्तसंग्रहणः । त्वग्दाडिमस्य तद्वत् सनागरश्चन्दनरसश्च ॥ १८५ ॥
चन्दनकिराततिक्तकधन्वयवासाः सनागराः कथिताः ।
रक्तार्शसां प्रशमना दार्वीत्वगुशीरनिम्बाश्च ॥ १८६ ॥
सातिविषा कुटजत्वक् फलं च सरसाञ्जनं मधुयुतानि ।
रक्तापहानि दद्यात् पिपासवे तण्डुलजलेन ॥ १८७ ॥
कुटजत्वचो विपाच्यं पलशतमार्द्रं महेन्द्रसलिलेन ।
यावत्स्याद्गतरसं तद्द्रव्यं पूतो रसस्ततो ग्राह्यः ॥ १८८ ॥
मोचरसः ससमङ्गः फलिनी च पलांशिकैस्त्रिभिस्तैश्च ।
वत्सकबीजं तुल्यं चूर्णितमत्र प्रदातव्यम् ॥ १८९ ॥
पूतोत्क्वथितः सान्द्रः स रसो दर्वीप्रलेपनो ग्राह्यः । मात्राकालोपहिता रसक्रियैषा जयत्यसृक्स्रावम् ॥१९०॥

छगलीपयसा पीता पेयामण्डेन वा यथाग्निबलम् । जीर्णौषधश्च शालीन् पयसा छागेन भुञ्जीत ॥१९१॥
रक्तार्शांस्यतिसारं रक्तं सास्रग्रुजो निहन्त्याशु । बलवच्च रक्तपित्तं रक्तक्रियैषा जयत्युभयभागम् ॥१९२॥
इति कुटजादि-रसक्रिया ।

Decoction of kuṭaja bark and śuṇṭhī checks the unctuous blood. Similar in effect is the decoction of dāḍima bark, śuṇṭhī and candana.

Decoction of candana, kirātatikta, dhanvayāsa and śuṇṭhī is alleviator of bleeding piles. Similar is that of dāruharidrā bark, usīra and nimba. Ativiṣā, kuṭaja bark and seeds along with rasāñjana and mixed with honey should be given with rice water to check blood and thirst.

Kuṭaja bark 4 kg. should be boiled in rain (distilled) water till entire extract comes out. This should be filtered and added with mocarasa, lajjālu and priyaṅgu. The entire material should again be cooked till the liquid become viscous sticking to the laddle. This 'rasakriyā (solid extact) administered in appropriate dose and time with goat's milk or liquid gruel-scum according to digestion checkes the bleeding. When the drug is digested, the patient should eat śāli rice with goat's milk. This rasakriyā alleviates immediately the bleeding piles, bloody diarrhoea, blood disorders and sever raktapitta directed to both pathways. [185–192]

(Thus Kuṭajādi-rasakriyā).

नीलोत्पलं समङ्गा मोचरसश्चन्दनं तिला लोध्रम् ।
पीत्वा च्छगलीपयसा भोज्यं पयसैव शाल्यन्नम् ॥ १९३ ॥
छागलपयः प्रयुक्तं निहन्ति रक्तं सवास्तुकरसं च ।
धन्वविहङ्गमृगाणां रसो निरम्लः कदम्लो वा ॥ १९४ ॥
पाठा वत्सकबीजं रसाञ्जनं नागरं यवान्यश्च । बिल्वमिति चार्शसैश्चूर्णितानि पेयानि शूलेषु ॥ १९५ ॥
दार्वी किराततिक्तं मुस्तं दुःस्पर्शकश्च रुधिरघ्नम् । रक्तेऽतिवर्तमाने शूले च घृतं विधातव्यम् ॥१९६॥
कुटजफलवल्ककेशरनीलोत्पललोध्रधातकीकल्कैः । सिद्धं घृतं विधेयं शूले रक्तार्शसां भिषजा ॥१९७॥
सर्पिः सदाडिमरसं सयावशूकं शृतं जयत्याशु । रक्तं सशूलमथवा निदिग्धिकादुग्धिकासिद्धम् ॥१९८॥

Nilotpala, lajjālu, mocarasa, candana, tila and lodhra should be taken with goat's milk. The diet shold be śāli rice with (goat's) milk.

Goat's milk used with the juice of vāstūka or wild animals or birds on soured or slightly soured checks bleeding.

In case there is pain in piles the powder of pāṭhā, indrayava, śuṇṭhī and bilva should be taken.

If there be excessive haemorrhage and pain, ghṛta prepared with dāruharidrā, kirātatikta, musta and dhanvayāsa which is haemostatic should be prescribed.

Ghṛta prepared with the paste of kuṭaja (seeds and bark), nāgakeśra, nīlotpala, lodhra and dhātakī should be prescribed by the physician in pain arisen in bleeding piles.

Ghṛta processed with pomegranate juice and yavakṣāra or kaṇṭakārī and dugdhikā alleviates bleeeding with pain. [193–198]

लाजापेया पीता सचुक्रिका केशरोत्पलैः सिद्धा । हन्त्याश्वस्रस्रावं तथा बलापृश्निपपर्णीभ्याम् ॥ १९९ ॥
ह्रीबेरबिल्वनागरनिर्यूहे साधितां सनवनीताम् । वृक्षाम्लदाडिमाम्लामम्लीकाम्लां सकोलाम्लाम् ॥२००॥
गृञ्जनकसुरासिद्धां दद्याद्यमकेन भर्जितां पेयाम् । रक्तातिसारशूलप्रवाहिकाशोथनिग्रहणीम् ॥ २०१ ॥
काश्मर्यामलकानां सकर्बुदारान् फलाम्लांश्च । गृञ्जनकशाल्मलीनां क्षीरिण्याश्चुक्रिकायाश्च ॥ २०२ ॥
न्यग्रोधशुङ्गकानां खडांस्तथा कोविदारपुष्पाणाम् । दध्नः सरेण सिद्धान् दद्याद्रक्ते प्रवृत्तेऽपि ॥२०३॥
सिद्धं पलाण्डुशाकं तक्रेणोपोदिकां सबदराम्लाम् । रुधिरस्रवे प्रदद्यान्मसूरसूपं च तक्राम्लम् ॥२०४॥
पयसा शृतेन यूषैर्मसूरमुद्गाढकीमकुष्ठानाम् । भोजनमद्यादम्लैः शालिश्यामाककोद्रवजम् ॥ २०५ ॥
शशहरिणलावमांसैः कपिञ्जलैणेयकैः सुसिद्धैश्च । भोजनमद्यादम्लैर्मधुरैरीषत् समरिचैर्वा ॥ २०६ ॥

दक्षशिखितित्तिरिसैर्द्विककुदलोपाकजैश्च मधुराम्लैः ।
अद्याद्रसैरतिवहेष्वर्शःस्वनिलोल्बणशरीरः ॥ २०७ ॥

रसखडयूषयवागूसंयोगतः केवलोऽथवा जयति । रक्तमतिवर्तमानं वातं च पलाण्डुरुपयुक्तः ॥ २०८ ॥

छागान्तराधि तरुणं सरुधिरमुपसाधितं बहुपलाण्डु ।
व्यत्यासान्मधुराम्लं विट्शोणितसंक्षये देयम् ॥ २०९ ॥
नवनीततिलाभ्यासात् केशरनवनीतशर्कराभ्यासात् ।
दधिसरमथिताभ्यासादर्शांस्यपयान्ति रक्तानि ॥ २१० ॥

नवनीतघृतं छागं मांसं च सषष्टिकः शालिः । तरुणश्च सुरामण्डस्तरुणी च सुरा निहन्त्यस्रम् ॥२११॥

The liquid gruel of parched paddy mixed with cukrikā and cooked with nāgakeśara and utpala checks haemorrhage instantly.. Similarly, the same cooked with balā and pṛśniparṇī in the decoction of hrībera, bilva and śuṇṭhī added with butter and soured with vṛkṣāmla, dāḍima, amlikā or kola checks bleeding.

The liquid gruel cooked with gṛñjanaka and wine and fried with ghee and oil mixed subdues bloody diarrhoea, pain, dysentery and swelling.

The khaḍas prepared in supernatant fatty layer of curd and soured with fruits of kāśmarya, āmalaka and karbudāra; gṛñjnaka and śālmali; ksīriṇī, cukrikā, leaf-buds of nyagrodha and flowers of kovidāra should be administered in excessive bleeding.

One should administer the vegetable of onion cooked with buttermilk or of upodikā soured with badara or pulse of masūra soured with buttermilk in case of haemorrhage.

The patient should take diet of the cereals of śāli, śyāmāka and kodo with boiled milk or soup of masūra, mudga, āḍhakī and makuṣṭha added with sours. He may also take diet of well-cooked meat of hare, deer, quail, grey partridge and black antelope soured, sweetened or slighty spiced. The patient having excessively predominant vāyu should take in profusely bleeding piles the food with sweet sour meat soup of cock, peacock, partridge or two-humped camel and fox.

Even only onion used with meat soup, khaḍa, vegetable soup or gruel overcomes profuse bleeding and vāta.

The trunk of the young goat's body cooked with blood and plenty of onion and sweet-soured should be given alternately in loss of faeces and blood.

The bleeding piles go away by the constant use of (1) tila with butter, (2) nāgakaśera with butter and sugar and (3) churned supernatant fatty layer of curd.

Fresh ghee prepard from butter, goat's meat, ṣaṣṭika and śāli rice, fresh wine scum and fresh wine stop bleeding. [199–211]

प्रायेण वातबहुलान्यर्शांसि भवन्त्यतिस्रुते रक्ते । दुष्टेऽपि च कफपित्ते तस्मादनिलोऽधिको ज्ञेयः ॥२१२॥
दृष्ट्वा तु रक्तपित्तं प्रबलं कफवातलिङ्गमल्पं च । शीता क्रिया प्रयोज्या यथेरिता वक्ष्यते चान्या ॥२१३॥
मधुकं सपञ्चवल्कं बदरीत्वगुदुम्बरं धवपटोलम् । परिषेचने विदध्याद्वृषककुभयवासनिम्बांश्च २१४ ॥
रक्तेऽतिवर्तमाने दाहे क्लेदेऽवगाहयेच्चापि । मधुकमृणालपद्मकचन्दनकुशकाशनिष्क्वाथे ॥ २१५ ॥
इक्षुरसमधुकवेतसनिर्यूहे शीतले पयसि वा तम् । अवगाहयेत् प्रदिग्धं पूर्वं शिशिरेण तैलेन ॥ २१६ ॥
दत्त्वा घृतं सशर्करमुपस्थदेशे गुदे त्रिके चापि । शिशिरजलस्पर्शसुखा धारा प्रस्तम्भनी योज्या ॥२१७॥
कदलीदलैरभिनवैः पुष्करपत्रैश्च शीतजलसिक्तैः । प्रच्छादनं मुहुर्मुहुरिष्टं पद्मोत्पलदलैश्च ॥ २१८ ॥
दूर्वाघृतप्रदेहः शतधौतसहस्रधौतमपि सर्पिः । व्यजनपवनः सुशीतो रक्तस्रावं जयत्याशु ॥ २१९ ॥

समङ्गामधुकाभ्यां तिलमधुकाभ्यां रसाञ्जनघृताभ्याम् ।
सर्जरसघृताभ्यां वा निम्बघृताभ्यां मधुघृताभ्यां वा ॥ २२० ॥
दार्वीत्वक्सर्पिर्भ्यां सचन्दनाभ्यामथोत्पलघृताभ्याम् ।
दाहे क्लेदे च गुदभ्रंशे गुदजाः प्रतिसारणीयाः स्युः ॥ २२१ ॥

Often the piles on excessive haemorrhage become predominant in vāta even with vitiation of kapha and pitta. Hence vāta should be known as predominant.

If the symptoms of raktapitta are more pronounced than those of kapha and vāta, the cold management as said above or will be said further should be applied.

Madhuka, pañcavalka (bark of five trees), badarī bark, udumbara, dhava and paṭola should be prescribed for sprinkling and also vāsā, arjuna, yavāsa and nimba in excessive haemorrhage.

In case there is excessive haemmorrhage with burning and discharge the patient should be advised to take tub bath in decoction of madhuka, lotus stalk, padmaka, candana, kuśa and kaśa or he should take bath in sugar cane juice mixed with decoction of madhuka and vetasa or in cold water after massaging with some cold oil.

Placing ghee with sugar on perineum, anus and sacral region one should use gentle shower of cold water thereon. This checks (haemorrhage)-

The above parts should also be covered now and then with young leaves of plantain and puṣkara sprinkled with cold water and with leaves of lotus and water lily.

Ointment of dūrva ghee, or ghee washed hundred or thousand times and cooled air check haemorrhage quickly.

In condition of burning, wetting and rectal prolapse the piles should be painted with lajjālu and madhuka, or tila and madhuka, or rasāñjana and ghee, or rāla and ghee, or nimba and ghee or honey and ghee, dāruharidrā bark, candana and ghee or utpala and ghee. [212–221]

आभिः क्रियाभिरथवा शीताभिर्यस्य तिष्ठति न रक्तम् ।
तं काले स्निग्धोष्णैर्मांसरसैस्तर्पयेन्मतिमान् ॥ २२२ ॥
अवपीडकसर्पिर्भिः कोष्णैर्घृततैलिकैस्तथाऽभ्यङ्गैः । क्षीरघृततैलसेकैः कोष्णैस्तमुपाचरेदाशु ॥ २२३ ॥

In case the above cold measures do not control the haemorrhage, the wise physician should saturate the patient timely with unctuous and hot meat soups. He should be managed quickly with postmeal ghee, massage with warm ghee and oil and sprinkling with warm milk, ghee and oil. [222–223]

कोष्णेन वातप्रबले घृतमण्डेनानुवासयेच्छीघ्रम् । पिच्छाबस्तिं दद्यात् काले तस्याथवा सिद्धम् ॥२२४॥
यवासकुशकाशानां मूलं पुष्पं च शाल्मलम् । न्यग्रोधोदुम्बराश्वत्थशुङ्गाश्च द्विपलोन्मिताः ॥ २२५ ॥
त्रिप्रस्थं सलिलस्यैतत् क्षीरप्रस्थं च साधयेत् । क्षीरशेषं कषायं च पूतं कल्कैर्विमिश्रयेत् ॥ २२६ ॥
कल्काः शाल्मलिनिर्याससमङ्गाचन्दनोत्पलम् । वत्सकस्य च बीजानि प्रियङ्गुः पद्मकेशरम् ॥ २२७ ॥
पिच्छाबस्तिरयं सिद्धः सघृतक्षौद्रशर्करः । प्रवाहिकागुदभ्रंशरक्तस्रावज्वरापहः ॥ २२८ ॥

इति पिच्छाबस्तिः ।

प्रपौण्डरीकं मधुकं पिच्छाबस्तौ यथेरितान् । पिष्ट्वाऽनुवासनं स्नेहं क्षीरद्विगुणितं पचेत् ॥ २२९ ॥

In predominance of vāta the patient should be given the unctuous enema quickly with warm ghee-scum or successful picchā basti (slimy enema) be administered to him.

Roots of yavāsa, kuśa, and kāśa, śālmali flowers, leaf buds of nyagrodha, and aśwattha–each 80 gms, water 2 litres and milk 640 ml. should be boiled together till only milk remains. This extract should be strained and mixed with the paste of mocarasa, lajjālu, candana, utpala, indrayava, priyaṅgu and lotus stamens. Finally ghee, honey and sugar should be added to it. This is successful slimy enema which alleviates dysentery, rectal prolapse, haemorrhage and fever.

(Thus picchā basti).

Using prapauṇḍarīka, madhuka along with the above drugs of picchābasti as paste one shonld prepare unctuous enema with double milk. [224–229]

ह्रीवेरमुत्पलं लोध्रं समङ्गाचव्यचन्दनम् । पाठा सतिविषा बिल्वं धातकी देवदारु च ॥ २३० ॥
दार्वीत्वङ् नागरं मांसी मुस्तं क्षारो यवाग्रजः । चित्रकश्चेति पेष्याणि चाङ्गेरीस्वरसे घृतम् ॥ २३१ ॥
ऐकध्यं साधयेत् सर्वं तत् सर्पिः परमौषधम् । अर्शोतिसारग्रहणीपाण्डुरोगे ज्वरेऽरुचौ ॥ २३२ ॥
मूत्रकृच्छ्रे गुदभ्रंशे वस्त्यानाहे प्रवाहणे । पिच्छास्रावेऽर्शसां शूले योज्यमेतत्त्रिदोषनुत् ॥ २३३ ॥
इति ह्रीबेरादिघृतम् ।

Hrībera, utpala, lodhra, lajjālu, cavya, candana, pāṭhā, ativiṣā bilwa, dhātakī, devadāru, dāruharidrā bark, śuṇṭhī, māṃsī, musta, yavakṣāra and citraka—with the paste of these drugs ghee should be cooked with the juice of cāṅgerī. This ghṛta si alleviator of three doṣas and an excellent remedy. It should be used in piles, diarrhoea, grahaṇīroga, anaemia, fever, anorexia, dysuria, rectal prolapse, blowing up of urinary bladder, tenesmus, slimy discharge and pain in piles.[230–233]

(Thus hrīberādi ghṛta).

अवाक्पुष्पी बला दार्वी पृश्निपर्णी त्रिकण्टकः । न्यग्रोधोदुम्बराश्वत्थशुङ्गाश्च द्विपलोन्मिताः ॥ २३४ ॥
कषाय एषां पेष्यास्तु जीवन्ती कटुरोहिणी । पिप्पली पिप्पलीमूलं नागरं सुरदारु च ॥ २३५ ॥
कलिङ्गा शाल्मलं पुष्पं वीरा चन्दनमुत्पलम् । कट्फलं चित्रको मुस्तं प्रियङ्ग्वतिविषास्थिराः ॥२३६॥
पद्मोत्पलानां किञ्जल्कः समङ्गा सनिदिग्धिका । बिल्वं मोचरसः पाठा भागाः कर्षसमन्विताः ॥ २३७ ॥
चतुष्प्रस्थे शृतं प्रस्थं कषायमवतारयेत् । त्रिंशत्पलानि प्रस्थोऽत्र विज्ञेयो द्विपलाधिकः ॥ २३८ ॥
सुनिषण्णकचाङ्गेर्योः प्रस्थौ द्वौ स्वरसस्य च । सर्वैरेतैर्यथोद्दिष्टैर्घृतप्रस्थं विपाचयेत् ॥ २३९ ॥
एतदर्शःस्वतीसारे रक्तस्रावे त्रिदोषजे । प्रवाहणे गुदभ्रंशे पिच्छासु विविधासु च ॥ २४० ॥
उत्थाने चातिबहुशः शोथशूले गुदाश्रये । मूत्रग्रहे मूढवाते मन्देऽग्नावरुचावपि ॥ २४१ ॥
प्रयोज्यं विधिवत् सर्पिर्बलवर्णाग्निवर्धनम् । विविधेष्वन्नपानेषु केवलं वा निरत्ययम् ॥ २४२ ॥
इति सुनिषण्णकचाङ्गेरीघृतम् ।

Adhahpuṣpi, balā, dāruharidrā, pṛśniparṇī, gokṣura, leaf buds of nyagrodha, ubumbara and aśwattha 80 gm, each should be boiled and made into decoction. For paste the following drugs are taken 10 gm. each—jīvantī, kaṭurohiṇī, pippalī, pipplīmūla, śuṇṭhī, devadāru, indrayava, śālamali flowers, vīrā, candana, utpala, kaṭphala, citraka, musta, priyaṅgu, ativiṣā, śālaparṇī, stamens of lotus and water lily, lajjālu, kaṇṭakārī, bilva, mocarasa and pāṭhā. Here the above decoction should be prepared in water four prastha reduced to one-fourth, for this preparation 'prastha' should be taken as of thirty two palas. (Thus water for decoction will be 5.12 litres and the extract will be 1.28 litres) with this decoction and the juice of sunișaṇṇaka and cāṅgeri two prastha (1.28 litres), ghee one prastha (640 gm.) should be cooked. This is free from complication and be used alone or mixed with various foods and drinks in piles, diarrhoea, tridoṣaja haemmorrhage, tenesmus, rectal prolapse, various slimy discharges, frequent urge for evacuation, swelling and pain in anorectum, retention of urine, confounded vāta, sluggishness of digestion, anorexia. It promotes strength, complexion and digestive power. [234–242]

(Thus Sunișaṇṇaka-cāṅgerī-ghṛta).

भवन्ति चात्र—

व्यत्यासान्मधुराम्लानि शीतोष्णानि च योजयन् । नित्यमग्निबलापेक्षी जयत्यर्शःकृतान् गदान् ॥२४३॥

Here are the verses—

By using sweets and sours as well as cold and hot things alternately always keeping eye to the condition of agni overcomes the disorders caused by piles. [243]

त्रयो विकाराः प्रायेण ये परस्परहेतवः । अर्शांसि चातिसारश्च ग्रहणीदोष एव च ॥ २४४ ॥
एषामग्निबले हीने वृद्धिर्वृद्धे परिक्षयः । तस्मादग्निबलं रक्ष्यमेषु त्रिषु विशेषतः ॥ २४५ ॥
भृष्टैः शाकैर्यवागूभिर्यूषैर्मांसरसैः खडैः । क्षीरतक्रप्रयोगैश्च विविधैर्गुदजाञ्जयेत् ॥ २४६ ॥

Three disorders–piles, diarrhoea and gahaṇīroga are—often of mutual causation. In these severity increases if the power of digestion is diminished and they are reduced if digestion is improved. Hence the power of digestion should be protected particularly in these three disorders.

One should overcome the piles by the use of various fried vegetables, gruels, soaps, meat soups, khaḍas, milk and butter-milk. [244–246]

यद्वायोरानुलोम्याय यदग्निबलवृद्धये । अन्नपानौषधद्रव्यं तत् सेव्यं नित्यमर्शसैः ॥ २४७ ॥
यदतो विपरीतं स्यान्निदाने यच्च दर्शितम् । गुदजाभिपरीतेन तत् सेव्यं न कदाचन ॥ २४८ ॥

The patient of piles should always use diet and drugs which are carminative for the wind and promotive of digestive power. They should never use the substances contrary to the above and those mentioned under the etiological factors. [247–248]

तत्र श्लोकाः—

अर्शसां द्विविधं जन्म पृथगायतनानि च । स्थानसंस्थानलिङ्गानि साध्यासाध्यविनिश्चयः ॥ २०९ ॥
अभ्यङ्गाः स्वेदनं धूमाः सावगाहाः प्रलेपनाः । शोणितस्यावसेकश्च योगा दीपनपाचनाः ॥ २५० ॥
पानान्नविधिरग्र्यश्च वातवर्चोऽनुलोमनः । योगाः संशमनीयाश्च सर्पींषि विविधानि च ॥ २५१ ॥
वस्तयस्तक्रयोगाश्च वरारिष्टाः सशर्कराः । शुष्काणामर्शसां शस्ताः स्राविणां लक्षणानि च ॥ २५२ ॥

द्वैविध्यं सानुबन्धानां तेषां चेष्टं यदौषधम् । रक्तसंग्रहणाः क्वाथाः पेयाश्च विविधात्मकाः ॥ २५३ ॥
स्नेहाहारविधिश्चाग्र्यो योगाश्च प्रतिसारणाः । प्रच्छादनावगाहाश्च प्रदेहाः सेचनानि च ॥ २५४ ॥
अतिवृत्तस्य रक्तस्य विधातव्यं यदौषधम् । तत्सर्वमिह निर्दिष्टं गुदजानां चिकित्सिते ॥ २५५ ॥

Now the summing up verses—

Two types of piles according to origin, their etiology, locations, characters, signs and symptoms, prognosis, massage, fomentation, fumigations, bath, pastes, bloodletting, appetising and digestive formulations, the wholesome food and drinks carminating wind and stood, pacificatory formulations, various ghṛtas, enemas, uses of buttermilk, ariṣṭas and śārkaras efficacious in dry piles; the symptoms of bleeding piles, two types according to association of other doṣas with management, decoctions, various gruel; for checking haemorrhage, unctuous diet, formulations for paint, covering, bath, ointment, sprinkling, management in case of excessive haemorrhage--all this has been said under the treatment of piles. [249–255]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थानेऽर्शश्चिकित्सितं
नाम चतुर्दशोऽध्यायः ॥ १४ ॥

Thus ends the fourteenth chapter on the treatment of piles in Cikitsāsthāna
in the treatise composed by Agnsveśā and
redacted by Caraka. (14)

पञ्चदशोऽध्यायः

CHAPTER XV

अथातो ग्रहणीदोषचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now I shall expound the chapter on the treatment of grahaṇī disorder [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

आयुर्वर्णो बलं स्वास्थ्यमुत्साहोपचयौ प्रभा । ओजस्तेजोऽग्नयः प्राणाश्चोक्ता देहाग्निहेतुकाः ॥ ३ ॥
शान्तेऽग्नौ म्रियते, युक्ते चिरं जीवत्यनामयः । रोगी स्याद्विकृते, मूलमग्निस्तस्मान्निरुच्यते ॥ ४ ॥

Life-span, complexion, strength, health, enthusiasm, corpulence, lustre, immunity, energy, heat processes and vital breath–all these depend on body-fire. One dies if this fire is extinguished, lives long free from disorders if it is functioning properly, gets ill if it is deranged, hence Agni (digestive fire) is the root cause of all [3–4]

यदन्नं देहधात्वोजोबलवर्णादिपोषकम् । तत्राग्निर्हेतुराहारान्न ह्यपकाद्रसादयः ॥ ५ ॥

That food nourishes dhātus, ojas, strength, complexion etc. depends on Agni because rasa etc. can't be produced from undigested food. [5]

अन्नमादानकर्मा तु प्राणः कोष्ठं प्रकर्षति । तद्द्रवैर्भिन्नसंघातं स्नेहेन मृदुतां गतम् ॥ ६ ॥
समानेनावधूतोऽग्निरुदर्यः पवनेन तु । काले भुक्तं समं सम्यक् पचत्यायुर्विवृद्धये ॥ ७ ॥
एवं रसमलायान्नमाशयस्थमधःस्थितः । पचत्यग्निर्यथा स्थाल्यामोदनायाम्बुतण्डुलम् ॥ ८ ॥

The prāṇa vāyu with recetving function carries the food to the belly where the food disintegrated by fluids (juices) and softencd by fatty substances gets acted upon by the digestive fire fanneed by the samāna vāyu. Thus the digestive fire cooks the timely taken and balanced food properly leading to promotion of life-span. Agni cooks from below the food situated in the stomach for division into rasa (nutritive fraction) and mala (excretion) as the same cooks the rice grains with water kept in a vessel into boiled rice. [6-8]

अन्नस्य भुक्तमात्रस्य षड्रसस्य प्रपाकतः । मधुराद्यात् कफो भावात् फेनभूत उदीर्यते ॥ ९ ॥
परं तु पच्यमानस्य विदग्धस्याम्लभावतः । आशयाच्च्यवमानस्य पित्तमच्छमुदीर्यते ॥ १० ॥
पक्वाशयं तु प्राप्तस्य शोष्यमाणस्य वह्निना । परिपिण्डितपक्वस्य वायुः स्यात् कटुभावतः ॥ ११ ॥

The food composed of six rasas immediately after it is ingested undergoes the stages of 'prapāka' (preliminary digestion). Fistly, due to predominance of sweetness kapha (mucus secretion) of frothy character arises. Thereafter during the process of digestion when the food is half-burnt and descending from the stomach due to predominance of acidity pitta (the bile and other digestive factors) comes forth freely. Lastlywhen it reaches the large intestines, it is absorbed by fire and gets converted into a solid mass, vāyu (wind) is formed due to predominance of pūnugency. [9-11]

अन्नमिष्टं ह्युपहितमिष्टैर्गन्धादिभिः पृथक् । देहे प्रीणाति गन्धादीन् घ्राणादीनीन्द्रियाणि च ॥ १२ ॥

The desired food endowed with desired smell etc. nourishes the factors of smell etc. as well as the olfactory sense etc. individually in the body. [12]

भौमाप्याग्नेयवायव्याः पञ्चोष्माणः सनाभसाः । पञ्चाहारगुणान्स्वान्स्वान्पार्थिवादीन्पचन्ति हि ॥१३॥

Five Agnis pertaining each to Prthivī, ap, tejas, vāyu and ākāśa digest the respective fractions of the food. [13]

यथास्वं स्वं च पुष्णन्ति देहे द्रव्यगुणाः पृथक् । पार्थिवाः पार्थिवानेव शेषाः शेषांश्च कृत्स्नशः ॥ १४ ॥

In body, the substances and their properties nourish their counterparts respectively such as the fraction of pṛthivi in food nourishes the respective fractions in the body and so on. [14]

सप्तभिर्देहधातारो धातवो द्विविधं पुनः । यथास्वमग्निभिः पाकं यान्ति किट्टप्रसादवत् ॥ १५ ॥

Further (during the process of metabolism) the dhātus supporting the body undergo twofold conversion into excretion and essence having been acted upon by the respective one of the seven agnis. [15]

रसाद्रक्तं ततो मांसं मांसान्मेदस्ततोऽस्थि च । अस्थ्नो मज्जा ततः शुक्रं शुक्राद्गर्भः प्रसादजः ॥ १६ ॥

The formation of dhātus takes place in the following order—Rasa, Rakta, Māṃsa, Medas, Asthi, Majjā and Śukra. Śukra, from its pure essence, produces foetus. [16]

रसात् स्तन्यं स्त्रियाः रक्तमसृजः कण्डराः सिराः । मांसाद्वसा त्वचः षट् च मेदसः स्नायुसंधयः ॥१७॥

Food also nourishes the upadhātus in the following manner—Rasa nourishes breast-milk as well as menstrual blood in women. Rakta nourishes tendons and blood vessels, māṃsa nourishes vasā as well as six layers of skin and medas nourishes the ligaments and joints. [17]

किट्टमन्नस्य विण्मूत्रं, रसस्य तु कफोऽसृजः । पित्तं, मांसस्य खमलाः मलः स्वेदस्तु मेदसः ॥ १८ ॥
स्यात्किट्टं केशलोमास्थ्नो, मज्ज्ञः स्नेहोऽक्षिविट्त्वचां । प्रसादकिट्टे धातूनां पाकादेवंविधर्च्छतः ॥१९॥
परस्परोपसंस्तम्भाद्धत्तो देहं परस्परम् ।

Excretion of food is faeces and urine, that of rasa is kapha (phlegm), that of rakta is pitta (bile), that of māmsa is dirt of the external orifices, that of medas is sweat, that of asthi is hairs in head and body, that of majjā is smear in eyes, faeces and skin. Thus the fractions of essence and excretion formed during the process of metabolism support each other and thus maintain the body by mutual coordination. [18–19]

वृष्यादीनां प्रभावस्तु पुष्णाति बलमाशु हि ॥ २० ॥

षड्भिः केचिदहोरात्रैरिच्छन्ति परिवर्तनम् । संतत्या भोज्यधातूनां परिवृत्तिस्तु चक्रवत् ॥ २१ ॥
(इत्युक्तवन्तमाचार्यं शिष्यस्त्विदमचोदयत् । रसाद्रक्तं विसदृशात् कथं देहेऽभिजायते ॥ २२ ॥
रसस्य च न रागोऽस्ति स कथं याति रक्तताम् । द्रवाद्रक्तात्स्थिरं मांसं कथं तज्जायते नृणाम् ॥ २३ ॥
द्रवधातोः स्थिरान्मांसान्मेदसः संभवः कथम् । श्लक्ष्णाभ्यां मांसमेदोभ्यां खरत्वं कथमस्थिषु ॥ २४ ॥
खरेष्वस्थिषु मज्जा च केन स्निग्धो मृदुस्तथा । मज्ज्ञश्च परिणामेन यदि शुक्रं प्रवर्तते ॥ २५ ॥
सर्वदेहगतं शुक्रं प्रवदन्ति मनीषिणः । तथाऽस्थिमध्यमज्ज्ञश्च शुक्रं भवति देहिनाम् ॥ २६ ॥
छिद्रं न दृश्यतेऽस्थ्नां च तन्निःसरति वा कथम् । एवमुक्तस्तु शिष्येण गुरुः प्राहेदमुत्तरम् ॥ २७ ॥
तेजो रसानां सर्वेषां मनुजानां यदुच्यते । पित्तोष्मणः स रागेण रसो रक्तत्वमृच्छति ॥ २८ ॥
वाय्वम्बुतेजसा रक्तमूष्मणा चाभिसंयुतम् । स्थिरतां प्राप्य मांसं स्यात् स्वोष्मणा पक्वमेव तत् ॥२९॥
स्वतेजोऽम्बुगुणस्निग्धोद्रिक्तं मेदोऽभिजायते । पृथिव्यग्न्यनिलादीनां संघातः स्वोष्मणा कृतः ॥ ३० ॥
खरत्वं प्रकरोत्यस्य जायतेऽस्थि ततो नृणाम् । करोति तत्र सौषिर्यमस्थ्नां मध्ये समीरणः ॥ ३१ ॥
मेदसस्तापूर्निर्यन्ते स्नेहो मज्जा ततः स्मृतः । तस्मान्मज्ज्ञस्तु यः स्नेहः शुक्रं संजायते ततः ॥ ३२ ॥
वाय्वाकाशादिभिर्भावैः सौषिर्यं जायतेऽस्थिषु । तेन स्रवति तच्छुक्रं नवात् कुम्भादिवोदकम् ॥ ३३ ॥
स्रोतोभिः स्यन्दते देहात् समन्ताच्छुक्रवाहिभिः । हर्षेणोदीरितं वेगात् संकल्पाच्च मनोभवात् ॥ ३४ ॥
विलीनं घृतवद्व्यायामोष्मणा स्थानविच्युतम् । बस्तौ संभृत्य निर्याति स्थलं निम्नमिवोदकम् ॥३५॥)

The specific potency of the intake of aphrodisiacs etc. exherts its effect quickly. Some take this process of conversion completed in a period of six days. The gradual conversion of dhātus runs incessantly in a cyclic order.

When the teacher finished his talk the disciple submitted thus—how is rakta (blood) originated in the body from dissimilar rasa which does not have red colour then how does it acquire redness ? How does the solid flesh is originated from the liquid blood ? How is the origin of medas (fat) from the liquid blood and solid flesh ? How is there hardness in bones which are originated from the soft tissues-muscle and fat ? How does the unctous and soft marrow arise within the hard bones? Śukra (semen) is said to be the product of majjā (marrow) but how does the semen pervading the entire body comes out of the marrow situated inside the bone when there are no holes in the bone ? the teacher having been requested thus by the disciple answered as follows.

Rasa, the essence of fiood, acquire redness from the colour of the firel-ike pitta. The same acted upon by vāyu, ap and tejas and cooked further attains solidity and thus converts into flesh. It is further cooked by its own heat and being predominated by its own heat, ap and unctuous properties is converted into medas. Further the innate heat combining pṛthivī, tejas, vāyu etc. together gives rise to hardness and thus produces asthi (bones). Within the bones vāyu creates hollowness which is filled up by the marrow, the esssnce of medas. From the essence of marrow, semen is produced. By vāyu, ākāśa etc. porousness is produced in bones through which semen comes out like water from the new earthen jar. Semen moves through its carrying vessels in the whole body and propelled with force from sexual ecstacy and passionate determination gets displaced and liguified like ghee by physical exertion comes out of the urinary passage like water flowing towards the lower surface. [20-35]

व्यानेन रसधातुर्हि विक्षेपोचितकर्मणा । युगपत् सर्वतोऽजस्रं देहे विक्षिप्यते सदा ॥ ३६ ॥
क्षिप्यमाणः खवैगुण्याद्रसः सज्जति यत्र सः । करोति विकृतिं तत्र खे वर्षमिव तोयदः ॥ ३७ ॥
दोषाणामपि चैवं स्यादेकदेशप्रकोपणम् ।

Rasa (including rakta) is always, everywhere, continuously and simultaneously thrown (into circulation) in the body by the vyāna vāyu performing the function of throwing. Rasa while in circulation if sticks somewhere due to morbidity in channel, it causes disorder there like could in the sky causing rain. Doṣas also get aggravated in localised parts in the same way. [36-37]

इति भौतिकधात्वन्नपक्तॄणां कर्म भाषितम् ॥ ३८ ॥
अन्नस्य पक्ता सर्वेषां पक्तॄणामधिपो मतः तन्मूलास्ते हि तद्वृद्धिक्षयवृद्धिक्षयात्मकाः ॥ ३९ ॥
तस्मात्तं विधिवद्युक्तैरन्नपानेन्धनैर्हितैः । पालयेत् प्रयतस्तस्य स्थितौ ह्यायुर्बलस्थितिः ॥ ४० ॥
यो हि भुङ्क्ते विधि त्यक्त्वा ग्रहणीदोषजान् गदान् । स लौल्याल्लभते शीघ्रं, वक्ष्यन्तेऽतः परं तु ते ॥४१॥

Thus the functions of agnis relating to bhūtas, dhātus and food are said. The agni which digests food is regarded as the master of all agnis because increase and decrease of other agnis depend on the digestive fire. Hence one should maintain it carefully by taking properly the wholesome fuel of food and drinks because on its maintenance depends the maintenance of life-span and strength. One who eats greedily leaving aside all the rules acquires the disorders due to morbidity in grahaṇī soon. Hereafter they will be described. [38–41]

अभोजनादजीर्णातिभोजनाद्विषमाशनात् । असात्म्यगुरुशीतातिरूक्षसंदुष्टभोजनात् ॥ ४२ ॥
विरेकवमनस्नेहविभ्रमाद्व्याधिकर्षणात् । देशकालर्तुवैषम्याद्वेगानां च विधारणात् ॥ ४३ ॥
दुष्यत्यग्निः, स दुष्टोऽन्नं न तत् पचति लघ्वपि । अपच्यमानं शुक्तत्वं यात्यन्नं विषरूपताम् ॥ ४४ ॥

Agni is deranged by fasting, eating during indigestion, over-eating, irregular eating, intake of unsuitable, heavy, cold, too rough and contaminated food, faulty administration of emesis, purgation and unction, emaciation due to some disease, faulty adaptation to place, time and seasons and suppression of natural urges. Agni thus deranged becomes unable to digest even the light food and the food being undigested gets acidified and toxic. [42–44]

तस्य लिङ्गमजीर्णस्य विष्टम्भः सदनं तथा । शिरसो रुक् च मूर्च्छा च भ्रमः पृष्ठकटिग्रहः ॥ ४५ ॥
जृम्भाऽङ्गमर्दस्तृष्णा च ज्वरश्छर्दिः प्रवाहणम् । अरोचकोऽविपाकश्च, घोरमन्नविषं च तत् ॥ ४६ ॥
संसृज्यमानं पित्तेन दाहं तृष्णां मुखामयान् । जनयत्यम्लपित्तं च पित्तजांश्चापरान् गदान् ॥ ४७ ।
यक्ष्मपीनसमेहादीन् कफजान् कफसङ्गतम् । करोति वातसंसृष्टं वातजांश्च गदान् बहून् ॥ ४८ ।
मूत्ररोगांश्च मूत्रस्थं कुक्षिरोगान् शकृद्गतम् । रसादिभिश्च संसृष्टं कुर्याद्रोगान् रसादिजान् ॥ ४९ ॥

That indigestion exhibits the following symptoms—stasis of food, malaise, headache, fainting, giddiness, stiffness in back and waist, yawning. bodyache, thirst, fever, vomiting, griping, anorexia and improper digestion of food. The severe food toxin when combined with pitta produces burning sensation, thirst, disorder of mouth, acid gastritis and other paittika disorders. When combined whith kapha it gives rise to phthisis, coryza. prameha etc. and other kaphaja disorders. It produces various vātika disorders if combined with vāta. Affecting urine, faeces and rasa etc. (dhātus) it causes disorders of urine, belly and dhātus respectively. [45–49]

विषमो धातुवैषम्यं करोति विषमं पचन् । तीक्ष्णो मन्देन्धनो धातून् विशोषयति पावकः ॥ ५० ॥
युक्तं भुक्तवतो युक्तो धातुसाम्यं समं पचन् ।

Digestive fire if irregular causes disequilibrium in dhātus because of irregular digestion (of nutrients) and if intense having little fuel dries up the dhātus.

The normal digestive fire in a person taking proper food maintains the equilibrium of dhātus by regular digestion. [50]

दुर्बलो विदहत्यन्नं तद्यात्यूर्ध्वमधोऽपि वा ॥ ५१ ॥

अधस्तु पक्वमामं वा प्रवृत्तं ग्रहणीगदः। उच्यते सर्वमेवान्नं प्रायो ह्यस्य विदह्यते ॥ ५२ ॥
अतिसृष्टं विबद्धं वा द्रवं तदुपदिश्यते। तृष्णारोचकवैरस्यप्रसेकतमकान्वितः ॥ ५३ ॥
शूनपादकरः सास्थिपर्वरुक् छर्दनं ज्वरः। लोहामगन्धिस्तिक्ताम्ल उद्गारश्चास्य जायते ॥ ५४ ॥

The weak digestive fire burns the food incompletely which goes either upwards or downwards. When it moves out downwards either in ripe or unripe condition, it is known as the disorder of grahaṇī. In such patients often the entire food is half burnt and the stool is frequent, constipated or liquid. There is presence of thirst, anorexia, abnormal taste in mouth, excessive salivation and feeling of darkness. Besides, oedema on feet and hands, pain in bony joints. vomiting and fever are there. Eructations have metallic or fleshy odour and bitter sour taste. [51–54]

पूर्वरूपं तु तस्येदं तृष्णाऽऽलस्यं बलक्षयः। विदाहोऽन्नस्य पाकश्च चिरात् कायस्य गौरवम् ॥ ५५ ॥

Prodromal symptoms are the following ones—thirst, lassitude, debility, burning of food, delayed digestion and heaviness in body. [55]

अग्न्यधिष्ठानमन्नस्य ग्रहणाद्ग्रहणी मता। नाभेरुपर्यग्निबलेनोपष्टब्धोपबृंहिता ॥ ५६ ॥
अपक्वं धारयत्यन्नं पक्वं सृजति पार्श्वतः। दुर्बलाग्निबला दुष्टा त्वाममेव विमुञ्चति ॥ ५७ ॥

Grahaṇī is the seat of agni and is called so because of holding up the food. It is situated above umbilicus and is strengthened by the power of agni. Normally, it holds up the food (till it is digested) and releases it from the side after it is digested but when it is deranged due to weak digestive fire it releases the ingested material even in unripe condition. [56–57]

वातात् पित्तात् कफाच्च स्यात्तद्रोगस्त्रिभ्य एव च। हेतुं लिङ्गं चिकित्सां च शृणु तस्य पृथक् पृथक् ।५८।
कटुतिक्तकषायातिरूक्षशीतलभोजनैः। प्रमितानशनात्यध्ववेगनिग्रहमैथुनैः ॥ ५९ ॥
करोति कुपितो मन्दमग्निं संछाद्य मारुतः। तस्यान्नं पच्यते दुःखं शुक्तपाकं खराङ्गता ॥ ६० ॥
कण्ठास्यशोषः क्षुत्तृष्णा तिमिरं कर्णयोः स्वनः। पार्श्वोरुवङ्क्षणग्रीवारुजोऽभीक्ष्णं विसूचिका ॥६१॥
हृत्पीडा कार्श्यदौर्बल्यं वैरस्यं परिकर्तिका। गृद्धिः सर्वरसानां च मनसः सदनं तथा ॥ ६२ ॥
जीर्णे जीर्यति चाध्मानं भुक्ते स्वास्थ्यमुपैति च। स वातगुल्महृद्रोगप्लीहाशङ्की च मानवः ॥६३॥
चिराद्दुःखं द्रवं शुष्कं तन्वामं शब्दफेनवत्। पुनः पुनः सृजेद्वर्चः कासश्वासार्दितोऽनिलात् ॥६४॥
कट्वजीर्णविदाह्यम्लक्षाराद्यैः पित्तमुल्बणम्। अग्निमाप्लावयद्धन्ति जलं तप्तमिवानलम् ॥ ६५ ॥
सोऽजीर्णं नीलपीताभं पीताभः सार्यते द्रवम्। पूत्यम्लोद्गारहृत्कण्ठदाहारुचितृडर्दितः ॥ ६६ ॥
गुर्वतिस्निग्धशीतादिभोजनादतिभोजनात्। भुक्तमात्रस्य च स्वप्नाद्धन्त्यग्निं कुपितः कफः ॥ ६७ ॥
तस्यान्नं पच्यते दुःखं हृल्लासच्छर्द्यरोचकाः। आस्योपदेहमाधुर्यकासष्ठीवनपीनसाः ॥ ६८ ॥
हृदयं मन्यते स्त्यानमुदरं स्तिमितं गुरु। दुष्टो मधुर उद्गारः सदनं स्त्रीष्वहर्षणम् ॥ ६९ ॥
भिन्नामश्लेष्मसंसृष्टगुरुवर्चःप्रवर्तनम्। अकृशस्यापि दौर्बल्यमालस्यं च कफात्मके ॥ ७० ॥
यश्चाग्निः पूर्वमुद्दिष्टो रोगानीके चतुर्विधः। तं चापि ग्रहणीदोषं समवर्जं प्रचक्ष्महे ॥ ७० ॥
पृथग्वातादिनिर्दिष्टहेतुलिङ्गसमागमे। त्रिदोषं निर्दिशेत्तेषां भेषजं शृण्वतः परम् ॥ ७२ ॥

The grahaṇī disorder is caused by vāta, pitta, kapha and all the three doṣas jointly. Now listen their etiology, symptoms and treatment separately.

Vāyu vitiated due to intake of pungent, bitter, astringent, too rough and cold food articles, little or no food, too much travelling on foot, suppression of urges, sexual intercourse, envelops the agni and thus makes it sluggish. Because of this food is digested with difficulty and hyperacidity associated with coarseness in body, dryness in throat and mouth, hunger, thirst, blurred vision, tinnitus, frequent pain in sides, thighs, groins and neck, visūcikā (piercing pain in abdomen), cardiac pain, emaciation, debility, abnormal taste in mouth, cutting pain in abdomen, greed for every food item, lassitude, tympanitis during and after digestion subsiding after taking meal, suspicion of vātagulma, heart disease or splenomegaly arise. The patient passes stool as liquid, dried, thin, undigested, with sound and froth frequently and with difficulty after a long time. He also suffers from cough and dyspnoea.

By intake of pungent, uncooked, burning, sour, alkaline food etc. pitta gets aggravated and extinguishes the fire by flooding over like hot water. Thus the patient having yellowish lustre passes frequently undigested bluish or yellowish liquid stool associated with foetid and sour eructations, burning in cardiac region and throat, anorexia and thirst.

Kapha aggravated by intake of food which is heavy, too unctuous, cold etc. over-eating and sleeping just after meals extingnishes the fire. Then the affected person digests the food with difficulty and is inflicted with nausea, vomiting, anorexia, sliminess and sweetness in mouth, cough, spitting and coryza. He feels his heart as stretched, abdomen as still and heavy and has foul, sweet eructations, malaise and lack of desire for women. He passes stool as broken mixed with āma and mucus and heavy. Though not emaciated he has debility and lassitude.

The four-fold agni except the normal one in the chapter of calssification of diseases (Sū. 9) also comes under the grahaṇī disorder.

When etiology and symptoms of vāta etc. described separately join together the condition is said as caused by three doṣas. Hereafter listen their treatment. [58–72]

ग्रहणीमाश्रितं दोषं विदग्धाहारमूर्च्छितम् । सविष्टम्भप्रसेकार्तिविदाहारुचिगौरवैः ॥ ७३ ॥
आमलिङ्गान्वितं दृष्ट्वा सुखोष्णेनाम्बुनोद्धरेत् । फलानां वा कषायेण पिप्पलीसर्षपैस्तथा ॥ ७४ ॥
लीनं पक्वाशयस्थं वाऽऽप्यामं स्राव्यं सदीपनैः । शरीरानुगते सामे रसे लङ्घनपाचनम् ॥ ७५ ॥
विशुद्धामाशयायास्मै पञ्चकोलादिभिः शृतम् । दद्यात् पेयादि लघ्वन्नं पुनर्योगांश्च दीपनान् ॥ ७६ ॥
ज्ञात्वा तु परिपक्वामं मारुतग्रहणीगदम् । दीपनीययुतं सर्पिः पाययेताल्पशो भिषक् ॥ ७७ ॥
किंचित्सन्धुक्षिते त्वग्नौ सक्तविण्मूत्रमारुतम् । द्व्यहं त्र्यहं वा संस्नेह्य स्विन्नाभ्यक्तं निरूहयेत् ॥ ७८ ॥
तत एरण्डतैलेन सर्पिषा तैल्वकेन वा । सक्षारेणानिले शान्ते स्रस्तदोषं विरेचयेत् ॥ ७९ ॥
शुद्धं रूक्षाशयं बद्धवर्चसं चानुवासयेत् । दीपनीयाम्लवातघ्नसिद्धतैलेन मात्रया ॥ ८० ॥
निरूढं च विरिक्तं च सम्यक् चैवानुवासितम् । लघ्वन्नं प्रतिसंभुक्तं सर्पिरभ्यासयेत् पुनः ॥ ८१ ॥

When the morbidity is situated in grahaṇī and is flared up with the half-burnt food and if one observes it as associated with the symptoms of āma such as distension, salivation, discomfort, burning, anorexia and heaviness, it should be eliminated by administering warm water or decoction of madanaphala or pippalī and sarṣapa. Even if the āma is hidden or situated in pakvāśaya (intestines) it should be discharged by administering purgations mixed with appetisers. If rasa associated with āma has circulated in the whole body, lightening and digestive measures be adopted.

When the stomach is cleaned, the patient should be given light diet like liquid gruel etc. followed by appetising formulations.

When the āma is known as digested fully in the grahaṇī disorder caused by vāta, the physician should prescribe ghee mixed with appetisers.

When agni is stimulated slightly but there is retention of stool, urine, and flatus the patient should be uncted for two or three days, fomented and massaged and then subjected to non-unctuous enema.

Thus when vayu is pacified and the impurity is loosened the patient should be purged with castor oil or tilwakaḥ ghṛta mixed with alkali.

When the patient is free from impurity, has rough viscera and is constipated, unctuous enema with oil prepared with appetisers, sours and vāta-alleviating drugs should be administered to him in proper dose.

After administering nonunctuous enema, purgative and unctuous enema and giving light diet thereafter, the patient should be advised to take ghee regularly. [73–81]

द्वे पञ्चमूले सरलं देवदारु सनागरम् । पिप्पलीं पिप्पलीमूलं चित्रकं हस्तिपिप्पलीम् ॥ ८२ ॥
शणबीजं यवान् कोलान् कुलत्थान् सुरभिं तथा । पाचयेदारनालेन दध्ना सौवीरकेण वा ॥ ८३ ॥
चतुर्भागावशेषेण पचेत्तेन घृताढकम । स्वर्जिकायावशूकाख्यौ क्षारौ दत्त्वा च युक्तितः ॥ ८४ ॥
सैन्धवौद्भिदसामुद्रबिडानां रोमकस्य च । ससौवर्चलपाक्यानां भागान्द्विपलिकान् पृथक् ॥ ८५ ॥
विनीय चूर्णितान् तस्मात् पाययेत् प्रसृतं बुधः । करोत्यग्निं बलं वर्णं वातघ्नं भुक्तपाचनम् ॥८६॥
इति दशमूलाद्यं घृतम् ।

Two pañcamūlas (daśamūla), sarala, devadāru, śuṇṭhī, pippalī, pippalīmūla, citraka, gajapippalī, śaṇa (seeds), yava, kola, kulattha and rāsnā should be boiled with sour gruel, curd, sauvīraka (a type of vinegar) remaining to one-fourth. Now with this decoction ghee 2.56 kg. should be cooked adding swarjikā and yavakṣāra. Then powder of saindhava, audbhida, sāmudra, biḍa, romaka, sauvarcala and pākya each 80 gm. should be mixed with the prepared ghee. This should be administered in the dose of 80 gm. This is vāta-alleviating and promotes agni, strength, complexion and digestion of food. [82–86]

(Thus Daśamūlādya ghṛta).

त्र्यूषणत्रिफलाकल्के बिल्वमात्रे गुडात् पले । सर्पिषोऽष्टपलं पक्त्वा मात्रां मन्दानलः पिबेत् ॥ ८७ ॥
इति त्र्यूषणाद्यं घृतम् ।

Ghee 320 gm. cooked with trikaṭu and triphalā 40 gm. and jaggery 40 gm. this should be used in proper dose by one having diminished fire (slow digestion). [87]

(Thus Tryiṣaṇādya ghṛta).

पञ्चमूलाभयाव्योषपिप्पलीमूलसैन्धवैः । रास्नाक्षारद्वयाजाजीविडङ्गशटिभिर्घृतम् ॥ ८८ ॥
शुक्तेन मातुलुङ्गस्य स्वरसेनार्द्रकस्य च । शुष्कमूलककोलाम्लचुक्रिकादाडिमस्य च ॥ ८९ ॥
तक्रमस्तुसुरामण्डसौवीरकतुषोदकैः । काञ्जिकेन च तत् पक्वमग्निदीप्तिकरं परम् ॥ ९० ॥
शूलगुल्मोदरश्वासकासानिलकफापहम् । सबीजपूरकरसं सिद्धं वा पाययेद्घृतम् ॥ ९१ ॥
सिद्धमभ्यञ्जनार्थं च तैलमेतैः प्रयोजयेत् । एतेषामौषधानां वा पिबेच्चूर्णं सुखाम्बुना ॥ ९२ ॥
वाते श्लेष्मावृते सामे कफे वा वायुनोद्धते । दद्याच्चूर्णं पाचनार्थमग्निसन्दीपनं परम् ॥ ९३ ॥
इति पञ्चमूलाद्यं घृतं चूर्णं च ।

Ghṛta cooked with pañcamūla, harītakī, trikaṭu, pippalīmūla, saindhava, rāsnā, yava-kṣāra, svarji kṣāra, jīraka, viḍaṅga and śaṭī along with vinegar, juices of mātuluṅga, fresh ginger, dried radish, sour jujube, cukrikā and sour pomegranate, buttermilk, curd water, wine-scum, sauvīraka, tuṣodaka (types of vinegar) and sour gruel is an excellent promoter of agni and alleviator of colic, gulma, udara, asthma, cough and other disorders caused by vāta and kapha.

Or one may be advised to take this ghee mixed with the juice of bījapūra.

Oil prepared with the above drugs should be used for massage.

Or the powder of the above drugs may be taken with warm water. It is an excellent promoter of agni and should be prescribed for digestion in vāta enveloped with kapha or associated with āma or in kapha propelled by vāyu. [88-93]

(Thus Pañcamūlādya ghṛta and cūrṇa).

मज्जत्यामा गुरुत्वाद्विट् पक्वा तूत्प्लवते जले । विनाऽतिद्रवसङ्घातशैत्यश्लेष्मप्रदूषणात् ॥ ९४ ॥
परीक्ष्यैवं पुरा सामं निरामं चामदोषिणम् । विधिनोपाचरेत् सम्यक् पाचनेनेतरेण वा ॥ ९५ ॥

Stool associated with āma sinks in water due to heaviness while that devoid of it floats over except in cases of excessive liquidity, compactness, coldness and affection of kapha. Hence by exmining the patient beforehand whether he is associated with āma or not, the physician should treat him properly either with digestive or other (pacifictory measures). [94–95]

चित्रकं पिप्पलीमूलं द्वौ क्षारौ लवणानि च । व्योषं हिङ्ग्वजमोदा च चव्यं चैकत्र चूर्णयेत् ॥९६॥
गुटिका मातुलुङ्गस्य दाडिमस्य रसेन वा । कृता विपाचयत्यामं दीपयत्याशु चानलम् ॥ ९७ ॥
इति चित्रकाद्या गुटिका ।

Citraka, pippalīmūla, yavakṣāra, sawarjikṣāra, five salts, trikaṭu, hiṅgu, ajamodā and cavya should be powdered together and made in pills with the juice of mātuluṅga or pomegranate. It digests āma and stimulates agni. [96–97]

(Thus Citrakādyā guṭikā).

नागरातिविषामुस्तक्वाथः स्यादामपाचनः । मुस्तान्तकल्कः पथ्या वा नागरं चोष्णवारिणा ॥ ९८ ॥
देवदारुवचामुस्तनागरातिविषाभयाः । वारुण्यामासुतास्तोये कोष्णे वाऽलवणाः पिबेत् ॥ ९९ ॥
वर्चस्यामे सशूले च पिबेद्वा दाडिमाम्बुना । विडेन लवणं पिष्टं बिल्वं चित्रकनागरम् ॥ १०० ॥
सामे वा सकफे वाते कोष्ठशूलकरे पिबेत् । कलिङ्गहिङ्ग्वतिविषावचासौवर्चलाभयाः ॥ १०१ ॥
छर्द्यर्शोग्रन्थिशूलेषु पिबेदुष्णेन वारिणा । पथ्यासौवर्चलाजाजीचूर्णं मरिचसंयुतम् ॥ १०२ ॥
अभयां पिप्पलीमूलं वचां कटुकरोहिणीम् । पाठां वत्सकबीजानि चित्रकं विश्वभेषजम् ॥ १०३ ॥
पिबेन्निष्क्वाथ्य चूर्णं वा कृत्वा कोष्णेन वारिणा । पित्तश्लेष्माभिभूतायां ग्रहण्यां शूलनुद्धितम् ॥१०४॥
सामे सातिविषं व्योषं लवणक्षारहिङ्गु च । निःक्वाथ्य पाययेच्चूर्णं कृत्वा वा कोष्णवारिणा ॥ १०५ ॥
पिप्पलीं नागरं पाठां सारिवां बृहतीद्वयम् । चित्रकं कौटजं बीजं लवणान्यथ पञ्च च ॥ १०६ ॥
तच्चूर्णं सयवक्षारं दध्युष्णाम्बुसुरादिभिः । पिबेदग्निविवृद्ध्यर्थं कोष्ठवातहरं नरः ॥ १०७ ॥
मरिचं कुञ्चिकाम्बष्ठावृक्षाम्लाः कुडवाः पृथक् । पलानि दश चाम्लस्य वेतसस्य पलार्धिकम् ॥१०८॥
सौवर्चलं बिडं पाक्यं यवक्षारः ससैन्धवः । शटीपुष्करमूलानि हिङ्गु हिङ्गुशिवाटिका ॥ १०९ ॥
तत् सर्वमेकतः सूक्ष्मं चूर्णं कृत्वा प्रयोजयेत् । हितं वाताभिभूतायां ग्रहण्यामरुचौ तथा ॥ ११० ॥

इति मरिचाद्यं चूर्णम् ।

Decoction of śuṇṭhī, ativiṣā and mustā is digestive for āma or the paste of above drugs or harītakī with śuṇṭhī taken with hot water has the similar effect.

One should take devadāru, vacā, mustā, śuṇṭhī, ativiṣā and harītakī fermented in vāruṇī (a type of wine) or (the seeds of) jyotiṣmatī percolated in warm water.

If the patient passes stool with āma and pain, he should take the paste of bilwa, citraka and śuṇṭhī added with biḍa salt.

In condition of vāta associated with āma or kapha producing pain in abdomen one should take (the powder of) indrayava, hiṅgu, ativiṣā, vacā, sauvarcala and harītakī.

One should take powder of harītakī, sauvarcala (salt) and jīraka mixed with marica with hot water in vomiting, scabulous stool in piles and pain.

One should take decoction of harītakī, pippalīmūla, vacā, kaṭurohiṇī, pāṭhā, indrayava, citraka and śuṇṭhī or their powder with warm water in condition of pain in grahaṇī affected with pitta and kapha.

In condition of āma, decoction of ativiṣā, trikaṭu, salt, alkali and hiṅgu or heir powder with warm water should be given.

The person affected should take the powder of pippali, śuṇṭhī, pāṭhā, sārivā, two types of bṛhatī (bṛhatī and kaṇṭakārī), citraka, indrayava, five salts added with yavakṣāra with curd, hot water, wine etc. for stimulating the agni. This formulation alleviates vāta (wind) formed in bowels.

Marica, kuñcikā, ambaṣṭhā, and vṛkṣāmla each 160 gm., amlavetasa 400 gm., sauvarcala, biḍa, pākya, yavakṣāra, saindhava, śaṭī, puṣkaramūla, hiṅgu and hiṅguśivāṭikā each 20 gm.—all together should be powdered finely. This powder is useful in grahaṇī affected by vāta and in anorexia. [98–110]

(Thus Maricādya cūrṇa).

चतुर्णां प्रस्थमम्लानां त्र्यूषणस्य पलत्रयम् ।
लवणानां च चत्वारि शर्करायाः पलाष्टकम् । संचूर्ण्य शाकसूपान्नरागादिष्ववचारयेत् ॥ १११ ॥
कासाजीर्णारुचिश्वासहृत्पाण्ड्वामयशूलनुत् ।

The four sours (vṛkṣāmla, amlavetasa, dāḍima and badara)[1] 640 gm., trikaṭu 120 gm., five salts 160 gm., sugar 320 gm.—powder of all these together should be used with vegetables, pulses, cooked cereals, pickles etc. It is efficacious in cough, indigestion, anorexia, dyspnoea, heart disease, anaemia and colic. [111]

चव्यत्वक्पिप्पलीमूलधातकीव्योषचित्रकान् ॥ ११२ ॥
कपित्थं बिल्वमम्बष्ठां शाल्मलं हस्तिपिप्पलीम् । शिलोद्भेदं तथाऽजाजीं पिष्ट्वा बदरसंमितम् ॥११३॥
परिभर्ज्य घृते दध्ना यवागूं साधयेद्भिषक् । रसैः कपित्थचुक्रीकावृक्षाम्लैर्दाडिमस्य च ॥ ११४ ॥
सर्वातिसारग्रहणीगुल्मार्शःप्लीहनाशिनी । पञ्चकोलकयूषश्च मूलकानां च सोषणः ॥ ११५ ॥
स्निग्धो दाडिमतक्राम्लो जाङ्गलः संस्कृतो रसः । क्रव्यादस्वरसः शस्तो भोजनार्थं सदीपनः ॥ ११६ ॥
तक्रारनालमद्यानि पानायारिष्ट एव च ।

Cavya, twak, pippalīmūla, dhātakī, trikaṭu, citraka, kapittha, bilwa, ambṣṭhā, śālmala (mocarasa); gajapippalī, śaileya and jīraka—each 5 gm. should be powdered together and having been fried with ghee should be used in preparing gruel with curd and juices of kapittha, cukrikā, vṛkṣāmla and dāḍima.

Pañcakola soup,[2] radish soup added with black pepper, spiced meat-soup of wild animals added with fat and sour pomegranates and butter, meat-soup of carnivorus animals mixed with appetisers are recommended as diet. Buttermilk, sour gruel, wine and ariṣṭa should be taken as post-meal drink. [112–116]

तक्रं तु ग्रहणीदोषे दीपनग्राहिलाघवात् ॥ ११७ ॥
श्रेष्ठं मधुरपाकित्वान्न च पित्तं प्रकोपयेत् । कषायोष्णविकाशित्वाद्रौक्ष्याच्चैव कफे हितम् ॥ ११८ ॥

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[1] **Some take (1) kapittha, cukrikā, vṛksāmla and dāḍimā or (2) vṛkṣāmla, mātuluṅga, badara and amlavetasa as four sours.**

[2] **Soup of cereal added with pañcakola.**

वाते स्वाद्वम्लसान्द्रत्वात् सद्यस्कमविदाहि तत् । तस्मात् तक्रप्रयोगा ये जठराणां तथाऽर्शसाम् ॥११९॥
विहिता ग्रहणीदोषे सर्वशस्तान् प्रयोजयेत् । यवान्यामलके पथ्या मरिचं त्रिपलांशिकम् ॥ १२० ॥
लवणानि पलांशानि पञ्च चैकत्र चूर्णयेत् ।
तक्रे तदासुतं जातं तक्रारिष्टं पिबेन्नरः । दीपनं शोथगुल्मार्शःक्रिमिमेहोदरापहम् ॥ १२१ ॥
इति तक्रारिष्टः ।

Buttermilk is efficacious in grahaṇī disorder due to appetising nature, astringeny and lightness. Because of sweet vipāka, it does not vitiate pitta, is wholesome in kapha due to astringent, hot, vikāsi (depressant) and rough properties and in vāta due to sweet, sour and viscous nature (thus it is useful in all the three doṣas). Buttermilk, if fresh, does not produce burning (or acidity). Hence the uses of buttermilk prseribed earlier in abdominal disorders and piles are all applicable in grahaṇī disorder and should be applied in all ways.

Yavānī, āmalaka, harītakī, marica each 120 gms., five salts each 40 gm. should be powdered together and kept for fermentation in buttermilk (2.56 litres) till it is soured completely. This is takrāriṣṭa which acts as appetiser and alliviates oedema, gulma, piles, worms, prameha and udara. [117-121]

(Thus Takrāriṣṭa).

स्वस्थानगतमुत्क्लिष्टमग्निनिर्वापकं भिषक् । पित्तं ज्ञात्वा विरेकेण निर्हरेद्वमनेन वा ॥ १२२ ॥
अविदाहिभिरन्नैश्च लघुभिस्तिक्तसंयुतैः । जाङ्गलानां रसैर्यूषैर्मुद्गादीनां खडैरपि ॥ १२३ ॥
दाडिमाम्लैः ससर्पिष्कैर्दीपनग्राहिसंयुतैः । तस्याग्निं दीपयेच्चूर्णैः सर्पिर्भिश्चापि तिक्तकैः ॥ १२४ ॥

Physician observing pitta as situated in its own place, agitated and extinguishing the fire should eliminate it either by purgation or emesis. Thereafter the agni should be stimulated by administering non-burning light food added with bitters, meat soup of wild animals, soups and khaḍas (a type of dietary preparation) of green gram etc. soured with pomegranate, added with ghee, appetisers and astringent powders and ghees of bitter drugs. [122-124]

चन्दनं पद्मकोशीरं पाठां मूर्वां कुटन्नटम् । षड्ग्रन्थासारिवास्फोतासप्तपर्णाटरूषकान् ॥ १२५ ॥
पटोलोदुम्बराश्वत्थवटप्लक्षकपीतनान् । कटुकां रोहिणीं मुस्तं निम्बं च द्विपलांशिकम् ॥ १२६ ॥
द्रोणेऽपां साधयेत् पादशेषे प्रस्थं घृतात् पचेत् । किराततिक्तेन्द्रयववीरामागधिकोत्पलैः ॥ १२७ ॥
कल्कैरक्षसमैः पेयं तत् पित्तग्रहणीगदे । तिक्तकं यद्घृतं चोक्तं कौष्ठिके तच्च दापयेत् ॥ १२८ ॥
इति चन्दनाद्यं घृतम् ।

Candana, padmaka, uśīra, pāṭhā, mūrvā, kuṭannaṭa[1] (śyonāka), vacā, sārivā; āsphota, saptaparṇa, āṭarūsaka, paṭola, udumbara, aśwattha, vaṭa, plakṣa, kapītana (pāriṣa) kaṭukarohiṇī, musta and nimba—each 80 gms. should be boiled together in water 10.24 litres reduced to one-fourth. Now ghee 640 gm. should be cooked with the paste of kirātatikta, indrayava, vīrā, māgadhikā, and utpala each 10 gm. This (candanādya ghṛta) should be administered in grahaṇī disorder caused by pitta. Tiktaka ghṛta said in the chapter of udararoga should also be given (in paittika grahaṇī disorder). [125–128]

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[1] **Cakrapāṇī takes kaivarta mustaka.**

(Thus Candanādya ghṛta).

नागरातिविषे मुस्तं धातकीं च रसाञ्जनम् । वत्सकत्वक्फलं बिल्वं पाठां कटुकरोहिणीम् ॥ १२९ ॥
पिबेत् समांशं तच्चूर्णं सक्षौद्रं तण्डुलाम्बुना । पैत्तिके ग्रहणीदोषे रक्तं यच्चोपवेश्यते ॥ १३० ॥
अर्शांसि च गुदे शूलं जयेच्चैव प्रवाहिकाम् । नागराद्यमिदं चूर्णं कृष्णात्रेयेण पूजितम् ॥ १३१ ॥
इति नागराद्यं चूर्णम् ।

Śuṇṭhī, ativiṣā, musta, dhātakī, rasāñjana, bark and fruit (seeds) of kuṭaja, bilwa, pāṭhā. kaṭuka-rohiṇī—all in equal parts should be powdered together and taken with honey followed by rice water. This nāgarādya cūrṇa commended by Kṛṣṇātreya is useful in paittika grahaṇī disorders, bloody stool, piles, anal discomfort and tenesmus. [129–131]

(Thus Nāgarādya Cūrṇa).

भूनिम्बकटुकाव्योषमुस्तकेन्द्रयवान् समान् । द्वौ चित्रकाद्वत्सकत्वग्भागान् षोडश चूर्णयेत् ॥ १३२ ॥
गुडशीताम्बुना पीतं ग्रहणीदोषगुल्मनुत् । कामलाज्वरपाण्डुत्वमेहारुच्यतिसारनुत् ॥ १३३ ॥
इति भूनिम्बाद्यं चूर्णम् ।

Bhūnimba, kaṭukā, trikaṭu, mustaka and indrayava in equal parts, citraka two parts, bark of kuṭaja 16 parts—all should be powdered together and taken with cold water added with jaggery. It alleviates grahaṇī disorder, gulma, jaundice, fever, paleness, prameha, anorexia and diarrhoea. [132–133]

(Thus Bhūnimbādya cūrṇa).

वचामतिविषां पाठां सप्तपर्णं रसाञ्जनम् । श्योनाकोदीच्यकट्वङ्गवत्सकत्वग्दुरालभाः ॥ १३४ ॥
दार्वीं पर्पटकं पाठां यवानीं मधुशिग्रुकम् । पटोलपत्रं सिद्धार्थान् यूथिकां जातिपल्लवान् ॥ १३५ ॥
जम्ब्वाम्रबिल्वमध्यानि निम्बशाकफलानि च । तद्रोगशममन्विच्छन् भूनिम्बाद्येन योजयेत् ॥१३६॥
किराततिक्तः षड्ग्रन्था त्रायमाणा कटुत्रिकम् । चन्दनं पद्मकोशीरं दार्वीत्वक् कटुरोहिणी ॥ १३७ ॥
कुटजत्वक्फलं मुस्तं यवानी देवदारु च । पटोलनिम्बपत्रैलासौराष्ट्र्यतिविषात्वचः ॥ १३८ ॥
मधुशिग्रोश्च बीजानि मूर्वा पर्पटकस्तथा । तच्चूर्णं मधुना लेह्यं पेयं मद्यैर्जलेन वा ॥ १३९ ॥
हृत्पाण्डुग्रहणीरोगगुल्मशूलारुचिज्वरान् । कामलां सन्निपातं च मुखरोगांश्च नाशयेत् ॥ १४० ॥
इति किराताद्यं चूर्णम् ।

To treat the above disorders one may add the following drugs to the Bhūnimādya cūrṇa—vacā, ativiṣā, pāṭhā, saptaparṇa, rasāñjana, śyonāka, udīcya, kaṭvaṅga (aralu); kuṭaja (bark), durālabhā, dāruharidrā, parpaṭaka, pāṭhā, yavānī, madhuśigru, paṭola, leaves of mustard, yūthikā, Jātī leaves, seed kernel of jaṃbū and āmra, fruitpulp of bilwa, nimba leaves and fruits.

Kirātatatikta, vacā, trāyamāṇā, trikaṭu, candana, padmaka, uśīra, dāruharidrā bark, kaṭurohiṇī, kuṭaja bark and seeds, mustā, yavānī, devadāru, leaves of paṭola and nimba, elā, saurāṣṭrī, ativiṣā, twak, madhuśigru seeds, mūrvā and parpaṭaka—all should be powdered together. This, taken with honey or urine or water, alleviates heart disease, anaemia, grahaṇī disorder, gulma, colic, anorexia, fever, jaundice, sannipāta (disorder caused by three doṣas jointly) and oral diseases. [134–140]

(Thus Kirātādya cūrṇa).

ग्रहण्यां श्लेष्मदुष्टायां वमितस्य यथाविधि । कट्वम्ललवणक्षारैस्तिक्तैश्चाग्निं विवर्धयेत् ॥ १४१ ॥
पलाशं चित्रकं चव्यं मातुलुङ्गं हरीतकीम् । पिप्पलीं पिप्पलीमूलं पाठां नागरधान्यकम् ॥ १४२ ॥
कार्षिकाण्युदकप्रस्थे पक्त्वा पादावशेषितम् । पानीयार्थं प्रयुञ्जीत यवागू तैश्च साधयेत् ॥ १४३ ॥
शुष्कमूलकयूषेण कौलत्थेनाथवा पुनः । कट्वम्लक्षारपटुना लघून्यन्नानि भोजयेत् ॥ १९४ ॥
अम्लं चानु पिबेत्तक्रं तक्रारिष्टमथापि वा । मदिरां मध्वरिष्टं वा निगदं सीधुमेव वा ॥ १४५ ॥

In grahaṇī affected by kapha, after administering emesis according to prescribed method, one should stimulate the agni with pungent, sour, saline, alkaline and bitter drugs.

Palāśa, citraka, cavya, mātuluṅga, harītakī, pippalī, pippalīmūla, pāṭhā, śuṇṭhī and dhānyaka—10 gm. each should be boiled together in 640 ml. water reduced to one-fourth. This should be used for drinking purposes and for preparing gruel. The patient should be given light cereals with the soup of dried radish or horse gram added with pungent and sour substances, alkali and salt. After taking meal he should drink sour butter milk, takrāriṣṭa, madirā, madhvariṣṭa or undamaged sīdhu. [141–145]

द्रोणं मधूकपुष्पाणां विडङ्गानां ततोऽर्धतः । चित्रकस्य ततोऽर्धं स्यात्तथा भल्लातकाढकम् ॥ १४६ ॥
मञ्जिष्ठाष्टपलं चैव त्रिद्रोणेऽपां विपाचयेत् । द्रोणशेषं तु तच्छीतं मध्वर्धाढकसंयुतम् ॥ १४७ ॥
पलामृणालागुरुभिश्चन्दनेन च रूषिते । कुम्भे मासस्थितं जातमासवं तं प्रयोजयेत् ॥ १४८ ॥
ग्रहणी दीपयत्येव बृंहणः कफपित्तजित् । शोथं कुष्ठं किलासं च प्रमेहांश्च प्रणाशयेत् ॥ १४९ ॥

इति मधूकासवः ।

मधुकपुष्पस्वरसं शृतमर्धक्षयीकृतम् । क्षौद्रपादयुतं शीतं पूर्ववत् सन्निधापयेत् ॥ १५० ॥
तं पिबन् ग्रहणीदोषाञ्जयेत् सर्वान् हिताशनः । तद्वद्द्राक्षेक्षुखर्जूरस्वरसानासुतान् पिबेत् ॥ १५१ ॥

Madhūka flowers 10.24 kg., viḍaṅga 5.12 kg., citraka 2.56 kg., bhallātaka 2.56 kg., mañjiṣṭhā 320 gm. should be boiled in water 30.72 litres reduced to one-fourth. When self-cooled, it is added with honey 1.28 kg., and kept in an earthen jar pasted insipe with elā, mṛṇala and aguru for a month. When it is fermented well, it should be administered to the patient. It stimulates grahaṇī, promotes body weight, pacifies kapha and pitta and alleviates oedema, kuṣṭha, leucoderma and prameha.

(Thus Madhūkāsava).

The juice of madhuka flowers should be boiled till reduced to one-half. When self-cooled it is added with honey in one-fourth quantity and kept for fermentation as above. By taking it and keeping on wholesome diet one overcomes all types of grahaṇī disorder. Similarly the juice of grapes, sugarcane and dates are fermented and used. [146–151]

प्रस्थौ दुरालभाया द्वौ प्रस्थमामलकस्य च । दन्तीचित्रकमुष्टी द्वे प्रत्यग्रं चाभयाशतम् ॥ १५२ ॥
चतुर्द्रोणेऽम्भसः पक्त्वा शीतं द्रोणावशेषितम् । सगुडद्विशतं पूतं मधुनः कुडवायुतम् ॥ १५३ ॥
तद्वत् प्रियङ्गोः पिप्पल्या विडङ्गानां च चूर्णितैः । कुडवैर्घृतकुम्भस्थं पक्षाज्जातं ततः पिबेत् ॥ १५४ ॥
ग्रहणीपाण्डुरोगार्शःकुष्ठवीसर्पमेहनुत् । स्वरवर्णकरश्चैव रक्तपित्तकफापहः ॥ १५५ ॥
इति दुरालभासवः ।
हरिद्रापञ्चमूले द्वे वीरर्षभकजीवकम् । एषां पञ्चपलान् भागांश्चतुर्द्रोणेऽम्भसः पचेत् ॥ १५६ ॥
द्रोणशेषे रसे पूते गुडस्य द्विशतं भिषक् । चूर्णितान् कुडवार्धांशान् प्रक्षिपेच्च समाक्षिकान् ॥१५७॥
प्रियङ्गुमुस्तमञ्जिष्ठाविडङ्गमधुकप्लवान् । लोध्रं शावरकं चैव मासार्धस्थं पिबेत्तु तम् ॥ १५८ ॥
एष मूलासवः सिद्धो दीपनो रक्तपित्तजित् । आनाहकफहृद्रोगपाण्डुरोगाङ्गसादनुत् ॥ १५९ ॥
इति मूलासवः ।

Durālabhā 1.28 kg., āmalakı 1.28 kg., danti and citraka 80 gm., fresh harītaki fruits one hundred (in number) should be cooked in water 40.96 litres reduced to one-fourth. When cooled it should to be filtered and added with jaggery 8 kg. and honey 160 gm. powder of priyaṇgu, pippali and viḍaṅga 160 gm. should also be added. All this should be kept in a ghee vessel for a fortnight and should be taken when prepared fully. This alleviates grahaṇī, anaemia, piles, kuṣṭha, erysipelas, prameha, promotes voice and complexion and removes raktapitta and kapha.

(Thus Durālabhāsava).

Haridrā, both pañcamūla (daśamūla), vīrā, ṛṣabhaka, jīraka—each 200 gm. should be boiled together in water 40.96 litres reduced to 10.24 litres. This should be filtered and added with jaggery 8 kg. along with the powder of priyaṅgu, musta, mañjiṣṭhā, viḍaṅga, madhuka, plava, śābara lodhra and honey. This should be kept, for a month and thereafter taken for use. This mūlāsava is appetiser, overcomes raktapitta and alleviates hardness in bowels, kapha, heart disease, anaemia and malaise. [152–159]

Thus Mūlāsava

प्रास्थिकं पिप्पलीं पिष्ट्वा गुडं मध्यं विभीतकात् । उदकप्रस्थसंयुक्तं यवपल्ले निधापयेत् ॥ १६० ॥
तस्मात् पलं सुजातात्तु सलिलाञ्जलिसंयुतम् । पिबेत्पिण्डासवो ह्येष रोगानीकविनाशनः ॥ १६१ ॥
स्वस्थोऽप्येनं पिबेन्मासं नरः स्निग्धरसाशनः । इच्छंस्तेषामनुत्पत्तिं रोगाणां येऽत्र कीर्तिताः ॥ १६२ ॥
इति पिण्डासवः ।

Pounded pippali, jaggery and pulp of bibhītaka each 640 gm. should be mixed with water 640 ml. and kept in the heap of barley grains. When prepared fully, it should be taken in the dose of 40 ml. mixed with water 160 ml. This piṇḍāsava is destroyer of the array of diseases. The healthy person may also take it for a month in order to prevent the above disorders keeping on diet of unctuous meat-soup. [160–162]

(Thus Piṇḍāsava).

नवे पिप्पलीमध्वाक्ते कलसेऽगुरुधूपिते । मध्वाढकं जलसमं चूर्णानीमानि दापयेत् ॥ १६३ ॥
कुडवार्धं विडङ्गानां पिप्पल्याः कुडवं तथा । चतुर्थिकाशां त्वक्क्षीरीं केशरं मरिचानि च ॥ १६४ ॥
त्वगेलापत्रकशटीक्रमुकातिविषाघनान् । हरेण्वेल्वालुतेजोह्वापिप्पलीमूलचित्रकान् ॥ १६५ ॥
कार्षिकांस्तत् स्थितं मासमत ऊर्ध्वं प्रयोजयेत् । मन्दं संदीपयत्यग्निं करोति विषमं समम् ॥ १६६ ॥
हृत्पाण्डुग्रहणीरोगकुष्ठार्शःश्वयथुज्वरान् । वातश्लेष्मामयांश्चान्यान्मध्वरिष्टो व्यपोहति ॥ १६७ ॥
इति मध्वरिष्टः ।

In new earthen jar smeared inside with pippalī and honey and incensed with aguru, honey 2.56 gm. with equal quantity of water should be kept. This should be added with the powder of viḍaṅga 80 gm., pippalī 160 gm., vaṅśalocana, nāgakeśara and marica each 40 gms.; twak, elā patraka, śaṭī, kramuka, ativiṣā, mustā, hareṇu, elavālu, tejohvā, pippalīmūla and citraka each 10 gm. and kept for a month. Thereafter it should be used. This madhvariṣṭa stimulates the defecient fire and regularises the irregular one. It alleviates heart disease, anaemia, grahaṇī disorder, kuṣṭha, piles, oedema, fever and other vātika and kaphaja disorders. [163–167]

(Thus Madhvariṣṭa).

समूलां पिप्पलीं क्षारौ द्वौ पञ्च लवणानि च । मातुलुङ्गाभयारास्नाशटीमरिचनागरम् ॥ १६८ ॥
कृत्वा समांशं तच्चूर्णं पिबेत् प्रातः सुखाम्बुना । श्लैष्मिके ग्रहणीदोषे बलवर्णाग्निवर्धनम् ॥ १६९ ॥
एतैरेवौषधैः सिद्धं सर्पिः पेयं समारुते । गौल्मिके षट्पलं प्रोक्तं भल्लातकघृतं च यत् ॥ १७० ॥

Pippalī, pippalīmūla, yavaksāra, swarjiksāra, five salts, mātuluṅga, harītakī, rāsnā, śaṭī, marica and śuṇṭhī—all taken in equal quantity should be powdered. This powder taken in early morning with warm water is efficacious in kaphaja grahaṇī disorder and promotes strength, complexion and digestion. Ghee prepared with these very drugs should be used in vātika grahaṇī roga and also the ṣatpala and bhallātaka ghṛtas said in the chapter of gulma. [168-170]

विडं कालोत्थलवणं सर्जिकायवशूकजम् । सप्तलां कण्टकारीं च चित्रकं चेति दाहयेत् ॥ १७१ ॥
सप्तकृत्वः स्रुतस्यास्य क्षारस्य द्व्याढकेन तु । आढकं सर्पिषः पक्त्वा पिबेदग्निविवर्धनम् ॥ १७२ ॥
इति क्षारघृतम् ।
समूलां पिप्पलीं पाठां चव्येन्द्रयवनागरम् । चित्रकातिविषे हिङ्गु श्वदंष्ट्रां कटुरोहिणीम् ॥ १७३ ॥
वचां च कार्षिकं पञ्चलवणानां पलानि च । दध्नः प्रस्थद्वये तैलसर्पिषोः कुडवद्वये ॥ १७४ ॥
खण्डीकृतानि निष्क्वाथ्य शनैरन्तर्गते रसे । अन्तर्धूमं ततो दग्ध्वा चूर्णं कृत्वा घृताप्लुतम् ॥ १७५ ॥
पिबेत् पाणितलं तस्मिञ्जीर्णे स्यान्मधुराशनः । वातश्लेष्मामयान्सर्वान्हन्याद्विषगरांश्च सः ॥ १७६ ॥
भल्लातकं त्रिकटुकं त्रिफलां लवणत्रयम् । अन्तर्धूमं द्विपलिकं गोपुरीषाग्निना दहेत् ॥ १७७ ॥
स क्षारः सर्पिषा पीतो भोज्ये वाऽप्यवचूर्णितः । हृत्पाण्डुग्रहणीदोषगुल्मोदावर्तशूलनुत् ॥ १७८ ॥

Biḍa, kālā lavaṇa (black salt), swarjikṣāra, yavakṣāra, saptalā, kaṇṭakārī and citraka should be burnt and reduced to alkali by washing seven times. With this alkali 5.12 kg. ghee 2.56 kg. should be cooked. This ghee promotes agni.

(Thus Kṡāraghṛta).

Pippalī, pippalīmūla, pāṭhā, cavya, indrayava, śuṇṭhī, citraka, ativiṣā, hiṅgu, gokṣura, kaṭurohiṇī and vacā-each 10 gm. and five salts each 40 gm. should be disintegrated and boiled in curd 1.28 kg., oil 160 gm. and ghee 160 gm. on mild fire. When it is devoid of fluid it should be burnt in a closed vessel. This powder in dose of 10 gm. should be taken mixed with ample ghee taking sweet food after the drug is digested. It alleviates all the disorders caused by vāta and kapha and effects of poisons.

Bhallātaka, trikaṭu, triphalā, three salts (saindhava, biḍa, sauvarcala) each 80 mg. should be burnt in a closed vessel on the cowdung fire. This alkali taken with ghee or sprinkled on food alleviates heart disease, anaemia, grahaṇī disorder, gulma, udāvarta and colic. [171-178]

दुरालभां करञ्जौ द्वौ सप्तपर्णं सवत्सकम् । षड्ग्रन्थां मदनं मूर्वां पाठामारग्वधं तथा ॥ १७९ ॥
गोमूत्रेण समांशानि कृत्वा चूर्णानि दाहयेत् । दग्ध्वा च तं पिबेत् क्षारं ग्रहणीबलवर्धनम् ॥ १८० ॥

Durālabhā, two types of karañja (karañja and pūtika), saptaparṇa, kuṭaja, vacā, madana, mūrvā, pāṭhā and āragvadha all in equal quantity are powdered and burnt with cow urine. This alkali should be taken to improve the tone of grahaṇī. [179–180]

भूनिम्बं रोहिणीं तिक्तां पटोलं निम्बपर्पटम् । दहेन्माहिषमूत्रेण क्षार पषोऽग्निवर्धन ॥ १८१ ॥
द्वे हरिद्रे वचा कुष्ठं चित्रकः कटुरोहिणी । मुस्तं च बस्तमूत्रेण दहेत् क्षारोऽग्निवर्धनः ॥ १८२ ॥
चतुष्पलं सुधाकाण्डात्त्रिपलं लवणत्रयात् । वार्ताकीकुडवं चार्कादष्टौ द्वे चित्रकात् पले ॥ १८३ ॥
दग्धानि वार्ताकरसे गुटिका भोजनोत्तराः । भुक्तं भुक्तं पचन्त्याशु कासश्वासार्शसां हिताः ॥ १८४ ॥
विसूचिकाप्रतिश्यायहृद्रोगशमनाश्च ताः । इत्येषा क्षारगुटिका कृष्णात्रेयेण कीर्तिता ॥ १८५ ॥
इति क्षारगुडिका ।

वत्सकातिविषे पाठां दुःस्पर्शां हिङ्गु चित्रकम्। चूर्णीकृत्य पलाशाग्रक्षारे मूत्रस्रुते पचेत् ॥ १८६ ॥
आयसे भाजने सान्द्रात्तस्मात् कोलं सुखाम्बुना। मद्यैर्वा ग्रहणीदोषशोथार्शःपाण्डुमान् पिबेत् ॥१८७॥
इति चतुर्थक्षारः।

Bhūnimba, kaṭurohiṇī, paṭola, nimba and parpaṭa should be burnt with buffalow's urine. This alkali improves agni.

Two types of haridrā (haridrā and dāruharidrā), vacā, kuṣṭha, citraka, kaṭurohiṇī and mustaka should be burnt with goat's urine. This alkali improves digestion.

Stem of snuhī 160 gm., three salts (saindhava, sauvarcala and biḍa) 40 gm. each, vārtākī (bṛhatī) 40 gm., arka 320 gm., citraka 80 gm. should be burnt together and thereafter made into pills with the juice of vārtāka. These pills taken after meals digest the food quickly and are wholesome for those suffering from cough, dyspnoea and piles. They also pacify visūcikā, pratiśyāya and heart disease. This kṣāraguṭikā has been formulated by Kṛṣṇātreya.

(Thus Kṣāraguṭikā).

Kuṭaja, ativiṣā, pāṭhā, durālabhā, hiṅgu and citraka should be powdered and cooked in good alkali of palāśa washed with cow's urine in an iron vessel. When it is thick 5 gm. should be taken with warm water or wine by those suffering from grahaṇī disorder, oedema, piles and anaemia [181–187]

(Thus the fourth alkali).

त्रिफलां कटभीं चव्यं बिल्वमध्यमयोरजः। रोहिणीं कटुकां मुस्तं कुष्ठं पाठां च हिङ्गु च ॥ १८८ ॥
मधुकं मुष्ककयवक्षारौ त्रिकटुकं वचाम्। विडङ्गं पिप्पलीमूलं स्वर्जिकां निम्बचित्रकौ ॥ १८९ ॥
मूर्वाजमोदेन्द्रयवान् गुडूचीं देवदारु च। कार्षिकं लवणानां च पञ्चानां पलिकान्पृथक् ॥ १०९ ॥
भागान् दध्नि त्रिकुडवे घृततैलेन मूर्च्छितम्। अन्तर्धूमं शनैर्दग्ध्वा तस्मात् पाणितलं पिबेत् ॥ १९१ ॥
सर्पिषा कफवातार्शोग्रहणीपाण्डुरोगवान्। प्लीहमूत्रग्रहश्वासहिक्काकासक्रिमिज्वरान् ॥ १९२ ॥
शोषातिसारौ श्वयथुं प्रमेहानाहहृद्ग्रहान्। हन्यात् सर्वविषं चैव क्षारोऽग्निजननो वरः ॥ १९३ ॥
जीर्णे रसैर्वा मधुरैरश्नीयात् पयसाऽपि वा।
इति पञ्चमक्षारः।

Triphalā, kaṭabhī, cavya, pulp of bilwa fruits, iron powder, kaṭurohiṇī, mustā, kuṣṭha, pāṭhā, hiṅgu, madhuka, muṣkaka, trikaṭu, vacā, viḍaṅga, pippalīmūla, swarjikā, nimba, citraka, mūrvā, ajamoda, indrayava, guḍūcī and devadāru-each 10 gm., five salts 40 gm. each are dipped in curd 480 ml. mixed with ghee and oil. This should be burnt in a closed vessel on mild fire. The product should be taken in the dose of 10 gm. with ghee by those suffering from piles caused by kapha and vāta, grahaṇī disorder and anaemia. This alkali is an excellent promoter of agni and alleviates splenomegaly, retention of urine, dyspnoea, hiccup, cough, worms, fever, wasting, diarrhoea, oedema, prameha, hardness in bowels, cardiac pain and all kinds of poison. After the drug is digested, the patient should eat with sweet meat-soups or milk. [188–193]

(Thus fifth alkali).

त्रिदोषे विधिविद्वैद्यः पञ्च कर्माणि कारयेत् ॥ १९४ ॥
घृतक्षारासवारिष्टान् दद्याच्चाग्निविवर्धनान् । क्रिया या चानिलादीनां निर्दिष्टा ग्रहणीं प्रति ॥ १९५ ॥
व्यत्यासात्तां समस्तां वा कुर्याद्दोषविशेषवित् ।

In grahaṇi disorder caused by three doṣas, the physician should apply five (evacuative) measures methodically and thereafter administer ghṛtas, kṣāras, āsavas and ariṣṭas which improve agni. Considering the position of doṣas he should apply the measures collectively prescribed separately for the types—vātika etc. of grahaṇi doṣa. [194–195]

स्नेहनं स्वेदनं शुद्धिर्लङ्घनं दीपनं च यत् ॥ १९६ ॥
चूर्णानि लवणक्षारमध्वरिष्टसुरासवाः । विविधास्तक्रयोगाश्च दीपनानां च सर्पिषाम् ॥ १९७ ॥
ग्रहणीरोगिभिः सेव्याः,

Measures such as unction, sudation, evacuation, lightening, appetising, powders, salts, alkalis, madhu, ariṣṭa, surā and āsava, various formulations of buttermilk and appetising ghees should be used by those suffering from grahaṇi disorder. [196–197]

क्रियां चावस्थिकीं शृणु । ष्ठीवनं श्लैष्मिके रूक्षं दीपनं तिक्तसंयुतम् ॥ १९८ ॥
सकृद्रूक्षं सकृत्स्निग्धं कृशे बहुकफे हितम् । परीक्ष्यामं शरीरस्य दीपनं स्नेहसंयुतम् ॥ १९९ ॥
दीपनं बहुपित्तस्य तिक्तं मधुरसंयुतम् । बहुवातस्य तु स्नेहलवणाम्लयुतं हितम् ॥ २०० ॥
सन्धुक्षति तथा वह्निरेषां विधिवदिन्धनैः ।

Now listen the symptomatic treatment. In predominance of kapha, spitting, rough and appetisers along with bitters should be given but if the patient be emaciated and having plenty of kapha both rough and unctuous substances be given one after the other and the appetisers should also be given mixed with unctuous substances considering first the condition of āma in his body. In the patient having excess of pitta, bitters should be given along with sweet substances and in that with excess of vāta it should be given with unctuous substance, salt and sours. By administration of appetisers in this way agni gets stimulated. [198–200]

स्नेहमेव परं विद्याद्दुर्बलानलदीपनम् ॥ २०१ ॥
नालं स्नेहसमिद्धस्य शमायान्नं सुगुर्वपि । मन्दाग्निरविपक्वं तु पुरीषं योऽतिसार्यते ॥ २०२ ॥
दीपनीयौषधैर्युक्तां घृतमात्रां पिबेत्तु सः । तया समानः पवनः प्रसन्नो मार्गमास्थितः ॥ २०३ ॥
अग्नेः समीपचारित्वादाशु प्रकुरुते बलम् । काठिन्याद्यः पुरीषं तु कृच्छ्रान्मुञ्चति मानवः ॥ २०४ ॥

स घृतं लवणैर्युक्तं नरोऽन्नावग्रहं पिबेत् । रौक्ष्यान्मन्दे पिबेत्सर्पिस्तैलं वा दीपनैर्युतम् ॥ २०५ ॥

Sneha (fat) is the excellent as stimulant of weak fire. Even much heavy food is not able to pacify the fire kindled by fat. (Hence) one passing undigested diarrhoeic stools due to deficient agni should take adequate dose of ghṛta mixed with appetising drugs. By this the samāna vāyu being normalised and positioned in its normal passage and due to its movement nearby improves the power of agni quickly. One who passes stool with difficulty due to hardness should take ghee in ample quantity added with salt amid meal. If agni is deficient due to roughness, one should take ghee or oil mixed with appetisers. [201–205]

अतिस्नेहात्तु मन्देऽग्नौ चूर्णारिष्टासवा हिताः । भिन्ने गुदोपलेपात्तु मले तैलसुरासवाः ॥ २०६ ॥
उदावर्तात्तु मन्देऽग्नौ निरूहाः स्नेहबस्तयः । दोषवृद्ध्या तु मन्देऽग्नौ शुद्धो दोषविधिं चरेत् ॥ २०७ ॥
व्याधिमुक्तस्य मन्दे तु सर्पिरेवाग्निदीपनम् । उपवासाच्च मन्देऽग्नौ यवागूभिः पिबेद्घृतम् ॥ २०८ ॥
अन्नावपीडितं बल्यं दीपनं बृंहणं च तत् । दीर्घकालप्रसङ्गात्तु क्षामक्षीणकृशान्नरान् ॥ २०९ ॥
प्रसहानां रसैः साम्लैर्भोजयेत् पिशिताशिनाम् । लघु, तीक्ष्णोष्णशोधित्वाद्दीपयन्त्याशु तेऽनलम् ॥२१०॥
मांसोपचितमांसत्वात्तथाऽऽशुतरबृंहणाः ।

In case of deficiency of fire due to excessive unction (intake of fat), powders, ariṣṭas and āsavas are wholesome. If there is diarrhoea due to coating in the ano-rectum, oil, surā and āsava are beneficial. If agni is deficient due to udāvarta (upward movement of vāyu), non-unctuous and unctuous enema are administered. In case the agni is deficient due to aggravation of doṣas, one should first be evacuated and then subjected to the therapeutic measures for the concerned doṣa. During the period of convalescence the deficient fire should be stimulated by ghee. If the fire is deficient due to fasting, it should be stimulated by taking ghee with gruels. Ghee taken in the midst of meal is promoter of strength, appetite and body weight. The patients who are debilitated, wasted and emaciated due to chronicity of the disease should be given light diet with the soured meat-soups of the animals of prey or carnivorous animals. They stimulate the agni quickly due to intense, hot and evacuating properties and promote the body weight more quickly because of their meat having been nourished by flesh. [206–210]

नाभोजनेन कायाग्निर्दीप्यते नातिभोजनात् ॥ २११ ॥
यथा निरिन्धनो वह्निरल्पो वाऽतीन्धनावृतः । स्नेहान्नविधिभिश्चित्रैश्चूर्णारिष्टसुरासवैः ॥ २१२ ॥
सम्यक्प्रयुक्तैर्भिषजा बलमग्नेः प्रवर्धते । यथा हि सारदार्वग्निः स्थिरः सन्तिष्ठते चिरम् ॥ २१३ ॥
स्नेहान्नविधिभिस्तद्वदन्तरग्निर्भवेत् स्थिरः । हितं जीर्णे मितं चाश्नंश्चिरमारोग्यमश्नुते ॥ २१४ ॥
वैषम्येण धातूनामग्निवृद्धौ यतेत ना । समैर्दोषैः समो मध्ये देहस्योष्माऽग्निसंस्थितः ॥ २१५ ॥
पचत्यन्नं तदारोग्यपुष्ट्यायुर्बलवृद्धये ।
दोषैर्मन्दोऽतिवृद्धो वा विषमैर्जनयेद्गदान् ॥ २१६ ॥

वाच्यं मन्दस्य तत्रोक्तमतिवृद्धस्य वक्ष्यते ।

The digestive fire is stimulated by neither fasting nor over-eating like without fuel or little fire covered with excessive fuel. The power of digestive fire increases with the intake of unctuous food, various powders, ariṣṭas, surā, āsavas prescribed properly by the physician. As fire with (the fuel of) heartwood is stable and lasts for long, the internal fire is stabilised by the application of unctuous food. One enjoys health for long by taking wholesome diet in proper quantity and after the previous food is digested. One should be careful to promote the agni by disturbing the equilibrium of dhātus. When doṣas are in equilibrium the heat of agni located in the midportion of the body is also normal and the food digested by it leads to promotion of health, corpulence, life-span and strength. If agni becomes deficient or excessive due to imbalanced doṣas, it causes disorders. The details about the deficient fire have already been said, now the excessive fire will be described. [211–216]

नरे क्षीणकफे पित्तं कुपितं मारुतानुगम् ॥ २१७ ॥
स्वोष्मणा पावकस्थाने बलमग्नेः प्रयच्छति । तदा लब्धबलो देहे विरूक्षे सानिलोऽनलः ॥ २१८ ॥
परिभूय पचत्यन्नं तैक्ष्ण्यादाशु मुहुर्मुहुः । पक्त्वाऽन्नं स ततो धातूञ्छोणितादीन् पचत्यपि ॥२१९॥
ततो दौर्बल्यमातङ्कान्मृत्युं चोपनयेन्नरम् । भुक्तेऽन्ने लभते शान्ति जीर्णमात्रे प्रताम्यति ॥ २२० ॥
तृट्श्वासदाहमूर्च्छाद्या व्याधयोऽत्यग्निसंभवाः । तमत्यग्निं गुरुस्निग्धशीतैर्मधुरविज्जलैः ॥ २२१ ॥
अन्नपानैर्नयेच्छान्तिं दीप्तमग्निमिवाम्बुभिः । मुहुर्मुहुरजीर्णेऽपि भोज्यान्यस्योपहारयेत् ॥ २२२ ॥
निरिन्धिनोऽन्तरं लब्ध्वा यथैनं न विपादयेत् । पायसं कृशरां स्निग्धं पैष्टिकं गुडवैकृतम् ॥ २२३ ॥
अद्यात्तथौदकानूपपिशितानि भृतानि च । मत्स्यान्विशेषतः श्लक्ष्णान्स्थिरतोयचरांस्तथा ॥ २२४ ॥
आविकं च भृतं मांसमद्यादत्यग्निनाशनम् । यवागूं समधूच्छिष्टां घृतं वा क्षुधितः पिबेत् ॥ २२५ ॥
गोधूमचूर्णमन्थं वा व्यधयित्वा सिरां पिबेत् । पयो वा शर्करासर्पिर्जीवनीयौषधैः शृतम् ॥ २२६ ॥
फलानां तैलयोनीनामुत्कुञ्चाश्च सशर्कराः । मार्दवं जनयन्त्यग्नेः स्निग्धा मांसरसास्तथा ॥ २२७ ॥
पिबेच्छीताम्बुना सर्पिर्मधूच्छिष्टेन संयुतम् । गोधूमचूर्णं पयसा ससर्पिष्कं पिबेन्नरः ॥ २२८ ॥
आनूपरससिद्धान् वा त्रीन् स्नेहांस्तैलवर्जितान् । पयसा संमितं चापि घनं त्रिस्नेहसंयुतम् ॥२२९॥
नारीस्तन्येन संयुक्तां पिबेदौदुम्बरीं त्वचम् । ताभ्यां वा पायसं सिद्धमद्यादत्यग्निशान्तये ॥ २३० ॥
श्यामात्रिवृद्विपक्वं वा पयो दद्याद्विरेचनम् । असकृत् पित्तशान्त्यर्थं पायसप्रतिभोजनम् ॥ २३१ ॥
प्रसमीक्ष्य भिषक् प्राज्ञस्तस्मै दद्याद्विधानवित् । यत्किञ्चिन्मधुरं मेद्यं श्लेष्मलं गुरुभोजनम् ॥२३२॥
सर्वं तदत्यग्निहितं भुक्त्वा प्रस्वपनं दिवा । मेद्यान्यन्नानि योऽत्यग्नावप्रतान्तः समश्नुते ॥ २३३ ॥
न तन्निमित्तं व्यसनं लभते पुष्टिमेव च । कफे वृद्धे जिते पित्ते मारुते चानलः समः ॥ २३४ ॥
समधातोः पचत्यन्नं पुष्ट्यायुर्बलवृद्धये ।

In the person having diminished kapha, the aggravated pitta following the vāyu strenghtens the fire in its seat (grahaṇī) by its intrinsic heat. Then the fire getting intensely powerful along with vāyu in the person excessively roughened digests the food forcibly, quickly and frequently due to intensity. After digesting the food, it also digests the dhātus like blood etc. resulting in debility, disorders and finally death of the person. The patient affected by excessive fire gets relief from food but becomes restless soon after it is digested. Thirst, dyspnoea, burning, fainting etc. are the disorders due to excessive fire.

Such excessive fire should be pacified by administering heavy, unctuous, cold, sweet and slimy food and drinks like fire by pouring water. Even on indigestion he should be fed frequently so that agni without fuel may not get opportunity to kill him. The patient should eat rice cooked in milk, rice cooked with pulse, fatty and floury preparations, products of jaggery, fatty meat of aquatic and marshy animals. One should eat fishes particularly smooth and moving in still water and fatty mutton which destroys the exccessive fire. While hungry he should take gruel mixed with beewax or drink ghee. Or after venesection he should take churned drink of wheatflour or milk boiled with sugar, ghee and vitaliser drugs. The bolus of powdered oily fruits added with sugar and fatty meat soups make the fire mild. The patient should drink ghee mixed with beewax followed by cold water or wheat flour mixed with ghee followed by milk. Or he should take three fats (except oil) processed with the meat juice of marshy animals or solid preparations made of fine wheat flour mixed with (the above) three fats with milk. For pacifying the excessive fire, one should take bark of udumbara with woman's breast milk or pāyasa (rice cooked with milk) prepared with these two. The patient should be subjected to frequent purgation with milk boiled with śyāmā and trivṛt for eliminating the excess of pitta giving the diet of rice cooked with milk. The wise physician considering all the aspects should administer the above measures.

Whatever food is sweet, fatty, kapha-aggravating and heavy is entirely wholesome for the patient of excessive fire along with day-sleep after meal. The patient who without going into fainting takes fatty diet in excessive fire does not fall a prey to the possible disorders, on the contrary, attains corpulence. When kapha is increased, pitta along with vāyu is overcome, the normalised fire in one having balanced dhātus digests the food leading to promotion of corpulence, life-span and strength. [217–234]

भवन्ति चात्र—

पथ्यापथ्यमिहैकत्र भुक्तं समशनं मतम् ॥ २३५ ॥
विषमं बहु वाऽल्पं वाऽप्यप्राप्तातीतकालयोः । भुक्तं पूर्वान्नशेषे तु पुनरध्यशनं मतम् ॥ २३६ ॥

त्रीण्यप्येतानि मृत्युं वा घोरान् व्याधीन्सृजन्ति वा । प्रातराशे त्वजीर्णेऽपि सायमाशो न दुष्यति ॥२३७॥
दिवा प्रबुध्यतेऽर्केण हृदयं पुण्डरीकवत् । तस्मिन्विबुद्धे स्रोतांसि स्फुटत्वं यान्ति सर्वशः ॥२३८॥
व्यायामाच्च विहाराच्च विक्षिप्तत्वाच्च चेतसः । न क्लेदमुपगच्छन्ति दिवा तेनास्य धातवः ॥ २३९ ॥
अक्लिन्नेष्वन्नमासिक्तमन्यत्तेषु न दुष्यति । अविदग्ध इव क्षीरे क्षीरमन्यद्विमिश्रितम् ॥ २४० ॥
नैव दुष्यति तेनैव समं संपद्यते यथा ।
रात्रौ तु हृदये म्लाने संवृतेष्वयनेषु च । यान्ति कोष्ठे परिक्लेदं संवृते देहधातवः ॥ २४१ ॥
क्लिन्नेष्वन्यदपक्वेषु तेष्वासिक्तं प्रदुष्यति । विदग्धेषु पयःस्वन्यत् पयस्तप्तमिवार्पितम् ॥ २४२ ॥
नैशेष्वाहारजातेषु नाविपक्वेषु बुद्धिमान् । तस्मादन्यत्समश्नीयात्पालयिष्यन्बलायुषी । २४३ ॥

Here are the verses —

Eating wholesome and unwholesome items mixed together is known as 'samaśana'. Eating more or less, or before or after the proper time is known as 'viṣamāśana'. Eating while the previous meal is still undigested is known as 'adhyaśana'. These three (samaśana, viṣamāśana and adhyaśana) cause death or severe disorders.

Even on indigestion of the day-meal the night-meal is not disturbing. (The reason is)-during day heart is blossomed like lotus and because of this all channels remain clear. Moreover, due to physical exertion, movements and mental activities the dhātus do not get moistened during day. So on other food added to the unmoistened previous one does not get affected and becomes homogenous like fresh milk mixed with the undamaged one. On the contrray, during night heart is faded, channels are covered and belly is obstructed and as such the dhātus get moistened. Another food added while the undigested material is moistened gets affected like hot milk added to the damaged milk. Hence the wise person in order to protect his strength and life-span should never eat anything if the food taken in night is still undigested. [235–243]

तत्र श्लोकाः—

अन्तरग्निगुणा देहं यथा धारयते च सः । यथाऽन्नं पच्यते यांश्च यथाऽऽहारः करोत्यपि ॥ २४४ ॥
येऽग्नयो यांश्च पुष्यन्ति यावन्तो ये पचन्ति यान् । रसादीनां क्रमोत्पत्तिर्मलानां तेभ्य एव च ॥२४५॥
वृष्याणामाशुकृद्धेतुर्धातुकालोद्भवक्रमः । रोगैकदेशकृद्धेतुरन्तरग्निर्यथाऽधिकः ॥ २४६ ॥
प्रदुष्यति यथा दुष्टो यान् रोगाञ्जनयत्यपि । ग्रहणी या यथा यच्च ग्रहणीदोषलक्षणम् ॥ २४७ ॥
पूर्वरूपं पृथक् चैव व्यञ्जनं सचिकित्सितम् । चतुर्विधस्य निर्दिष्टं तथा चावस्थिकी क्रिया ॥ २४८ ॥
जायते च यथाऽत्यग्निर्यच्च तस्य चिकित्सितम् । उक्तवानिह तत् सर्वं ग्रहणीदोषके मुनिः ॥ २४९ ॥

Now the summing up verses—

Properties of internal fire, how it holds up the body, how the food is digested, the functions of food and how they are performed, types of agnis and the entities nourished and digested by them, successive origin of dhātus etc. and malas, the reason in quick action of aphrodisiacs, time taken in and order of the origin of dhātus, the reason in manifestation of disorder in a part of body, causes of the severe affections of agni and the resultant disorders, description of grahaṇi, and the characters of its disorder, prodroma, symptoms and treatment of four types of grahaṇī disorder, symptomatic treatment, excessive agni and its treatment—all this has been said by the sage in this chapter on grahaṇī disorder.

इत्यग्निवेशकृते तन्त्रेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थाने ग्रहणीदोषचिकित्सितं
नाम पञ्चदशोऽध्यायः ॥ १५ ॥

Thus ends the fifteenth chapter on the treatment of grahaṇī disorder in Cikitsāsthāna in the treatise composed by Agniveśa and reconstructed by Dṛḍhabala as it was not available. (15)

षोडशोऽध्यायः

CHAPTER XVI

अथातः पाण्डुरोगचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on treatement of pāṇḍuroga (anaemia). [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

पाण्डुरोगाः स्मृताः पञ्च वातपित्तकफैस्त्रयः । चतुर्थः सन्निपातेन पञ्चमो भक्षणान्मृदः ॥ ३ ॥

Pāṇḍuroga is of five types (according to causative factors) such as—caused by vāta, pitta, kapha, sannipāta and earth-eating. [3]

दोषाः पित्तप्रधानास्तु यस्य कुप्यन्ति धातुषु । शैथिल्यं तस्य धातूनां गौरवं चोपजायते ॥ ४ ॥
ततो वर्णबलस्नेहा ये चान्येऽप्योजसो गुणाः । व्रजन्ति क्षयमत्यर्थं दोषदूष्यप्रदूषणात् ॥ ५ ॥
सोऽल्परक्तोऽल्पमेदस्को निःसारः शिथिलेन्द्रियः । वैवर्ण्यं भजते, तस्य हेतुं शृणु सलक्षणम् ॥ ६ ॥

The person in whom doṣas with predominance of pitta are vitiated in dhātus is affected with the laxity of dhātus and heaviness in body. Complexion, stength, unctuousness and other properties also get too much diminished due to morbidity of doṣa and duṣya. Thus he gets affects with deficiency of blood, fat, ojas, looseness of body-parts and abnormality of complexion. Now listen its etiology and symptoms.

क्षाराम्ललवणात्युष्णविरुद्धासात्म्यभोजनात् । निष्पावमाषपिण्याकतिलतैलनिषेवणात् ॥ ७ ॥
विदग्धेऽन्ने दिवास्वप्नाद्व्यायामान्मैथुनात्तथा । प्रतिकर्मर्तुवैषम्याद्वेगानां च विधारणात् ॥ ८ ॥
कामचिन्ताभयक्रोधशोकोपहतचेतसः । समुदीर्णं यदा पित्तं हृदये समवस्थितम् ॥ ९ ॥
वायुना बलिना क्षिप्तं संप्राप्य धमनीर्दश । प्रपन्नं केवलं देहं त्वङ्मांसान्तरमाश्रितम् ॥ १० ॥
प्रदूष्य कफवातासृक्त्वङ्मांसानि करोति तत् । पाण्डुहारिद्रहरितान् वर्णान् बहुविधांस्त्वचि ॥११॥
स पाण्डुरोग इत्युक्तः

By intake of alkaline, sour, salty, too hot, incompatible and unsuitable food, excessive use of niṣpāva, black gram, oil cake, tila and oil, day-sleep, exercise and sexual intercourse during burning (indigestion) of food, faulty management of evacuative measures and seasons; suppression of natural urges particularly in persons inflicted with sexual desire, anxiety, fear, anger and grief pitta situated in heart is aggravated and propelled by the strong vāyu in ten arteries which spread it in the whole boby. This pitta located in the space between tvak (skin) and māṃsa (muscle) affects kapha, vāta, rakta, twak and māṃsa and thereby produces various shades of colours like pale yellow, deep yellow, green in skin. This is called as pāṇḍuroga. [7–11]

तस्य लिङ्गं भविष्यतः । हृदयस्पन्दनं रौक्ष्यं स्वेदाभावः श्रमस्तथा ॥ १२ ॥

Premonitory symptoms of pāṇḍuroga are—palpitation of heart, roughness, absence of sweat and exhaustion. [12]

संभूतेऽस्मिन् भवेत् सर्वः कर्णक्ष्वेडी हतानलः । दुर्बलः सदनोऽन्नद्विट् श्रमभ्रमनिपीडितः ॥ १३ ॥
गात्रशूलज्वरश्वासगौरवारुचिमान्नरः । मृदितैरिव गात्रैश्च पीडितोन्मथितैरिव ॥ १४ ॥
शूनाक्षिकूटो हरितः शीर्णलोमा हतप्रभः । कोपनः शिशिरद्वेषी निद्रालुः ष्ठीवनोऽल्पवाक् ॥ १५ ॥
पिण्डिकोद्वेष्टकट्यूरुपादरुक्सदनानि च । भवन्त्यारोहणायासैर्विशेषश्चास्य वक्ष्यते ॥ १६ ॥

When the disease is manifested the patient suffers from tinnitus, loss of digestion, debility, malaise, aversion to food, exhaustion, giddiness, pain in body, fever, dyspnoea, heaviness and anorexia. He feels as if his limbs are kneaded, pressed or churned. Moreover, he has swelling on orbit, green complexion, falling of skin hairs, loss of lustre, irritability, aversion to cold, oversleep, spitting, diminished speech, on exertion by climbing (stairs etc.) he suffers from cramps in shanks, pain in waist, thighs, and legs and lassitude. Now the specific characters will be said. [13–16]

आहारैरुपचारैश्च वातलैः कुपितोऽनिलः । जनयेत्कृष्णपाण्डुत्वं तथा रूक्षारुणाङ्गताम् ॥ १७ ॥
अङ्गमर्दं रुजं तोदं कम्पं पार्श्वशिरोरुजम् । वर्चःशोषास्यवैरस्यशोफानाहबलक्षयान् ॥ १८ ॥

Vāta vitiated by vāta-aggravating diet and other regimens produces blackish paleness, roughness and reddishness in body, body-ache, pain, piercing pain, trembling, pain in sides and head, dryness of stool, distaste in mouth, oedema, hardness in bowels and debility. [17–18]

पित्तलस्याचितं पित्तं यथोक्तैः स्वैः प्रकोपणैः । दूषयित्वा तु रक्तादीन् पाण्डुरोगाय कल्पते ॥ १९ ॥
स पीतो हरिताभो वा ज्वरदाहसमन्वितः । छर्दिमूर्च्छापिपासार्तः पीतमूत्रशकृन्नरः ॥ २० ॥
स्वेदनः शीतकामश्च न चान्नमभिनन्दति । कटुकास्यो न चास्योष्णमुपशेतेऽम्लमेव च ॥ २१ ॥
उद्गारोऽम्लो विदाहश्च विदग्धेऽन्नेऽस्य जायते । दौर्गन्ध्यं भिन्नवर्चस्त्वं दौर्बल्यं तम एव च ॥ २२ ॥

Pitta vitiated by its aggravating factors particularly in a person of paittika consitution affects rakta etc. and thus causes pāṇḍuroga. The patient becomes yellow or with greenish tinge, associated with fever, burning sensation, vomiting, fainting, thirst and yellow urine and stool. He perspires profusely, has desire for cold and aversion to food. He has pungency in mouth, hot and sour things do not suit him. He suffers from acid eructations and burning sensation during burning of food along with foul odour, loose motions, debility and feeling of darkness. [19–22]

विवृद्धः श्लेष्मलैः श्लेष्मा पाण्डुरोगं स पूर्ववत् । करोति गौरवं तन्द्रां छर्दिं श्वेतावभासताम् ॥ २३ ॥
प्रसेकं लोमहर्षं च सादं मूर्च्छां भ्रमं क्लमम् । श्वासं कासं तथाऽऽलस्यमरुचिं वाक्स्वरग्रहम् ॥ २४ ॥
शुक्लमूत्राक्षिवर्चस्त्वं कटुरूक्षोष्णकामताम् । श्वयथुं मधुरास्यत्वमिति पाण्ड्वामयः कफात् ॥ २५ ॥

Kapha aggravated by the kapha-aggravating factors causes pāṇḍuroga as said above. Thereby it produces heaviness, drowsiness, vomiting, whitish complexion, excessive salivation, horripilation, malaise, fainting, giddiness, exhaustion, dyspnoea, cough, lassitude, anorexia, obstruction in speech and voice, white urine, eyes and stool, desire for pungent, rough and hot things, oedema and sweetness in mouth. These are the symptoms of pāṇḍuroga caused by kapha. [23–25]

सर्वान्नसेविनः सर्वे दुष्टा दोषास्त्रिदोषजम् । त्रिदोषलिङ्गं कुर्वन्ति पाण्डुरोगं सुदुःसहम् ॥ २६ ॥

In those who use all sorts of things, all doṣas get vitiated and cause tridoṣaja pāṇḍuroga exhibiting symptoms of all the three doṣas. This type of pāṇḍuroga is very troublesome. [26]

मृत्तिकादनशीलस्य कुप्यत्यन्यतमो मलः । कषाया मारुतं, पित्तमूषरा, मधुरा कफम् ॥ २७ ॥
कोपयेन्मृद्रसादींश्च रौक्ष्याद्भुक्तं विरूक्षयेत् । पूरयत्यविपक्वैव स्रोतांसि निरुणद्धि च ॥ २८ ॥
इन्द्रियाणां बलं हत्वा तेजो वीर्यौजसी तथा । पाण्डुरोगं करोत्याशु बलवर्णाग्निनाशनम् ॥ २९ ॥
शूनगण्डाक्षिकूटभ्रूः शूनपान्नाभिमेहनः । क्रिमिकोष्ठोऽतिसार्येत मलं सासृक् कफान्वितम् ॥ ३० ॥

In the person habitually eating earth one of the doṣas get vitiated (according to the type of earth) such as vāta, pitta and kapha by astringent, alkaline and sweet earth respectively. The earth, moreover, produces roughness in dhātus (rasa etc.). It fills up and obstructs the channels without undergoing change and thus by destroying the strength of senses, lustre, energy and ojas produces pāṇḍuroga which further destroys strength. complexion and power of digestion. The patient suffers from swelling on cheek, orbit, and eyebrows, feet, navel and private parts, intestinal parasites and diarrhoea passing stool with blood and mucus. [27–30]

पाण्डुरोगश्चिरोत्पन्नः खरीभूतो न सिध्यति । कालप्रकर्षाच्छूनो ना यश्च पीतानि पश्यति ॥ ३१ ॥
बद्धाल्पविट्कं सकफं हरितं योऽतिसार्यते । दीनः श्वेतातिदिग्धाङ्गश्छर्दिमूर्च्छातृषार्दितः ॥ ३२ ॥
स नास्त्यसृक्क्षयाद्यश्च पाण्डुः श्वेतत्वमाप्नुयात् । इति पञ्चविधस्योक्तं पाण्डुरोगस्य लक्षणम् ॥३३॥

Pāṇḍuroga of a long duration having produced excessive roughness is not curable. The patient developing swelling after a long duration and having vision of objects as yellow is not treatable. The disease is also incurable if the patient passes scabulous, scanty stool with mucus and green colour, has anxious expression, white and excessively smeared limbs, suffers from vomiting, fainting and thirst and if he becomes white due to deficiency of blood.

Thus symptoms of five types of pāṇḍuroga are said. [31–33]

पाण्डुरोगी तु योऽत्यर्थं पित्तलानि निषेवते । तस्य पित्तमसृग्मांसं दग्ध्वा रोगाय कल्पते ॥ ३४ ॥
हारिद्रनेत्रः स भृशं हारिद्रत्वङ्नखाननः । रक्तपीतशकृन्मूत्रो भेकवर्णो हतेन्द्रियः ॥ ३५ ॥
दाहाविपाकदौर्बल्यसदनारुचिकर्षितः । कामला बहुपित्तैषा कोष्ठशाखाश्रया मता ॥ ३६ ॥
कालान्तरात् खरीभूता कृच्छ्रा स्यात् कुम्भकामला । कृष्णपीतशकृन्मूत्रो भृशं शूनश्च मानवः ॥३७॥
सरक्ताक्षिमुखच्छर्दिविण्मूत्रो यश्च ताम्यति । दाहारुचितृषानाहतन्द्रामोहसमन्वितः ॥ ३८ ॥
नष्टाग्निसंज्ञः क्षिप्रं हि कामलावान् विपद्यते ।

The patient of pāṇḍuroga who takes pitta-aggravating things excessively, his pitta burns blood and flesh and thus gives rise to the disorder. His eyes, skin, nails and face become deep yellow, faeces and urine as red and yellow and he looks like a frog. His senses and organs lose their functions and he is associated with burning sensation, indigestion, debility, malaise and anorexia. This is known as kāmalā (jaundice). It is due to aggravation of pitta and is known as located in koṣṭha (belly) or śākhā (blood etc.). Kumbhakāmalā (jaundice located in belly) being established firmly due to chronicity becomes curable with difficulty.

The patient of jaundice succumsbs soon to the disease if faeces and urine become black yellow, there are excessive swelling, blood in eyes, mouth, vomiting, faeces and urine, fainting, burning sensation, anorexia, thirst, hardness in bowels, drowsiness, confusion, loss of the power of digestion and consciousness. [34–38]

साध्यानामितरेषां तु प्रवक्ष्यामि चिकित्सितम् ॥ ३९ ॥
तत्र पाण्ड्वामयी स्निग्धस्तीक्ष्णैरूर्ध्वानुलोमिकैः । संशोध्यो मृदुभिस्तिक्तैः कामली तु विरेचनैः ॥४०॥

ताभ्यां संशुद्धकोष्ठाभ्यां पथ्यान्यन्नानि दापयेत् । शालीन् सयवगोधूमान् पुराणान् यूषसंहितान् ॥४१॥
मुद्गाढकीमसूरैश्च जाङ्गलैश्च रसैर्हितैः । यथादोषं विशिष्टं च तयोर्भैषज्यमाचरेत् ॥ ४२ ॥
पञ्चगव्यं महातिक्तं कल्याणकमथापि वा । स्नेहनार्थं घृतं दद्यात् कामलापाण्डुरोगिणे ॥ ४३ ॥

Now I will describe the treatment of the cases which are curable.

The patient of pāṇḍuroga after unction should be subjected to strong emesis and purgation while that of jaundice to mild purgation with bitter drugs. After evacuation both types of cases should be managed with wholesome diet such as old śāli rice, barley and wheat with soups of green gram, pigeon pea and lentils or meat soup of wild animals and birds. Medicament should be administered to them according to doṣa and as specific to the disorder. For unction, pañcagavya, mahātikta or kalyāṇaka ghṛta should be given to the patients of kāmalā and pāṇḍu. [39–43]

दाडिमात् कुडवो धान्यात् कुडवार्धं पलं पलम् । चित्रकाच्छृङ्गवेराच्च पिप्पल्यष्टमिका तथा ॥ ४४ ॥
तैः कल्कैर्विंशतिपलं घृतस्य सलिलाढके । सिद्धं हृत्पाण्डुगुल्मार्शःप्लीहवातकफार्तिनुत् ॥ ४५ ॥
दीपनं श्वासकासघ्नं मूढवाते च शस्यते । दुःखप्रसविनीनां च वन्ध्यानां चैव गर्भदम् ॥ ४६ ॥
इति दाडिमाद्यं घृतम् ।

कटुका रोहिणी मुस्तं हरिद्रे वत्सकात् पलम् । पटोलं चन्दनं मूर्वा त्रायमाणा दुरालभा ॥ ४७ ॥
कृष्णा पर्पटको निम्बो भूनिम्बो देवदारु च । तैः कार्षिकैर्घृतप्रस्थः सिद्धः क्षीरचतुर्गुणः ॥ ४८ ॥
रक्तपित्तं ज्वरं दाहं श्वयथुं सभगन्दरम् । अर्शांस्यसृग्दरं चैव हन्ति विस्फोटकांस्तथा ॥ ४९ ॥
इति कटुकाद्यं घृतम् ।

Dāḍima 160 gm., dhānyaka 80 gm., citraka and śuṇṭhī each 40 gms, pippalī 20 gms–with the paste of these drugs ghee 800 gms should be cooked with water 2.56 litres. This (dāḍimādya) ghṛta alleviates heart diseases, anaemia, gulma, piles, splenomegaly and disorders of kapha and vāta. It is appetiser, alleviator of dyspnoea and cough and is commended in conditions of confounded vāta and difficult labour. It also provides progeny to the sterile women.

(Thus Dāḍimādya ghṛta).

Kaṭukā, rohiṇī, musta, two types of haridrā (haridrā and dāruharidrā) and kuṭaja—each 40 gms., paṭola, candana, mūrvā, trāyamāṇā, durālabhā, pippalī, parpaṭaka, nimba, bhūnimba and devadāru each 10 gms.—with the paste of these drugs ghee 640 gms. should be cooked with four times milk. This (kaṭukādya) ghṛta alleviates internal haemorrhage. fever, burning sensation, oedema, fistula, piles, menorrhegia and eruptions. [44–49]

(Thus Kaṭukādya ghṛta).

पथ्याशतरसे पथ्यावृन्तार्धशतकल्कवान् । प्रस्थः सिद्धो घृतात् पेयः स पाण्ड्वामयगुल्मनुत् ॥५०॥
इति पथ्याघृतम् ।

Ghṛta 640 gm. cooked with the decoction of one hundred harītakī fruits and the paste of fifty stalks of the fruits should be taken to alleviate pāṇḍuroga and gulma. [50]

(Thus pathyāghṛta).

दन्त्याश्चतुष्पलरसे पिष्टैर्दन्तीशलाटुभिः । तद्वत्प्रस्थो घृतात्सिद्धः प्लीहपाण्ड्वर्तिशोफजित् ॥ ५१ ॥
इति दन्तीघृतम् ।

Likewise, ghṛta 640 gms. should be cooked with decoction of dantī 160 ml. and paste of immature fruits of dantī. This alleviates splenomegaly, anaemia and oedema. [51]

(Thus Dantīghṛta).

पुराणसर्पिषः प्रस्थो द्राक्षार्धप्रस्थसाधितः । कामलागुल्मपाण्ड्वर्तिज्वरमेहोदरापहः ॥ ५२ ॥
इति द्राक्षाघृतम् ।

Old ghee 640 gm. cooked with the paste of dried grapes 320 gms. alleviates jaundice, gulma, anaemia, fever, prameha and udara roga. [52]

(Thus Drākṣā ghṛta).

हरिद्रात्रिफलानिम्बबलामधुकसाधितम् । सक्षीरं माहिषं सर्पिः कामलाहरमुत्तमम् ॥ ५३ ॥
इति हरिद्रादिघृतम् ।

Buffalow's ghee cooked with milk along with paste of haridrā, triphalā, nimba, balā and madhuka is an excellent remedy for jaundice. [53]

(Thus Haridrā ghṛta).

गोमूत्रे द्विगुणे दार्व्याः कल्काक्षद्वयसाधितः । दार्व्याः पञ्चपलक्वाथे कल्के कालीयके परः ॥ ५४ ॥
माहिषात् सर्पिषः प्रस्थः पूर्वः पूर्वे परे परः ।

Buffalow's ghee 640 gm. cooked with (1) cow's urine in double the quantity of ghee with the paste of dāruharidrā 20 gms. (2) decoction of dāruharidrā 200 ml. with the paste of kālīyaka (20 gm.) is efficacious in pāṇḍu and kāmalā respectively. [54]

स्नेहैरेभिरुपक्रम्य स्निग्धं मत्वा विरेचयेत् ॥ ५५ ॥
पयसा मूत्रयुक्तेन बहुशः केवलेन वा । दन्तीफलरसे कोष्णे काश्मर्याञ्जलिना शृतम् ॥ ५६ ॥
द्राक्षाञ्जलिं मृदित्वा वा दद्यात् पाण्ड्वामयापहम् । द्विशर्करं त्रिवृच्चूर्णं पलार्धं पैत्तिकः पिबेत् ॥ ५७ ॥
कफपाण्डुस्तु गोमूत्रक्लिन्नयुक्तां हरीतकीम् । आरग्वधं रसेनेक्षोर्विदार्यामलकस्य च ॥ ५८ ॥
सत्र्यूषणं बिल्वपत्रं पिबेन्ना कामलापहम् । दन्त्यर्धपलकल्कं वा द्विगुडं शीतवारिणा ॥ ५९ ॥
कामली त्रिवृतां वाऽपि त्रिफलाया रसैः पिबेत् । विशालात्रिफलामुस्तकुष्ठदारुकलिङ्गकान् ॥ ६० ॥

कार्षिकानर्धकर्षांशां कुर्यादतिविषां तथा । कर्षौ मधुरसाया द्वौ सर्वमेतत् सुखाम्बुना ॥ ६१ ॥
मृदितं तं रसं पूतं पीत्वा लिह्याच्च मध्वनु । कासं श्वासं ज्वरं दाहं पाण्डुरोगमरोचकम् ॥ ६२ ॥
गुल्मानाहामवातांश्च रक्तपित्तं च नाशयेत् । त्रिफलाया गुडूच्या वा दार्व्या निम्बस्य वा रसम् ॥ ६३ ॥
शीतं मधुयुतं प्रातः कामलार्तः पिबेन्नरः । क्षीरमूत्रं पिबेत् पक्षं गव्यं माहिषमेव वा ॥ ६४ ॥
पाण्डुर्गोमूत्रयुक्तं वा सप्ताहं त्रिफलारसम् । तरुजान् ज्वलितान्मूत्रे निर्वाप्यामृद्य चाङ्कुरान् ॥ ६५ ॥
मातुलुङ्गस्य तत् पूतं पाण्डुशोथहरं पिबेत् । स्वर्णक्षीरी त्रिवृच्छ्यामे भद्रदारु सनागरम् ॥ ६६ ॥
गोमूत्राञ्जलिना पिष्टं मूत्रे वा क्वथितं पिबेत् । क्षीरमेभिः शृतं वाऽपि पिबेद्दोषानुलोमनम् ॥ ६७ ॥
हरीतकीं प्रयोगेण गोमूत्रेणाथवा पिबेत् । जीर्णे क्षीरेण भुञ्जीत रसेन मधुरेण वा ॥ ६८ ॥
सप्तरात्रं गवां मूत्रे भावितं वाऽप्ययोरजः । पाण्डुरोगप्रशान्त्यर्थं पयसा पाययेद्भिषक् ॥ ६९ ॥

When after administering the above uncting preparations the patient is considered as uncted sufficiently, he should be purged by giving milk mixed with cow's urine or singly in profuse quantity.

In warm decoction of dantī fruits hot infusion of kāśmarya or grape fruits 160 gms. should be prepared and administered to alleviate pāṇḍuroga.

One suffering from paittik pāṇḍu should take trivṛt powder 20 gms. mixed with sugar in double quantity. That suffering from kaphaja pāṇḍu should take harītakī fruits dipped in cow's urine along with the same.

One should take āragvadha with the juice of sugar-cane, vidārī or āmalaka or the (juice of) bilwa leaves withe trikaṭu to alleviate jaundice.

One suffering from jaundice should take the paste of dantī 20 gm. with double quantity of jaggery with cold water or (the powder of) Trivṛtā with the decoction of triphalā.

Viśālā, triphalā, musta, kuṣṭha, devadāru and indrayava each 10 gms., ativiṣā 5 gm., mūrvā 20 gm.—all these taken together are pressed in warm water and the infusion is filtered. This should be administered followed by intake of honey. It alleviates cough, dyspnoea, fever, burning sensation, anaemia, anorexia, gulma, hardness in bowels, āmavāta and raktapitta.

One suffering from jaundice should take cold juice of triphalā or guḍūcī or dāruharidrā or nimba added with honey every morning.

The anaemic person should take milk mixed with urine of cow or buffalow for a fortnight or decoction of triphalā mixed with cow's urine for a week.

The sprouts from the plant of mātulunga should be burnt and dipped and pressed in cow's urine and filtered. It is taken to alleviate anaemia and oedema.

Swarṇakṣīrī, trivṛt, śyāmā, davadāru and śuṇṭhī pounded with cow's urine 160 ml. or decocted with it should be taken.

Or milk boiled with these drugs may be taken which brings down the impurities. Similarly harītakī may be taken regularly with cow's urine. After the drug is digested the patient should take food with milk or sweet meat soup.

The physician should administer iron powder (bhasma) soaked with cow's urine for a week along with milk for alleviation of pāṇḍuroga. [55–69]

त्र्यूषणत्रिफलामुस्तविडङ्गचित्रकाः समाः । नवायोरजसो भागास्तच्चूर्णं क्षौद्रसर्पिषा ॥ ७० ॥
भक्षयेत् पाण्डुहृद्रोगकुष्ठार्शः कामलापहम् । नवायसमिदं चूर्णं कृष्णात्रेयेण भाषितम् ॥ ७१ ॥
इति नवायसचूर्णम् ।

Powder of trikaṭu, triphalā, musta, viḍaṅga and citraka all in equal parts are mixed with nine parts of iron powder (bhasma). This (navāyasa) powder formulated by Kṛṣṇātreya if taken with honey and ghee alleviates anaemia, heart disease, kuṣṭha, piles and jaundice. [70–71]

(Thus Navāyasa powder).

गुडनागरमण्डूरतिलांशान्मानतः समान् । पिप्पलीद्विगुणां कुर्याद्गुटिकां पाण्डुरोगिणे ॥ ७२ ॥
त्र्यूषणं त्रिफला मुस्तं विडङ्गं चव्यचित्रकौ । दार्वीत्वङ्माक्षिको धातुर्ग्रन्थिकं देवदारु च ॥ ७३ ॥
एतान् द्विपलिकान्भागांश्चूर्णं कुर्यात् पृथक् पृथक् । मण्डूरं द्विगुणं चूर्णाच्छुद्धमञ्जनसन्निभम् ॥ ७४ ॥
गोमूत्रेऽष्टगुणे पक्त्वा तस्मिंस्तत् प्रक्षिपेत्ततः । उदुम्बरसमान्कृत्वा वटकांस्तान् यथाग्नि ना ॥ ७५ ॥
उपयुञ्जीत तक्रेण सात्म्यं जीर्णे च भोजनम् । मण्डूरवटका ह्येते प्राणदाः पाण्डुरोगिणाम् ॥ ७६ ॥
कुष्ठान्यजीर्णकं शोथमूरुस्तम्भं कफामयान् । अर्शांसि कामलां मेहं प्लीहानं शमयन्ति च ॥ ७७ ॥
इति मण्डूरवटकाः ।

ताप्याद्रिजतुरूप्यायोमलाः पञ्चपलाः पृथक् । चित्रकत्रिफलाव्योषविडङ्गैः पलिकैः सह ॥ ७८ ॥
शर्कराष्टपलोन्मिश्राश्चूर्णिता मधुनाऽऽप्लुताः । अभ्यस्यास्त्वक्षमात्रा हि जीर्णे हितमिताशिना ॥ ७९ ॥
कुलत्थकाकमाच्यादिकपोतपरिहारिणा ।

Jaggery, śuṇṭhī, and tila all in equal parts with pippalī in double quantity are made into pills for the patients of anaemia.

Trikaṭu, triphalā, musta, viḍaṅga, cavya, citraka, dāruharidrā (bark), swarṇamākṣika, pippalīmūla, devadāru each 80 gm. should be powdered separately and cooked in eight times cow's urine. Now collyrium-like pure maṇḍūra in double the quantity of the above powder should be added to it and boluses of the size of udumbara (country fig.) fruit (10 gm.) are made. One should use these boluses with buttermilk according to the power of digestion and with suitable diet after digestion. These maṇḍūra-vaṭakas (boluses of maṇḍūra) are life-giving for the patients of paṇḍuroga. Moreover, it alleviates kuṣṭha, indigestion, oedema, ūrustambha, kaphaja disorders, piles, jaundice, prameha and splenomegaly.

(Thus Maṇḍūravaṭaka).

Swarṇamākṣika (bhasma), śilājatu, rajata mākṣika (bhasma) and maṇḍūra each 200 gms., citraka, triphalā, trikaṭú and viḍaṅga each 40 gms., sugar 320 gms.– all powdered together should be taken in the dose of 10 gms. with ample honey. After digestion the patient should take wholesome and measured diet avoiding horse gram, kākamācī etc. and pigeon. [72–79]

त्रिफलायास्त्रयो भागास्त्रयस्त्रिकटुकस्य च ॥ ८० ॥
भगश्चित्रकमूलस्य विडङ्गानां तथैव च। पञ्चाश्मजतुनो भागास्तथा रूप्यमलस्य च ॥ ८१ ॥
माक्षिकस्य च शुद्धस्य लौहस्य रजसस्तथा। अष्टौ भागाः सितायाश्च तत्सर्वं सूक्ष्मचूर्णितम् ॥ ८२ ॥
माक्षिकेणाप्लुतं स्थाप्यमायसे भाजने शुभे। उदुम्बरसमां मात्रां ततः खादेद्यथाग्नि ना ॥ ८३ ॥
दिने दिने प्रयुञ्जीत जीर्णे भोज्यं यथेप्सितम्। वर्जयित्वा कुलत्थानि काकमाचीं कपोतकम् ॥ ८४ ॥
योगराज इति ख्यातो योगोऽयममृतोपमः। रसायनमिदं श्रेष्ठं सर्वरोगहरं शिवम् ॥ ८५ ॥
पाण्डुरोगं विषं कासं यक्ष्माणं विषमज्वरम्। कुष्ठान्यजीर्णकं मेहं शोषं श्वासमरोचकम् ॥ ८६ ॥
विशेषाद्धन्त्यपस्मारं कामलां गुदजानि च।

इति योगराजः।

Triphalā 3 parts, trikaṭu 3 parts, citraka (root) and viḍaṅga—each 1 part, śilājatu, pure rūpyamala (rajatamākṣika), swarṇamākṣika and lauha bhasma-each 5 parts, sugar 8 parts—all together are powdered finely, mixed with ample honey and stored in a clean iron vessel. One should take it regulary in the dose of one udumbara (10 gms.) according to power of digestion keeping on suitable diet and avoiding horse gram, kākamācī and pigeon. This formulation known as 'Yogarāja' is like nectar. This is an excellent rasāyana (promotive), panacea for all diseases and provides overall well-being. It alleviates particularly anaemia, poisoning, cough, phthisis, malaraial fever, kuṣṭha, indigestion, prameha, emaciation, dyspnoea, anorexia, epilepsy, jaundiçe and piles. [80–86]

(Thus Yogarāja).

कौटजत्रिफलानिम्बपटोलघननागरैः ॥ ८७ ॥
भावितानि दशाहानि रसैर्द्वित्रिगुणानि वा। शिलाजतुपलान्यष्टौ तावती सितशर्करा ॥ ८८ ॥
त्वक्क्षीरी पिप्पली धात्री कर्कटाख्या पलोन्मिता। निदिग्ध्याः फलमूलाभ्यां पलं युक्त्या त्रिगन्धकम् ॥
चूर्णितं मधुनः कुर्यात्त्रिपलेनाक्षिकान् गुडान्। दाडिमाम्बुपयःपक्षिरसतोयसुरासवान् ॥ ९० ॥
तान् भक्षयित्वाऽनुपिबेन्निरन्नो भुक्त एव वा। पाण्डुकुष्ठज्वरप्लीहतमकार्शोभगन्दरान् ॥ ९१ ॥
हृद्रोगशुक्रमूत्राग्निदोषशोषगरोदरान्। कासासृग्दरपित्तास्रक्शोथगुल्मगलामयान् ॥ ९२ ॥
ते च सर्वव्रणान् हन्युः सर्वरोगहराः शिवाः।

इति शिलाजतुवटकाः।

पुनर्नवा त्रिवृद्व्योषविडङ्गं दारु चित्रकम् ॥ ९३ ॥
कुष्ठं हरिद्रे त्रिफला दन्ती चव्यं कलिङ्गकाः। पिप्पली पिप्पलीमूलं मुस्तं चेति पलोन्मितम् ॥ ९४ ॥
मण्डूरं द्विगुणं चूर्णाद्गोमूत्रे द्व्याढके पचेत्। कोलवद्गुटिकाः कृत्वा तक्रेणालोड्य ना पिबेत् ॥ ९५ ॥

ताः पाण्डुरोगान् प्लीहानमर्शांसि विषमज्वरम्। श्वयथुं ग्रहणीदोषं हन्युः कुष्ठं क्रिमींस्तथा ॥ ९६ ॥
इति पूनर्नवमण्डूरम् ।
दार्वीत्वक् त्रिफला व्योषं विडङ्गमयसो रजः । मधुसर्पियुतं लिह्यात् कामलापाण्डुरोगवान् ॥ ९७ ॥
तुल्या अयोरजःपथ्याहरिद्राः क्षौद्रसर्पिषा । चूर्णिताः कामली लिह्याद्गुडक्षौद्रेण वाऽभयाः ॥ ९८ ॥
त्रिफला द्वे हरिद्रे च कटुरोहिण्ययोरजः । चूर्णितं क्षौद्रसर्पिर्भ्यां स लेहः कामलापहः ॥ ९९ ॥

Śilājatu 320 gm. impregnated with the decoction of indrayava, triphalā, nimba, paṭola, musta and śuṇṭhī for ten, twenty or thirty days, sugar 320 gm. vaṃśalocana, pippalī, āmalakī and karkaṭaśṛṅgī each 40 gm, kaṇṭakārī (fruits and root) 40 gm. trigandha (twak, elā and patra) in adequate quantity—all powdered together should be mixed with honey 120 gm. and made into boluses of 10 gms. each. One should take it on empty stomach or after meals with pomegranate juice, milk, bird meat soup, water, surā or āsava. These wholesome boluses act as panacea and particularly alleviate anaemia, kuṣṭha, fever, splenomegaly, bronchial asthma, piles, fistula, heart disease, disorders of semen, urine and digestion, phthisis, poisoning, udararoga, cough, menorrhagia, raktapitta, oedema, gulma, throat disorders and all wounds.

(Thus Śilājatuvaṭaka).

Punarnavā, trivṛt, trikaṭu, viḍaṅga, devadāru, citraka, kuṣṭha, two types of haridrā (haridrā and dāruharidrā), triphalā, dantī, cavya, indrayava, pippalī, pippalīmūla and musta—each 40 gms , maṇḍūra in double the quantity of the above powder—all these together should be cooked with cow's urine 5.12 kg. and finally made into pills 5 gm. each. This should be taken as mixed with ample butter milk. It alleviates all types of pāṇḍu, splenomegaly, piles, malarial fever, oedema, grahaṇī disorders, kuṣṭha and intestinal parasites.

(Thus Punaranavāmaṇḍūra).

Dāruharidrā (bark), triphalā, trikaṭu, viḍaṅga and lauha bhasma should be taken with honey and ghee by one suffering from kāmalā and pāṇḍu.

The patient of kāmalā should take the powder of lauhabhasma, harītakī and haridrā (all in equal qnantity) with honey and ghee or harītakī with jaggery and honey.

A linctus prepared of the powders of triphalā, haridrā, dāruharidrā, kaṭurohiṇī and lauha bhasma mixed with honey alleviates jaundice. [87–99]

द्विपलांशां तुगाक्षीरीं नागरं मधुयष्टिकाम् । प्रास्थिकीं पिप्पलीं द्राक्षां शर्कराधंतुलां शुभाम् ॥ १०० ॥
धात्रीफलरसद्रोणे चूर्णितं लेहवत् पचेत्। शीतं मधुप्रस्थयुतं लिह्यात् पाणितलं ततः ॥ १०१ ॥
हन्त्येष कामलां पित्तं पाण्डुं कासं हलीमकम् ।
इति धात्र्यवलेहः ।

Vaṅśalocana, śuṇṭhī, madhuyaṣṭikā each 80 gm., pippalī, and drākṣā each 640 gm., sugar 2 kg.—all powdered and mixed together should be cooked with the juice of āmalakī fruits 10.24 litres and made into linctus. When self-cooled, it is added with honey 640 gm. One should take it in the dose of 10 gms. It alleviates jaundice, disorders of pitta, pāṇḍu, kāsa and halīmaka. [100-101]

(Thus Dhātryavaleha).

त्र्यूषणं त्रिफला चव्यं चित्रको देवदारु च ॥ १०२ ॥
विडङ्गान्यथ मुस्तं च वत्सकं चेति चूर्णयेत् । मण्डूरतुल्यं तच्चूर्णं गोमूत्रेऽष्टगुणे पचेत् ॥ १०३ ॥
शनैः सिद्धास्तथा शीताः कार्याः कर्षसमा गुडाः । यथाग्नि भक्षणीयास्ते प्लीहपाण्ड्वामयापहाः ॥१०४॥
ग्रहण्यर्शोंनुदश्चैव तक्रवाट्याशिनः स्मृताः ।

इति मण्डूरवटकाः ।

Trikaṭu, triphalā, cavya, citraka, devadāru, viḍaṅga, musta and kuṭaja (seeds) all in equal quantity are powdered together and mixed with maṇḍūra equal to the whole powder. Now this is cooked with eight times cow's urine slowly. When self-cooled boluses 10 gm. each should be made. These taken according to the power of digestion alleviate splenomegaly, pāṇḍu, grahaṇī and piles. The patient is kept on the diet of buttermilk and barley cakes. [102-104]

(Thus Maṇḍūra vaṭaka).

मञ्जिष्ठा रजनी द्राक्षा बलामूलान्ययोरजः ॥ १०५ ॥
लोध्रं चैतेषु गौडः स्यादरिष्टः पाण्डुरोगिणाम् ।

इति गौडोऽरिष्टः ।

बीजकात्षोडशपलं त्रिफलायाश्च विंशतिः ॥ १०६ ॥
द्राक्षायाः पञ्च लाक्षायाः सप्त द्रोणे जलस्य तत् । साध्यं पादावशेषे तु पूतशेषे समावपेत् ॥ १०७ ॥
शर्करायास्तुलां प्रस्थं माक्षिकस्य च कार्षिकम् । व्योषं व्याघ्रनखोशीरं क्रमुकं सैलवालुकम् ॥ १०८ ॥
मधुकं कुष्ठमित्येतच्चूर्णितं घृतभाजने । यवेषु दशरात्रं तद्ग्रीष्मे द्विः शिशिरे स्थितम् ॥ १०९ ॥
पिबेत्तद्ग्रहणीपाण्डुरोगार्शःशोथगुल्मनुत् । मूत्रकृच्छ्राश्मरीमेहकामलासन्निपातजित् ॥ ११० ॥
बीजकारिष्ट इत्येष आत्रेयेण प्रकीर्तितः ।

इति बीजकारिष्टः ।

Mañjiṣṭhā, haridrā, drāksā, balā (root), lauha bhasma and lodhra–with these ariṣṭa in jaggery should be prepared for those suffering from pāṇḍu.

(Thus Gauḍa ariṣṭa).

Bijaka 640 gms, triphalā 800 gms., drākṣā 200 gms. and lākṣā 280 gm.—all these should be boiled in water 10.24 litres reduced to one-fourth. Then it is filtered and added with sugar 4 kg., honey 640 gm; trikaṭū, vyāghranakha, uśīra, kramuka, elavāluka, madhuka and kuṣṭha each 10 gm. and kept in ghee vessel within the barley grains for ten days in winter. This bījakāriṣta formulated by Ātreya should be taken by the patient. It alleviates grahaṇī disorder, pāṇḍu, piles, oedema, gulma, dysuria, prameha, jaundice and sannipāta. [105–110]

(Thus Bījakāriṣṭa).

धात्रीफलसहस्रे द्वे पीडयित्वा रसं तु तम् ॥ १११ ॥
क्षौद्राष्टांशेन संयुक्तं कृष्णार्धकुडवेन च । शर्करार्धतुलोन्मिश्रं पक्षं स्निग्धघटे स्थितम् ॥ ११२ ॥
प्रपिबेन्मात्रया प्रातर्जीर्णे हितमिताशनः । कामलापाण्डुहृद्रोगवातासृग्विषमज्वरान् ॥ ११३ ॥
कासहिक्कारुचिश्वासांश्चैषोऽरिष्टः प्रणाशयेत् ।

इति धात्र्यरिष्टः ।

Pressed juice of 200 fruits of āmalakī added with honey in one–eighth quantity, pippalī 80 gm. and sugar 2 kg. should be kept in a smeared jar for a fortnight. One should take it in morning in proper dose keeping on wholesome and measured diet on digestion. This ariṣṭa alleviates jaundice, anaemia, heart disease, vātarakta, malarial fever, cough, hiccup, anorexia and dysynoea. [111–113]

(Thus Dhātryariṣṭa).

स्थिरादिभिः शृतं तोयं पानाहारे प्रशस्यते ॥ ११४ ॥
पाण्डूनां, कामलार्तानां मृद्वीकामलकीरसः ।

For those suffering from pāṇḍuroga water boiled with śālaparṇī etc. (laghu pañcamūla) and for those suffering from kāmalā the juice of grapes and āmalaka is commended. [114]

पाण्डुरोगप्रशान्त्यर्थमिति प्रोक्तं महर्षिणा ॥ ११५ ॥
विकल्प्यमेतद्भिषजा पृथग्दोषबलं प्रति । वातिके स्नेहभूयिष्ठं, पैत्तिके तिक्तशीतलम् ॥ ११६ ॥
श्लैष्मिके कटुरूक्षोष्णं, विमिश्रं सान्निपातिके ।

Thus (general line of treatment) has been said by the great sage for alleviation of pāṇḍuroga, this has to be modified by the physician according to predominance of doṣa. The treatment should be dominantly fatty in vātika, bitter and cold in paitika and pungent, rough and hot in kaphaja and mixed in sānnipātika type. [11–116]

निपातयेच्छरीरात्तु मृत्तिकां भक्षितां भिषक् ॥ ११७ ॥
युक्तिज्ञः शोधनैस्तीक्ष्णैः प्रसमीक्ष्य बलाबलम् । शुद्धकायस्य सर्पींषि बलाधानानि योजयेत् ॥११८॥
व्योषं बिल्वं हरिद्रे द्वे त्रिफला द्वे पुनर्नवे । मुस्तान्ययोरजः पाठा विडङ्गं देवदारु च ॥ ११९ ॥
वृश्चिकाली च भार्गी च सक्षारैस्तैः समैर्घृतम् । साधयित्वा पिबेद्युक्त्या नरो मृद्दोषपीडितः ॥१२०॥
तद्वत् केशरयष्ट्याह्वपिप्पलीक्षारशाद्वलैः । मृद्भक्षणादातुरस्य लौल्यादविनिवर्तिनः ॥ १२१ ॥
द्वेष्यार्थं भावितां कामं दद्यात्तद्दोषनाशनैः । विडङ्गैलातिविषया निम्बपत्रेण पाठया ॥ १२२ ॥
वार्ताकैः कटुरोहिण्या कौटजैर्मूर्वयाऽपि वा ।

The physician should first of all eliminate the ingested earth out of the body by administering strong evacuative according to strength. Thereafter when the body gets cleansed the strengh-promoting ghṛtas should be administered.

One suffering from the ailments of earth-eating should take ghee cooked with trikaṭu, bilwa, haridrā, dāruharidrā, triphalā, two types of punarnavā, musta, lauhabhasma, pāṭhā, viḍaṅga, devadāru, vṛścikālī, bhārgī and yavakṣāra-all in equal quantity. Likewise, he should take ghee cooked with nāgakeśara, madhuyaṣṭī, pippalī, yavakṣāra and dūrvā.

If the patient does not desist from earth-eating due to greediness, the earth should be given to him amply impregnated with drugs which destory its harmful effect such as viḍaṅga, elā, ativiṣā, nimba leaves, pāṭhā, bṛhati (fruits), kaṭurohiṇī, indrayava or mūrvā. [117–122]

यथादोषं प्रकुर्वीत भैषज्यं पाण्डुरोगिणाम् ॥ १२३ ॥
क्रियाविशेष एषोऽस्य मतो हेतुविशेषतः ।

The treatment for pāṇḍuroga should be prescribed according to doṣa. This specific measure is desired because of the specific etiology. [123]

तिलपिष्टनिभं यस्तु वर्चः सृजति कामली ॥ १२४ ॥
श्लेष्मणा रुद्धमार्गं तत् पित्तं कफहरैर्जयेत् । रूक्षशीतगुरुस्वादुव्यायामैर्वेगनिग्रहैः ॥ १२५ ॥
कफसंमूर्च्छितो वायुः स्थानात् पित्तं क्षिपेद्बली । हारिद्रनेत्रमूत्रत्वक् श्वेतवर्चास्तदा नरः ॥ १२६ ॥
भवेत् साटोपविष्टम्भो गुरुणा हृदयेन च । दौर्बल्याल्पाग्निपार्श्वार्तिहिक्काश्वासारुचिज्वरैः ॥ १२७ ॥
क्रमेणाल्पेऽनुसज्येत पित्ते शाखासमाश्रिते ।

The patient who passes white stools like sesamum-paste indicates the obstruction to the passage of bile due to kapha. This should be relieved by eliminating kapha. Due to intake of rough, cold, heavy and sweet food, exertion and suppression of natural urges vāyu vitiated and powerful and mixed with aggravated kapha throws pitta out of its own seat thus making the person with yellow eyes, urine and skin and white stools associated with gurgling sound and stillness in abdomen and heaviness in cardiac region. Due to diminution of pitta because of its sifting to blood circulation patient suffers gradually from debility, poor digestion, pain in sides, hiccup, dyspnoea, the anorexia and fever. [124–127]

बर्हितित्तिरिदक्षाणां रूक्षाम्लैः कटुकै रसैः ॥ १२८ ॥
शुष्कमूलककौलत्थैर्यूषैश्चान्नानि भोजयेत् । मातुलुङ्गरसं क्षौद्रपिप्पलीमरिचान्वितम् ॥ १२९ ॥
सनागरं पिबेत् पित्तं तथाऽस्यैति स्वमाशयम् ।

The patient should be prescribed diet of cereals with rough, sour and pungent meat soups of peacock, partridge and cock or soup of dried radish and horse gram.

One should take the juice of mātunlnge added with honey, pippalī, marica ane śuṇṭhī. Thus pitta reṭurns to its seat.[128–129]

कटुतीक्ष्णोष्णलवणैर्भृशाम्लैश्चाप्युपक्रमः ॥ १३० ॥
आपित्तरागाच्छकृतो वायोश्चाप्रशमाद्भवेत् । स्वस्थानमागते पित्ते पुरीषे पित्तरञ्जिते ॥ १३१ ॥
निवृत्तोपद्रवस्य स्यात् पूर्वः कामलिको विधिः ।

The management of the case with pungent, sharp, hot, salty and excessively sour substances should continue till bile pigments appear in stool and vāyu is pacified.

When pitta has reverted to its place, stool is pigmented with bile (recovered its normal yellowish colour) and the complications are subsided the management said earlier in connection with jaundice should be adopted. [13-0131]

यदा तु पाण्डोर्वर्णः स्याद्धरितश्यावपीतकः ॥ १३२ ॥
बलोत्साहक्षयस्तन्द्रा मन्द्राग्नित्वं मृदुज्वरः । स्त्रीष्वहर्षोऽङ्गमर्दश्च श्वासस्तृष्णाऽरुचिर्भ्रमः ॥ १३३ ॥
हलीमकं तदा तस्य विद्यादनिलपित्ततः ।

When the patient of pāṇḍu develops green, blackish and yellow comlexion asociated with loss of strength and energy, drowsiness, poor digestion, mild fever, loss of desire for women, body-ache, dyspnoea, thirst, anorexia and giddiness it is known as Halīmaka due to (vitiation of) vāta and pitta. [132-133]

गुडूचीस्वरसक्षीरसाधितं माहिषं घृतम् ॥ १३४ ॥
स पिबेत्त्रिवृतां स्निग्धो रसेनामलकस्य तु । विरिक्तो मधुरप्रायं भजेत् पित्तानिलापहम् ॥ १३५ ॥
द्राक्षालेहं च पूर्वोक्तं सर्पींषि मधुराणि च । यापनान् क्षीरबस्तींश्च शीलयेत्सानुवासनान् ॥१३६॥
मार्द्वीकारिष्टयोगांश्च पिबेद्युक्त्याऽग्निवृद्धये । कासिकं चाभयालेहं पिप्पलीं मधुकं बलाम् ॥ १३७ ॥
पयसा च प्रयुञ्जीत यथादोषं यथाबलम् ।

The patient (of Halīmaka) should take buffalow's ghee processed with gudūcī juice and milk or trivṛtā with āmalaka juice after proper unction. After purgation, he should use mostly sweet substances alleviating pitta and vāta. He should also use regularly the drākśāleha said earlier, sweet ghṛtas, sustaining milk enemas along with uncuuous enemas. In order to improve the digestion, he should take ariṣṭa and mārdika (fermented formulation of grapes). He should also use aceording to doṣa and strength abhayāleha described in cough (Agastyaharītakī), pippalī, madhuka and balā with milk. [134–137]

तत्र श्लोकौ—

पाण्डोः पञ्चविधस्योक्तं हेतुलक्षणभेषजम् ॥ १३८ ॥
कामला द्विविधा तेषां साध्यासाध्यत्वमेव च ।
तेषां विकल्पो यश्चान्यो महाव्याधिर्हलीमकः । तस्य चोक्तं समासेन व्यञ्जनं सचिकित्सितम् ॥ १३९ ॥

Now the summing up verses—

Etiology, symptoms and treatment of five types of pāṇdu, two types of kāmalā, their prognosis, their variations, the other great disease halīmaka, its symptoms and treatment in brief—all this has been said here. [138–139]

इत्यग्निवेशकृते तन्त्रेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थाने पाण्डुरोगचिकित्सितं
नाम षोडशोऽध्यायः ॥ १६ ॥

Thus ends the sixteenth chapter on the treatment of pāṇḍuroga in
Cikitsāsthāna in the treatise composed by Agniveśa and
reconstructed by Dṛḍhabala as it was
not available. (16)

सप्तदशोऽध्यायः

CHAPTER XVII

अथातो हिक्काश्वासचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on treatment of Hiccup and Dyspnoea. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

वेदलोकार्थतत्त्वज्ञमात्रेयमृषिमुत्तमम् । अपृच्छत् संशयं धीमानग्निवेशः कृताञ्जलिः ॥ ३ ॥
य इमे द्विविधाः प्रोक्तास्त्रिदोषास्त्रिप्रकोपणाः । रोगा नानात्मकास्तेषां कस्को भवति दुर्जयः ॥ ४ ॥
अग्निवेशस्य तद्वाक्यं श्रुत्वा मतिमतां वरः । उवाच परमप्रीतः परमार्थविनिश्चयम् ॥ ५ ॥
कामं प्राणहरा रोगा बहवो न तु ते तथा । यथा श्वासश्च हिक्का च प्राणानाशु निकृन्ततः ॥ ६ ॥
अन्यैरप्युपसृष्टस्य रोगैर्जन्तोः पृथग्विधैः । अन्ते संजायते हिक्का श्वासो वा तीव्रवेदनः ॥ ७ ॥

Agniveśa, the intelligent one, placed his doubts with folded hands before Ātreya, the best among the sages and the knower of the essential meaning of Veda (scriptures) and loka (mundane affairs)—O Lord ! there are many diseases among those of two types, having three doṣas (as pathogenic factors) and caused by three factors, kindly tell us which ones are conquerable with difficulty. After hearing the query of Agniveśa, the excellent among the wise became much pleased and delivered his conclusive talk on the subject.

There are many fatal diseases but they do not take away the life so quickly as hiccup and dyspnoea. Moreover, in the person suffering from other various disorders severe hiccup or dyspnoea arises at the end. [3–7]

कफवातात्मकावेतौ पित्तस्थानसमुद्भवौ । हृदयस्य रसादीनां धातूनां चोपशोषणौ ॥ ८ ॥
तस्मात् साधारणावेतौ मतौ परमदुर्जयौ । मिथ्योपचरितौ क्रुद्धौ हत आशीविषाविव ॥ ९ ॥

These two are predominant in kapha and vāta, arise from the seat of pitta and dry up the heart and the dhātus such as rasa etc. Hence both being similar are regarded as very difficult to overcome and if managed badly they get aggravated further and kill the patient like serpents. [8–9]

पृथक् पञ्चविधावेतौ निर्दिष्टौ रोगसंग्रहे । तयोः शृणु समुत्थानं लिङ्गं च सभिषग्जितम् ॥ १० ॥
रजसा धूमवाताभ्यां शीतस्थानाम्बुसेवनात् । व्यायामाद्ग्राम्यधर्माध्वरूक्षान्नविषमाशनात् ॥११॥
आमप्रदोषादानाहाद्रौक्ष्यादत्यपतर्पणात् । दौर्बल्यान्मर्मणो घाताद्द्वन्द्वाच्छुद्ध्यतियोगतः ॥ १२ ॥
अतीसारज्वरच्छर्दिप्रतिश्यायक्षतक्षयात् । रक्तपित्तादुदावर्ताद्विसूच्यलसकादपि ॥ १३ ॥
पाण्डुरोगाद्विषाच्चैव प्रवर्तेते गदाविमौ । निष्पावमाषपिण्याकतिलतैलनिषेवणात् ॥ १४ ॥
पिष्टशालूकविष्टम्भिविदाहिगुरुभोजनात् । जलजानूपपिशितदध्यामक्षीरसेवनात् ॥ १५ ॥
अभिष्यन्द्युपचाराच्च श्लेष्मलानां च सेवनात् । कण्ठोरसः प्रतीघाताद्विबन्धैश्च पृथग्विधैः ॥ १६ ॥

In the chapter on enumeration of diseases (Su. 19) each of them has been said as of five tyyes. Now listen about their etiology, symptoms and treatment.

These two diseases arise due to dust, smoke, wind, residing in cold place and and using cold water, physical exertion, sexual intercourse, travelling on foot, intake of rough food, irregular meals, vitiation of āma, distension of bowels, roughness, oversaturation, debility, injury to vital parts, use of duals (eold and hot etc.) together and excessive evacuation and also (as complications) in diseases such as diarrhoea, fever, vomiting, coryza, chest injury with wasting, internal haemorrhage, upward movement of vāyu, visūcikā, alasaka, pāṇḍuroga and poisoning. Besides they also arise, due to intake of niṣpāva, black gram, oil cake, sesamum and oil, flour prepartions, tubers, distending, burning and heavy food, aquatic and marshy meat, curd, unboiled milk, channel-blocking regimens and use of kapha-aggravating things leading to obstruction in throat and chest and various other sorts of retention. [10-16]

मारुतः प्राणवाहीनि स्रोतांस्याविश्य कुप्यति । उरःस्थः कफमुद्धूय हिक्काश्वासान् करोति सः ॥१७॥
घोरान् प्राणोपरोधाय प्राणिनां पञ्च पञ्च च ।

Vāyu situated in chest entering into the channels carrying vital breath is vitiated and enforceing the kapha further gives rise to hiccup and dyspnoea each of five types which are of severe nature and impede the vital breath in living creatures. [17 [

उभयोः पूर्वरूपाणि शृणु वक्ष्याम्यतः परम् ॥ १८ ॥
कण्ठोरसोर्गुरुत्वं च वदनस्य कषायता । हिक्कानां पूर्वरूपाणि कुक्षेराटोप एव च ॥ १९ ॥
आनाहः पार्श्वशूलं च पीडनं हृदयस्य च । प्राणस्य च विलोमत्वं श्वासानां पूर्वलक्षणम् ॥ २० ॥

Hereafter I will describe the prodromal symptoms of both of them, listen.

Heaviness in throat and chest, astringency in mouth and gurgling sound in abdomen-these are the prodromal symptoms of hiccup.

Hardness in bowels, pain in sides, compression in cardiac region, mis-passage of vital breath-these are ihe prodromal symptoms of dyspnoea. [18–20]

प्राणोदकान्नवाहीनि स्रोतांसि सकफोऽनिलः । हिक्काः करोति संरुध्य तासां लिङ्गं पृथक् शृणु ॥२१॥
क्षीणमांसबलप्राणतेजसः सकफोऽनिलः । गृहीत्वा सहसा कण्ठमुच्चैर्घोषवतीं भृशम् ॥ २२ ॥
करोति सततं हिक्कामेकद्वित्रिगुणां तथा । प्राणः स्रोतांसि मर्माणि संरुध्योष्माणमेव च ॥ २३ ॥
संज्ञां मुष्णाति गात्राणां स्तम्भं संजनयत्यपि । मार्गं चैवान्नपानानां रुणद्ध्युपहतस्मृतेः ॥ २४ ॥
साश्रुविप्लुतनेत्रस्य स्तब्धशङ्खच्युतभ्रुवः । सक्तजल्पप्रलापस्य निर्वृतिं नाधिगच्छतः ॥ २५ ॥
महामूला महावेगा महाशब्दा महाबला । महाहिक्केति सा नृणां सद्यः प्राणहरा मता ॥ २६ ॥
इति महाहिक्का ।

Vāyu along with kapha obstructs the channels of vital breath, water and food and thus produce hiccup. Now listen about the symptoms of different types of hiccup.

In the person with wasted flesh, vital breath and energy vāyu along with kapha seizes the throat suddenly and causes constant hiccup with excessivaly high sound single, duble or triple at a time. Prāṇa vāyu creating obstruction in channels, vital parts and heat-process steals away the consciousness, stiffens the body parts and obstructs the passage of food and drinks. The patient becomes lost of memory, with profuse lachrymation in eyes, stffiness in temples, drooping of eyebrows, mingled voice and delirium and restlessness. This is known as Mahāhikkā (great hiccup) having deep root, foreeful paroxysms, loud sound and severity and which takes away the life quickly. [21–26]

(Thus Mahāhikkā).

हिक्कते यः प्रवृद्धस्तु कृशो दीनमना नरः । जर्जरेणोरसा कृच्छ्रं गम्भीरमनुनादयन् ॥ २७ ॥
संजृम्भन् संक्षिपंश्चैव तथाऽङ्गानि प्रसारयन् । पार्श्वे चोभे समायम्य कूजन् स्तम्भरुगर्दितः ॥ २८ ॥
नाभेः पक्वाशयाद्वाऽपि हिक्का चास्योपजायते । क्षोभयन्ती भृशं देहं नामयन्तीव ताम्यतः ॥ २९ ॥
रुणद्ध्युच्छ्वासमार्गं तु प्रणष्टबलचेतसः । गम्भीरा नाम सा तस्य हिक्का प्राणान्तिकी मता ॥ ३० ॥
इति गम्भीरा हिक्का ।

One who hiccoughs excessively, being emaciated and with anxious expression and shattered chest, with difficulty and deeply with resonance, yawning, drawing in and extending limbs, making indistinct sound while holding his both the sides, associated with stiffness and pain, the hiccup starts from navel or colon producing excessive jerk and bending in the body with fainting and obstructs the respiratory possage with loss of strength and mental power. This is known as Gambhīrā hikkā (deep-seated hiccup) which is fatal. [27–30]

(Thus Gambhirā hikkā).

व्यपेता जायते हिक्का याऽन्नपाने चतुर्विधे । आहारपरिणामान्ते भूयश्च लभते बलम् ॥ ३१ ॥
प्रलापवम्यतीसारतृष्णार्तस्य विचेतसः । जृम्भिणो विप्लुताक्षस्य शुष्कास्यस्य विनामिनः ॥ ३२ ॥
पर्याध्मातस्य हिक्का या जत्रुमूलादसन्तता । सा व्यपेतेति विज्ञेया हिक्का प्राणोपरोधिनी ॥ ३३ ॥
इति व्यपेता हिक्का ।

The hiccup is known as 'vyapetā' (post-meal) which ensues after taking four types of food and drinks and gets aggravated after the food is digested. By this the patient suffers from delirium, vomiting, diarrhoea and thirst, mental confusion, yawning, congestion of eyes, dryness mouth, bending of body and severe tympanitis. The hiccup originating off and on from the root of the neck is known as 'vyapetā' and creates obstruction to the vital breath.

(Thus vyapetā hikkā).

क्षुद्रवातो यदा कोष्ठाद्व्यायामपरिघट्टितः । कण्ठे प्रपद्यते हिक्कां तदा क्षुद्रां करोति सः ॥ ३४ ॥
अतिदुःखा न सा चोरःशिरोमर्मप्रबाधिनी । न चोच्छ्वासान्नपानानां मार्गमावृत्य तिष्ठति ॥ ३५ ॥
वृद्धिमायस्यतो याति भुक्तमात्रे च मार्दवम् । यतः प्रवर्तते पूर्वं तत एव निवर्तते ॥ ३६ ॥
हृदयं क्लोम कण्ठं च तालुकं च समाश्रिता । मृद्वी सा क्षुद्रहिक्केति नृणां साध्या प्रकीर्तिता ॥३७॥
इति क्षुद्रहिक्का ।

When vāta ordinarily pressed by physical exercise moves from belly to throat, it produces 'kṣudra hikkā' (minor hiccup). This is not very troublesome, does not afflict the vital parts of chest and does not obstruct the passage of respiration and food. It aggravates on physical exertion and subsides after meal in the same way as it starts. It is of mild nature and is located in heart, kloma, throat and palate. This is kṣudra hikkā which is curable. [34–37]

(Thus kṣudra hikkā).

सहसाऽत्यभ्यवहृतैः पानान्नैः पीडितोऽनिलः । ऊर्ध्वं प्रपद्यते कोष्ठान्मद्यैर्वाऽतिमदप्रदैः ॥ ३८ ॥
तथाऽतिरोषभाष्याध्वहास्यभारातिवर्तनैः । वायुः कोष्ठगतो धावन् पानभोज्यप्रपीडितः ॥ ३९ ॥
उरःस्रोतः समाविश्य कुर्याद्धिक्कां ततोऽन्नजाम् । तथा शनैरसंबन्धं क्षुवंश्चापि स हिक्कते ॥ ४० ॥
न मर्मबाधाजननी नेन्द्रियाणां प्रबाधिनी । हिक्का पीते तथा भुक्ते शमं याति च साऽन्नजा ॥ ४१ ॥
इत्यन्नजा हिक्का ।

Vāyu pressed suddenly by over-eating or overdrinking or intake of too much intoxicating wine and also due to excessive anger, speech, travelling on foot, laughing or weight-lifting moves upwards from the belly.

Vāyu situated in belly being pressed with food and drinks runs upwards and reaching the passages in chest produces 'annajā' (dietitic) hikkā. By this the person hiccups slowly, without trouble and even sneezing. It does not afflict the vital parts or senses and gets subsided on taking food or drinks. This is annajā hikkā. [38–41]

(Thus annajā hikkā).

अतिसंचितदोषस्य भक्तच्छेदकृशस्य च । व्याधिभिः क्षीणदेहस्य वृद्धस्यातिव्यवायिनः ॥ ४२ ॥
आसां या सा समुत्पन्ना हिक्का हन्त्याशु जीवितम् । यमिका च प्रलापार्तितृष्णामोहसमन्विता ॥४३॥
अक्षीणश्चाप्यदीनश्च स्थिरधात्विन्द्रियश्च यः । तस्य साधयितुं शक्या यमिका हन्त्यतोऽन्यथा ॥४४॥

Hiccup arisen in one having great accumulation of doṣas, weakened due to discontinuance of food, emaciated due to diseases, old age and indulged in excessive sexual intercourse takes away the life quickly. Yamikā (having double bouts) associated with delirium, distress, thirst and fainting is fatal. Yamikā is curable if the patient is not emaciated, anxious and possesses firm dhātus and senses otherwise it is fatal. [42–44]

यदा स्रोतांसि संरुध्य मारुतः कफपूर्वकः । विष्वग्व्रजति संरुद्धस्तदा श्वासान्करोति सः ॥ ४५ ॥

When vāyu preceded by kapha obstructs the passages and itself being obstructed moves here and there, it produces śwāsa (dyspnoea). [45]

उद्धूयमानवातो यः शब्दवद्दुःखितो नरः । उच्चैः श्वसिति संरुद्धो मत्तर्षभ इवानिशम् ॥ ४६ ॥
प्रणष्टज्ञानविज्ञानस्तथा विभ्रान्तलोचनः । विकृताक्ष्याननो बद्धमूत्रवर्चा विशीर्णवाक् ॥ ४७ ॥
दीनः प्रश्वसितं चास्य दूराद्विज्ञायते भृशम् । महाश्वासोपसृष्टः स क्षिप्रमेव विपद्यते ॥ ४८ ॥

इति महाश्वासः ।

The patient with upward force of vāyu respires highly with obstruction, sound and discomfort constantly like a mad bull. He loses all sorts of knowledge, has rolling eyes, abnormal eyes and face, retention of urine and faeces, fallen voice, anxious expression and excessive respiration known from distance. This is a case of mahāśwāsa which is highly fatal. [46–48]

(Thus mahāśwāsa).

दीर्घं श्वसिति यस्तूर्ध्वं न च प्रत्याहरत्यधः । श्लेष्मावृतमुखस्रोताः क्रुद्धगन्धवहार्दितः ॥ ४९ ॥
ऊर्ध्वदृष्टिर्विपश्यंश्च विभ्रान्ताक्ष इतस्ततः । प्रमुह्यन् वेदनार्तश्च शुष्कास्योऽरतिपीडितः ॥ ५० ॥
ऊर्ध्वश्वासे प्रकुपिते ह्यधःश्वासो निरुध्यते । मुह्यतस्ताम्यतश्चोर्ध्वं श्वासस्तस्यैव हन्त्यसून् ॥ ५१ ॥

इत्यूर्ध्वश्वासः ।

The patient takes the breath off but does not bring it in, has mouth and passages covered with phlegm, is afflicted by vitiated vāyu, gazes abnormally with eyes up and rolling eyeballs, has fainting, pain, dryness of mouth and restlessness, due to vitiation of expiration, the inspiration is impeded, the patient time and again faints and becomes unconscious and finally dies. (This is ūrdhwa śwāsa). [49–51]

(Thus ūrdhwa śwāsa).

यस्तु श्वसिति विच्छिन्नं सर्वप्राणेन पिडितः । न वा श्वसिति दुःखार्तो मर्मच्छेदरुगर्दितः ॥ ५२ ॥
आनाहस्वेदमूर्च्छार्तो दह्यमानेन बस्तिना । विप्लुताक्षः परिक्षीणः श्वसन् रक्तैकलोचनः ॥ ५३ ॥
विचेताः परिशुष्कास्यो विवर्णः प्रलपन्नरः । छिन्नश्वासेन विच्छिन्नः स शीघ्रं प्रजहात्यसून् ॥ ५४ ॥
इति छिन्नश्वासः ।

One who afflicted in entire vital breath respires intermittently or does not respire at all and has pain particularly cutting one in vital parts. Besides, he has hardness in bowels, sweating and fainting, burning sensation in pelvis, with rolling eye balls, is extremely emaciated, panting, having redness in one eye, detraction of mind, dryness of mouth, abnormal complexion and delirium. Cut off by the intermittent respiration he leaves his life instantly. [52–54]

(Thus cchinna śwāsa).

प्रतिलोमं यदा वायुः स्रोतांसि प्रतिपद्यते । ग्रीवां शिरश्च संगृह्य श्लेष्माणं समुदीर्य च ॥ ५५ ॥
करोति पीनसं तेन रुद्धो घुघुरुकं तथा । अतीव तीव्रवेगं च श्वासं प्राणप्रपीडकम् ॥ ५६ ॥
प्रताम्यत्यतिवेगाच्च कासते सन्निरुध्यते । प्रमोहं कासमानश्च स गच्छति मुहुर्मुहुः ॥ ५७ ॥
श्लेष्मण्यमुच्यमाने तु भृशं भवति दुःखितः । तस्यैव च विमोक्षान्ते मुहूर्तं लभते सुखम् ॥ ५८ ॥
अथास्योद्ध्वंसते कण्ठः कृच्छ्राच्छक्नोति भाषितुम् । न चापि निद्रां लभते शयानः श्वासपीडितः ॥५९॥
पार्श्वे तस्यावगृह्णाति शयानस्य समीरणः । आसीनो लभते सौख्यमुष्णं चैवाभिनन्दति ॥ ६० ॥
उच्छ्रिताक्षो ललाटेन स्विद्यता भृशमर्तिमान् । विशुष्कास्यो मुहुः श्वासो मुहुश्चैवावधम्यते ॥ ६१ ॥
मेघाम्बुशीतप्राग्वातैः श्लेष्मलैश्चाभिवर्धते । स याप्यस्तमकश्वासः साध्यो वा स्यान्नवोत्थितः ॥ ६२ ॥
इति तमकश्वासः ।

When vāyu taking severe course reaches (respiratory) passages seizing neck and head and aggravating (secretion of) phlegm it produces coryza which creates obstruction and troublesome dyspnoea. The patient due to severe paroxysms faints, coughs with obstruction, while çoughing becomes uncouscious frequently, in absence of expectoration becomes too much distressed and after expectoration gets temporary relief. He suffers from hoarseness of voice and can speak with difficulty. In lying posture dyspnoea is aggravated and he can't sleep because in that position vāyu seizes his sides of chest. He feels comfortable while sitting and welcomes hot things. His eyes are elevated, forehead perspiring; he has severe pain, dried mouth, and suffers frequently from paroxysms of dyspnoea which aggravates by clouds, water, cold, easterly wind and kapha-increasing things. This is tamaka śwāsa (bronchial asthma) which can be maintained or can be cured if it is newly arisen. [55–62]

(Thus tamaka śwāsa).

ज्वरमूर्च्छापरीतस्य विद्यात् प्रतमकं तु तम् । उदावर्तरजोऽजीर्णक्लिन्नकायनिरोधजः ॥ ६३ ॥
तमसा वर्धतेऽत्यर्थं शीतैश्चाशु प्रशाम्यति । मज्जतस्तमसीवाऽस्य विद्यात् संतमकं तु तम् ॥ ६४ ॥
इति प्रतमकसंतमकश्वासौ ।

If it is associated with fever and unconsciousness it is known pratamaka.

One which is caused by udāvarta (reverse movement of vāyu), dust, indigestion, humidity and suppression of natural urges, aggravates severely in darkness and subsides quickly by cold things is known as santamaka because the patient feels as if sinking in darkness. [63–64]

(Thus pratamaka and santamaka types of śwāsa).

रूक्षायासोद्भवः कोष्ठे क्षुद्रो वात उदीरयन् । क्षुद्रश्वासो न सोऽत्यर्थं दुःखेनाङ्गप्रबाधकः ॥ ६५ ॥
हिनस्ति न स गात्राणि न च दुःखो यथेतरे । न च भोजनपानानां निरुणद्ध्युचितां गतिम् ॥ ६६ ॥
नेन्द्रियाणां व्यथां नापि कांचिदापादयेद्रुजम् । स साध्य उक्तो बलिनः सर्वे चाव्यक्तलक्षणाः ॥६७॥
इति श्वासाः समुद्दिष्टा हिक्काश्चापि स्वलक्षणैः ।

The ordinary vāta in belly produced by rough articles and exertion moves upwards and causes kṣudra śwāsa (minor dyspnoea). It is not so distressing for the body, does not affect the body parts, is not so troublesome as other (types of dyspnoea) nor does it restrict the normal course of food and drinks. It does not produce any discomfort or pain in senses.

In strong patients kṣudra śwāsa is curable and also the other types if they are not manifested fully.

Thus the types of dyspnoea and also hiccup are described with their symptoms. [65–67]

एषां प्राणहरा वर्ज्या घोरास्ते ह्याशुकारिणः ॥ ६८ ॥
भेषजैः साध्ययाप्यांस्तु क्षिप्रं भिषगुपाचरेत् । उपेक्षिता दहेयुर्हि शुष्कं वृक्षमिवानलः ॥ ६९ ॥

Of them these fatal ones should be rejected because they are very severe and galloping. The other types which are curable and maintainable should be managed by the physician quickly with proper medicaments because if neglected they may reduce the body to ashes like the fire burning the dried tree. [68–69]

कारणस्थानमूलैक्यादेकमेव चिकित्सितम् । द्वयोरपि यथादृष्टमृषिभिस्तन्निबोधत ॥ ७० ॥
हिक्काश्वासार्दितं स्निग्धैरादौ स्वेदैरुपाचरेत् । आक्तं लवणतैलेन नाडीप्रस्तरसंकरैः ॥ ७१ ॥
तैरस्य ग्रथितः श्लेष्मा स्रोतःस्वभिविलीयते । खानि मार्दवमायान्ति ततो वातानुलोमता ॥ ७२ ॥
यथाऽद्रिकुञ्जेष्वर्कांशुतप्तं विष्यन्दते हिमम् । श्लेष्मा तप्तः स्थिरो देहे स्वेदैर्विष्यन्दते तथा ॥ ७३ ॥
स्विन्नं ज्ञात्वा ततस्तूर्णं भोजयेत् स्निग्धमोदनम् । मत्स्यानां सूकराणां वा रसैर्दध्युत्तरेण वा ॥७४॥
ततः श्लेष्मणि संवृद्धे वमनं पाययेत्तु तम् । पिप्पलीसैन्धवक्षौद्रैर्युक्तं वाताविरोधि यत् ॥ ७५ ॥
निर्हृते सुखमाप्नोति स कफे दुष्टविग्रहे । स्रोतःसु च विशुद्धेषु चरत्यविहतोऽनिलः ॥ ७६ ॥

Both (hikkā and śwāsa) are managed indentically due to their indentical etiology, location and root as observed by the sages, listen.

The patient of hiccup and dispnoea should, at first, be managed with unctuous sudation by the tubular, bed and bolus methods after he is massaged with salted oil. By this his inspissated phlegm into the channels gets dissolved and thereby the passages become soft and vāyu returns to its normal course. As on hilly forests the snow is liquified by the heat of sun-rays, the sticky phlegm in the body gets dissolved by the heat of sudation. After full sudation the patient should be given the diet consisting of rice with uncting substance along with meat soup of fish or boar or with the supernatant fatty layer of curd. In this way when kapha is increased, he should be advised to take emesis mixed with pippalī, rock salt and honey and which is not antagonistic to vāta. On elimination of deranged phlegm he gets relief and vāyu also starts moving unimpeded after the channels are cleansed. [70–76]

लीनश्चेद्दोषशेषः स्याद्धूमैस्तं निर्हरेद्बुधः। हरिद्रां पत्रमेरण्डमूलं लाक्षां मनःशिलाम् ॥ ७७ ॥
सदेवदार्वलं मांसीं पिष्ट्वा वर्तिं प्रकल्पयेत्। तां घृताक्तां पिबेद्धूमं यवैर्वा घृतसंयुतैः ॥ ७८ ॥
मधूच्छिष्टं सर्जरसं घृतं मल्लकसंपुटे। कृत्वा धूमं पिबेच्छृङ्गं बालं वा स्नायु वा गवाम् ॥ ७९ ॥
श्योनाकवर्धमानानां नाडीं शुष्कां कुशस्य वा। पद्मकं गुग्गुलुं लोहं शल्लकीं वा घृताप्लुतम् ॥८०॥

If some pathogenic material still remains hidden, it should be eliminated by smoking. Haridrā, patra, eraṇḍa (root), lac, realgar, devadāru, orpiment and māmsī should be powdered together and made into sticks. Such stick smeared with ghee should be smoked.

Or one should smoke the barley grains mixed with ghee.

Bee-wax, sarjarasa and ghee are put together in the closed space between the two earthen plates. In this horns, hairs and ligaments of cow (or bull) may be smoked. The dried tubular leaf-stalks of śyonāka and eraṇḍa or kuśa or padmaka, guggulu, aguru and sallakī mixed with ample ghee should be smoked. [77–80]

स्वरक्षीणातिसारासृक्पित्तदाहानुबन्धजान्। मधुरस्निग्धशीताद्यैर्हिक्काश्वासानुपाचरेत् ॥ ८१ ॥

Hiccup and dyspnoea associated with feeble voice, diarrhoea, internal haemorrhage and burning sensation should be managed with sweet, unctuous, cold (regimen) etc. [81]

न स्वेद्याः पित्तदाहार्ता रक्तस्वेदातिवर्तिनः। क्षीणधातुबला रूक्षा गर्भिण्यश्चापि पित्तलाः ॥ ८२ ॥
कोष्णैः काममुरःकण्ठं स्नेहसेकैः सशर्करैः। उत्कारिकोपनाहैश्च स्वेदयेन् मृदुभिः क्षणम् ॥ ८३ ॥
तिलोमामाषगोधूमचूर्णैर्वातहरैः सह। स्नेहैश्चोत्कारिका साम्लैः सक्षीरैर्वा कृता हिता ॥ ८४ ॥
नवज्वरामदोषेषु रूक्षस्वेदं विलङ्घनम्। समीक्ष्योल्लेखनं वाऽपि कारयेल्लवणाम्बुना ॥ ८५ ॥
अतियोगोद्धतं वातं दृष्ट्वा वातहरैर्भिषक्। रसाद्यैर्नातिशीतोष्णैरभ्यङ्गैश्च शमं नयेत् ॥ ८६ ॥
उदावर्ते तथाऽऽध्माने मातुलुङ्गाम्लवेतसैः। हिङ्गुपीलुबिडैश्चान्नं युक्तं स्यादनुलोमनम् ॥ ८७ ॥

Sudation should not be applied to those suffering from pitta, burning sensation, profuse haemorrhage or sweating, loss of dhātus and strength and those who are roughened, pregnant (in case of women) or of paittika consitution.

The region of chest and throat should be fomented as desired with warm sprinkling of uncting substance mixed with sugar or with soft poultices of utkārikā (a dietary preparation) for a very short period. For this, utkārikā prepared of powdered sesamum, linseed, black gram and wheat along with vāta-alleviating substances and uncting substances added with sour things or milk is efficacious.

In case of acute fever and āma doṣa, rough sudation and lightening or emesis with salt water should be advised according to condition.

If vāta is aggravated due to excessive application of these regimens, it should be brought to normalcy by administering vāta-alleviating regimens, meat soup etc. with moderate heat and massages.

In condition of reverse movement of vāyu and tympanitis food mixed with māṭuluṅga and amlavetasa or hiṅgu, pīlu and biḍa (salt) should be taken. This acts as carminative. [82–87]

हिक्काश्वासामयी ह्येको बलवान् दुर्बलोऽपरः । कफाधिकस्तथैवैको रूक्षो बह्वनिलोऽपरः ॥ ८८ ॥
कफाधिके बलस्थे च वमनं सविरेचनम् । कुर्यात् पथ्याशिने धूमलेहादिशमनं ततः ॥ ८९ ॥
वातिकान् दुर्बलान् बालान् वृद्धांश्चानिलसूदनैः । तर्पयेदेव शमनैः स्नेहयूषरसादिभिः ॥ ९० ॥

Among the patients of hiccup and dyspnoea, one group consists of strong ones and the other of weak ones. The former is dominant in kapha while the latter is rough and with dominance of vāyu.

In case of the first group (strong and with dominance of kapha) emesis and purgation should be administered keeping the patient on wholesome diet followed by pacificatory management with smoking and linctus etc. In patients having predominance of vāta and debility and in children and old persons saturating management should be applied with vāta-alleviating and pacificatory uncting substanes vegetable and meat soups etc. [88–90]

अनुत्क्लिष्टकफास्विन्नदुर्बलानां विशोधनात् । वायुर्लब्धास्पदो मर्म संशोष्याशु हरेदसून् ॥ ९१ ॥
दृढान् बहुकफांस्तस्माद्रसैरानूपवारिजैः । तृप्तान्विशोधयेत्स्विन्नान् बृंहयेदितरान् भिषक् ॥ ९२ ॥
बर्हितित्तिरिदक्षाश्च जाङ्गलाश्च मृगद्विजाः । दशमूलीरसे सिद्धाः कौलत्थे वा रसे हिताः ॥ ९३ ॥

By administering evacuative treatment to the patients in whom kapha is not excited and who are unfomented and weak, vāyu finds place and by drying up the vital organ takes away life instantaneously. Hence those having strength and dominance of kapha should, at first, be saturated with meat soup of marshy or aquatic animals, fomented and thereafter evacuated. The patients of the opposite group should be subjected to promotive measures. For them, meat of peacock, partridge, cock and wild animals and birds cooked in decoction of daśamūla or horse gram is wholesome. [91–93]

निदिग्धिकां बिल्वमध्यं कर्कटाख्यां दुरालभाम् । त्रिकण्टकं गुडूचीं च कुलत्थांश्च सचित्रकान् ॥९४॥
जले पक्त्वा रसः पूतः पिप्पलीघृतभर्जितः । सनागरः सलवणः स्याद्यूषो भोजने हितः ॥ ९५ ॥
रास्नां बलां पञ्चमूलं ह्रस्वं मुद्गान् सचित्रकान् ।
पक्त्वाऽम्भसि रसे तस्मिन् यूषः साध्यश्च पूर्ववत् ॥ ९६ ॥
पल्लवान्मातुलुङ्गस्य निम्बस्य कुलकस्य च । पक्त्वा मुद्गांश्च सव्योषक्षारान् यूष विपाचयेत् ॥९७॥
दत्त्वा सलवणं क्षारं शिग्रूणि मरिचानि च । युक्त्या संसाधितो यूषो हिक्काश्वासविकारनुत् ॥९८॥
कासमर्दकपत्राणां यूषः शोभाञ्जनस्य च । शुष्कमूलकयूषश्च हिक्काश्वासनिवारणः ॥ ९९ ॥
सदधिव्योषसर्पिष्को यूषो वार्ताकजो हितः । शालिषष्टिकगोधूमयवान्नान्यनवानि च ॥ १०० ॥
हिङ्गुसौवर्चलाजाजीबिडपौष्करचित्रकैः । सिद्धा कर्कटशृङ्ग्या च यवागूः श्वासहिक्किनाम् ॥१०१॥
दशमूलीशटीरास्नापिप्पलीमूलपौष्करैः । शृङ्गीतामलकीभार्गीगुडूचीनागराम्बुभिः ॥ १०२ ॥
यवागूं विधिना सिद्धां कषायं वा पिबेन्नरः । कासहृद्ग्रहपार्श्वार्तिहिक्काश्वासप्रशान्तये ॥ १०३ ॥
पुष्कराह्वशटीव्योषमातुलुङ्गाम्लवेतसैः । योजयेदन्नपानानि ससर्पिर्बिडहिङ्गुभिः ॥ १०४ ॥

Kaṇṭakārī, bilwa (fruit pulp), karkaṭaśṛṅgī, durālabhā, gokṣura, guḍūcī, kulattha and citraka should be boiled in water and made into decoction. This is filtered, fried with long pepper and ghee and added with dry ginger and salt. This soup taken in food is wholesome.

Similarly, soup may be prepared of rāsnā, balā, laghu pañcamūla, green gram, citraka boiling them in water and making into decoction.

Soup may be prepared by cooking tender leaves of mātuluṅga, nimba and kulaka, green gram, trikaṭu and alkali.

The soup prepared properly by adding salts, alkali, seeds of śigru and marica alleviates hiccup and dyspnoea.

The soup of the leaves of kāsamarda or those of śobhāñjana or dried radish alleviates hiccup and dyspnoea.

The soup of vārtāka (fruit of vārtākī) added with curd, trikaṭu, and ghee is wholesome and also the old cereals such as śāli, ṣaṣṭika rice, wheat and barley.

The gruel prepared with hiṅgu, sauvarcala, ajājī, biḍa, puṣkaramūla, citraka and karkaṭaśṛṅgī is prescribed for those suffering from dyspnoea and hiccup.

One (suffering from the above disorders) should take gruel or decoction prepared of daśamūla, śaṭī, rāsnā, pippalīmūla, puṣkaramūla, karkaṭaśṛṅgī, tāmalakī, bhārgī, guḍūcī, śuṇṭhī and hrībera. This pacifies cough, discomfort in heart, pain in chest, hiccup and dyspnoea.

The food and drinks (for these patients) should be added with puṣkaramūla, śaṭī, trikaṭu, mātuluṅga, amlavetasa along with ghee, biḍa and hiṅgu. [94–104]

दशमूलस्य वा क्वाथमथवा देवदारुणः । तृषितो मदिरां वाऽपि हिक्काश्वासी पिबेन्नरः ॥ १०५ ॥
पाठां मधुरसां रास्नां सरलं देवदारु च । प्रक्षाल्य जर्जरीकृत्य सुरामण्डे निधापयेत् ॥ १०६ ॥
तं मन्दलवणं कृत्वा भिषक् प्रसृतसंमितम् । पाययेत्तु ततो हिक्का श्वासश्चैवोपशाम्यति । १०७ ॥
हिङ्गु सौवर्चलं कोलं समङ्गां पिप्पलीं बलाम् । मातुलुङ्गरसे पिष्टमारनालेन वा पिबेत् ॥ १०८ ॥
सौवर्चलं नागरं च भार्गीं द्विशर्करायुतम् । उष्णाम्बुना पिबेदेतद्धिक्काश्वासविकारनुत् ॥ १०९ ॥
भार्गीनागरयोः कल्कं मरिचक्षारयोस्तथा । पीतद्रुचित्रकास्फोतामूर्वाणां चाम्बुना पिबेत् ॥ ११० ॥
मधूलिका तुगाक्षीरी नागरं पिप्पली तथा । उत्कारिका घृते सिद्धा श्वासे पित्तानुबन्धजे ॥ १११ ॥
श्वाविधं शशमांसं च शल्लकस्य च शोणितम् । पिप्पलीघृतसिद्धानि श्वासे वातानुबन्धजे ॥ ११२ ॥
सुवर्चलारसो दुग्धं घृतं त्रिकटुकान्वितम् । शाल्योदनस्यानुपानं वातपित्तानुगे हितम् ॥ ११३ ॥
शिरीषपुष्पस्वरसः सप्तपर्णस्य वा पुनः । पिप्पलीमधुसंयुक्तः कफपित्तानुगे मतः ॥ ११४ ॥
मधुकं पिप्पलीमूलं गुडो गोश्वशकृद्रसः । घृतं क्षौद्रं कासश्वासहिक्काभिष्यन्दिनां शुभम् ॥११५॥
खराश्वोष्ट्रवराहाणां मेषस्य च गजस्य च । शकृद्रसं बहुकफे चैकैकं मधुना पिबेत् ॥ ११६ ॥
क्षारं वाप्यश्वगन्धाया लिह्यात्तं क्षौद्रसर्पिषा । मयूरपादनालं वा शकलं शल्लकस्य वा ॥ ११७ ॥
श्वाविज्ञाहकचाषाणां रोमाणि कुररस्य वा । शृङ्ग्यं कद्विशफानां वा चर्मास्थीनि खुरांस्तथा ॥ ११८ ॥
सर्वाण्येकैकशो वाऽपि दग्ध्वा क्षौद्रघृतान्वितम् ।
चूर्णं लीढ्वा जयेत् कासं हिक्कां श्वासं च दारुणम् ॥ ११९ ॥
एते हि कफसंरुद्धगतिप्राणप्रकोपजाः । तस्मात्तन्मार्गशुद्ध्यर्थं देया लेहा न निष्कफे ॥ १२० ॥

In case of thirst, the patient of hiccup and dyspnoea should take decoction of daśamūla or devadāru or simply wine.

Pāṭhā, mūrvā, rāsnā, sarala and devadāru having been washed and pounded should be kept in concentrated wine (alsolute alcohol). Thereafter it is added with bit of salt and taken in the dose of 80 ml. It relieves hiccup and dyspnoea.

Or Hiṅgu, sauvarcala, kola, samaṅgā, pippalī, and balā powdered with mātuluṅga juice should be taken with sour gruel.

Sauvarcala, śuṇṭhī, bhārgī mixed with double sugar should be taken with hot water. This alleviates hiccup and dyspnoea.

The paste of (1) bhārgī and śuṇṭhī or (2) marica and yavakṣāra or (3) pītadru (dāruharidrā), citraka, āsphota and mūrvā should be taken with water.

Utkārikā cooked in ghee with madhūlikā, vaṃśalocana, śuṇṭhī and pippalī is efficacious for dyspnoea associated with pitta.

Flesh and blood of porcupine and flesh of rabbit cooked with pippalī and ghee are efficacious for dyspnoea associated with vāta.

Juice of suvarcalā, milk and ghee added with trikaṭu taken with śāli rice water is wholesome in the dyspnoea associated with vāta and pitta.

Juice of the flowers of śirīṣa or saptaparṇa added with pippalī and honey is recommended in dyspnoea associated with kapha and pitta.

Madhuka, pippalīmūla, jaggery and juice of cow-dung and horse-dung mixed with ghee and honey is efficacious for cough, dyspnoea, hiccup and sliminess in channels.

In predominance of kapha, juice of the excrements of any one of ass, horse, camel, boar, sheep and elephant mixed with honey should be taken.

One should take alkali (prepared) of aśwagandhā or the stalk of the peacock's feet or pieces (of the flesh) of porcupine with honey and ghee.

Hairs of porcupine, pole-cat, blue jay or osprey; hide, bones or hoofs of horny, one-hoofed or two-hoofed animals—all these together or any one of them should be burnt and the powder should be taken with honey and ghee. It overcomes severe cough, hiccup and dyspnoea.

As these disorders arise due to vitiation of prāṇa (vāyu) because of obstruction in its movement by kapha, linctus formulations should be administered to cleanse the passage and not in case devoid of kapha. [105–120]

कासिने च्छर्दनं दद्यात् स्वरभङ्गे च बुद्धिमान् । वातश्लेष्महरैर्युक्तं तमके तु विरेचनम् ॥ १२१ ॥
उदीर्यते भृशतरं मार्गरोधाद्वहज्जलम् । यथा तथाऽनिलस्तस्य मार्गं नित्यं विशोधयेत् ॥ १२२ ॥

The wise physician should administer emesis to patients of cough as well as hoarseness of voice and purgation added with the drugs alleviating vāta and kapha to those of tamakaśwāsa. As the flowing water is spilled over excessively due to obstruction in its passage so is vāyu. Hence its passage should be cleansed regularly. [121–122]

शटीचोरकजीवन्तीत्वङ्मुस्तं पुष्कराह्वयम् । सुरसं तामलक्येला पिप्पल्यगुरु नागरम् ॥ १२३ ॥
बालकं च समं चूर्णं कृत्वाऽष्टगुणशर्करम् । सर्वथा तमके श्वासे हिक्कायां च प्रयोजयेत् ॥१२४॥
इति शट्यादिचूर्णम् ।

Śaṭī, coraka, jīvantī, twak, musta, puṣkaramūla, surasa, tāmalakī, elā, pippalī, aguru, śuṇṭhī and bālaka—all in equal parts and sugar eight parts. This powder should be used regularly in tamaka śwāsa and hiccup. [123–124]

(Thus śaṭyādya cūrṇa).

मुक्ताप्रवालवैदूर्यशङ्खस्फटिकमञ्जनम् । ससारगन्धकाचार्कसूक्ष्मैलालवणद्वयम् ॥ १२५ ॥
ताम्रायोरजसो रूप्यं ससौगन्धिकसीसकम् । जातीफलं शणाद्बीजमपामार्गस्य तण्डुलाः ॥ १२६ ॥
एषां पाणितलं चूर्णं तुल्यानां क्षौद्रसर्पिषा । हिक्कां श्वासं च कासं च लीढमाशु नियच्छति ॥१२७॥
अञ्जनात्तिमिरं काचं नीलिकां पुष्पकं तमः । पिल्लं कण्डूमभिष्यन्दमर्मं चैव प्रणाशयेत् ॥ १२८ ॥
इति मुक्ताद्यं चूर्णम् ।

Pearl, coral, cat's eye, conch, rock crystal, galena, sulphur, opal, sunstone, sūkśma elā, two types of salt (saindhva and sauvarcala), powders (bhasmas) of copper and iron, silver, saugandhika (a type of ruby), lead, jātiphala, seeds of śaṇa and apāmārga—all are powdered together in equal parts. This powder taken in the dose of 10 gms. with honey and ghee alleviates hiccup, dyspnoea and cough quickly. By external use as collyrium in eyes, it destroys eye diseases such as defects of vision, cataract, nīlikā, puṣpaka (corneal opacity), feeling of darkness, pilla. itching, congestion and pterygium. [125–128]

(Thus muktādya cūrṇa).

शटीपुष्करमूलानां चूर्णमामलकस्य च । मधुना संयुतं लेह्यं चूर्णं वा काललोहजम् ॥ १२९ ॥
सशर्करां तामलकीं द्राक्षां गोश्वशकृद्रसम् । तुल्यं गुडं नागरं च प्राशयेन्नावयेत्तथा ॥ १३० ॥
लशुनस्य पलाण्डोर्वा मूलं गृञ्जनकस्य वा । नावयेच्चन्दनं वाऽपि नारीक्षीरेण संयुतम् ॥ १३१ ॥
सुखोष्णं घृतमण्डं वा सैन्धवेनावचूर्णितम् । नावयेन्माक्षिकीं विष्ठामलक्तकरसेन वा ॥ १३२ ॥
नारीक्षीरेण सिद्धं वा सर्पिर्मधुरकैरपि । पीतं नस्तो निषिक्तं वा सद्यो हिक्कां नियच्छति ॥ १३३ ॥
सकृदुष्णं सकृच्छीतं व्यत्यासाद्धिक्किनां पयः । पाने नस्तःक्रियायां वा शर्करामधुसंयुतम् ॥ १३४ ॥

Powder of śati, puṣkaramūla and āmalaka or of kālaloha (aguru) should be taken with honey.

Bhūmyāmalakī, drākṣā and juice of cow-dung and horse-dung mixed with sugar or jaggery and dry ginger in equal parts should be taken by mouth or as snuff by nostrils.

The bulbous roots of garlic, onion or gṛñjanaka (shallot) or candana mixed with women's breast-milk should be snuffed. Similarly, warm ghee-scum added with rock salt powder or fly's faeces with lac juice should be snuffed. Ghṛta cooked with woman's milk or madhuraka (vitaliser) drugs taken orally or by snuff controls hiccup quickly. Those suffering from hiccup should take hot and cold milk alternately added with sugar and honey orally or by snuffing. [129–134]

अधोभागैर्घृतं सिद्धं सद्यो हिक्कां नियच्छति । पिप्पलीमधुयुक्तौ वा रसौ धात्रीकपित्थयोः ॥ १३५ ॥
लाजालाक्षामधुद्राक्षापिप्पल्यश्वशकृद्रसान् । लिह्यात् कोलमधुद्राक्षापिप्पलीनागराणि वा ॥ १३६ ॥
शीताम्बुसेकः सहसा त्रासो विस्मापनं भयम् । क्रोधहर्षप्रियोद्वेगा हिक्काप्रच्यावना मताः ॥ १३७ ॥
हिक्काश्वासविकाराणां निदानं यत् प्रकीर्तितम् । वर्ज्यमारोग्यकामैस्तद्धिक्काश्वासविकारिभिः ॥१३८॥

हिक्काश्वासानुबन्धा ये शुष्कोरःकण्ठतालुकाः । प्रकृत्या रूक्षदेहाश्च सर्पिर्भिस्तानुपाचरेत् ॥ १३९ ॥
दशमूलरसे सर्पिर्दधिमण्डे च साधयेत् । कृष्णासौवर्चलक्षारवयःस्थाहिङ्गुचोरकैः ॥ १४० ॥
कायस्थया च तत् पानाद्धिक्काश्वासौ प्रणाशयेत् ।

Ghṛta processed with purgatives controls hiccup quickly or the juice of āmalaka and kapittha added with pippalī and honey. Moreover, the patient should take parched paddy, lac, honey, drākṣā, pippalī with juice of horse-dung or the combination of kola, honey, drākṣā, pippalī and śuṇṭhī.

Sudden sprinkling of cold water, terrorising, creating surprise, fear, anger, exhilaration and separation from the dear ones stop the hiccup.

The patients of hiccup and dyspnoea desiring freedom from disease should avoid the etiological factors said for these disorders.

Those having continued association of hiccup and dyspnoea, dryness of chest, throat and palate and constitutionally rough body should be managed with ghṛtas.

Ghṛta cooked in decoction of daśamūla and curd-scum with pippalī, sauvarcala, yavakṣāra, vayaḥsthā, hiṅgu, coraka and kāyasthā alleviates hiccup and dyspnoea by intake. [135–140]

तेजोवत्यभया कुष्ठं पिप्पली कटुरोहिणी ॥ १४१ ॥
भूतीकं पौष्करं मूलं पलाशश्चित्रकः शटी । सौवर्चलं तामलकी सैन्धवं बिल्वपेशिका ॥ १४२ ॥
तालीसपत्रं जीवन्ती वचा तैरक्षसंमितैः । हिङ्गुपादैर्घृतप्रस्थं पचेत्तोये चतुर्गुणे ॥ १४३ ॥
एतद्यथाबलं पीत्वा हिक्काश्वासौ जयेन्नरः । शोथानिलार्शोग्रहणीहृत्पार्श्वरुज एव च ॥ १४४ ॥
इति तेजोवत्यादिघृतम् ।

Tejovatī, harītakī, kuṣṭha, pippalī, kaṭurohiṇī, bhūtika, puṣkaramūla, palāśa, citraka, śaṭī, sauvarcala, tāmalakī, saindhava, bilva fruit-pulp, tālīśapatra, jīvantī and vacā—each 10 gms, hiṅgu 2.5 gms. with all these ghee 640 gm. should be cooked in four times water. By taking this ghee according to strength one overcomes hiccup, dyspnoea and also oedema, vātika disorders, piles, disorders of grahaṇī and heart and chest pain. [141–144]

(Thus Tejovatyāui ghṛta).

मनःशिलासर्जरसलाक्षारजनिपद्मकैः । मञ्जिष्ठैलैश्च कर्षांशैः प्रस्थः सिद्धो घृतान्वितः ॥ १४५ ॥
इति मनःशिलादिघृतम् ।
जीवनीयोपसिद्धं वा सक्षौद्रं लेहयेद् घृतम् । त्र्यूषणं दाधिकं वाऽपि पिबेद्रासाघृतं तथा ॥ १४६ ॥

Ghee 640 gm. should be cooked with realgar, sarjarasa, lac, haridrā, padmaka, mañjiṣṭhā and elā eath 10 gms. This ghee is efficacious (in hiccup and dyspnoea).

(Thus Manaḥśilādi ghṛta).

Or one should take, ghee cooked with jīvanīya (vitaliser) drugs while mixing with honey. Or he should take tryūṣana ghṛta (ci. 18), dādhika ghṛta or vāsā-ghṛta (ci.5). [145–146]

यत्किंचित् कफवातघ्नमुष्णं वातानुलोमनम् । भेषजं पानमन्नं वा तद्धितं श्वासहिक्किने ॥ १४७ ॥
वातकृद्वा कफहरं कफकृद्वाऽनिलापहम् । कार्यं नैकान्तिकं ताभ्यां प्रायः श्रेयोऽनिलापहम् ॥ १४८ ॥
सर्वेषां बृंहणे ह्यल्पः शक्यश्च प्रायशो भवेत् । नात्यर्थं शमनेऽपायो भृशोऽशक्यश्च कर्शने ॥ १४९ ॥
तस्माच्छुद्धानशुद्धांश्च शमनैर्बृंहणैरपि । हिक्काश्वासार्दिताञ्जन्तून् प्रायशः समुपाचरेत् ॥ १५० ॥

Whatever drug or diet alleviates kapha and vāta, is hot and carminative is wholesome for the one suffering from dyspnoea and hiccup.

Single-sided treatment such as kapha-alleviating but vāta-aggravating or vāta-alleviating but kapha aggravating should not be done in these cases. However, between these two the vāta-alleviating measures are preferable. In all cases, there is little and managable risk in administering promoting regimen, in pacifying measures also the risk is not too much whereas in lightening (or reducing) measures the risk is too much and unmanageable. Hence the patients of hiccup and dyspnoea evacuated or unevacuated, should be managed mostly with promotive and pacifying measures. [147–150]

तत्र श्लोकः—
दुर्जयत्वे समुत्पत्तौ क्रियैकत्वे च कारणम् । लिङ्गं पथ्यं च हिक्कानां श्वासानां चेह दर्शितम् ॥ १५१ ॥

Now the summing up verse—

The reason in curability with difficulty, origin and similar treatment as well as symptoms and wholesome diet with regard to hiccup and dyspnoea have been described here. [151]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थाने
हिक्काश्वासचिकित्सितं नाम सप्तदशोऽध्यायः ॥ १७ ॥

Thus ends the seventeenth chapter on treatment of hiccup and dyspnoea
in Cikitsāsthāna in the treatise composed by Agniveśa,
redacted by Caraka and reconstructed by Dṛḍhabala
as it was not available. (17)

अष्टादशोऽध्यायः
CHAPTER XVIII

अथातः कासचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on treatment of kāsa (cough). [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

तपसा यशसा धृत्या धिया च परयाऽन्वितः । आत्रेयः कासशान्त्यर्थं प्राह सिद्धं चिकित्सितम् ॥३॥
वातादिजास्त्रयो ये च क्षतजः क्षयजस्तथा । पञ्चैते स्युर्नृणां कासा वर्धमानाः क्षयप्रदाः ॥४॥

Ātreya, endowed with the highest penance, fame, restraint and knowledge described the successful treatment for alleviation of kāsa (cough).

Cough is of five types such as—three caused by three doṣas, the fourth caused by chest wound and the fifth by wasting. When advanced they are fatal. [3–4]

पूर्वरूपं भवेत्तेषां शूकपूर्णगलास्यता । कण्ठे कण्डूश्च भोज्यानामवरोधश्च जायते ॥ ५ ॥

Prodromal symptoms of cough are throat and mouth as if covered with awns, itching in throat and difficulty in intake of food. [5]

अधःप्रतिहतो वायुरूर्ध्वस्रोतःसमाश्रितः । उदानभावमापन्नः कण्ठे सक्तस्तथोरसि ॥ ६ ॥
आविश्य शिरसः खानि सर्वाणि प्रतिपूरयन् । आभञ्जन्नाक्षिपन् देहं हनुमन्ये तथाऽक्षिणी ॥ ७ ॥
नेत्रे पृष्ठमुरःपार्श्वे निर्भुज्य स्तम्भयंस्ततः । शुष्को वा सकफो वाऽपि कसनात्कास उच्यते ॥ ८ ॥

Vāyu impeded from below moves to the upper channels, attains character of the udāna vāyu and sticks in throat and chest. Further it advances to all the orifices of head and filling them produces breaking pain and jerking in the whole body particularly causing strain and stiffness in jaws, carotid region, orbits, eye balls, back, chest and sides. Thus dry or phlegmy cough arises. 'Kāsa' is so called because of producing the above movements and affliction. [6–8]

प्रतिघातविशेषेण तस्य वायोः सरंहसः । वेदनाशब्दवैशिष्ट्यं कासानामुपजायते ॥ ९ ॥

Cough attains specific distress and sound due to specific cause impeding the forceful vāyu. [9]

रूक्षशीतकषायाल्पप्रमितानशनं स्त्रियः । वेगधारणमायासो वातकासप्रवर्तकाः ॥ १० ॥
हृत्पार्श्वोरःशिरःशूलस्वरभेदकरो भृशम् । शुष्कोरःकण्ठवक्त्रस्य हृष्टलोम्नः प्रताम्यतः ॥ ११ ॥
निर्घोषदैन्यस्तननदौर्बल्यक्षोभमोहकृत् । शुष्ककासः कफं शुष्कं कृच्छ्रान्मुक्त्वाऽल्पतां व्रजेत् ॥ १२ ॥
स्निग्धाम्ललवणोष्णैश्च भुक्तपीतैः प्रशाम्यति । ऊर्ध्ववातस्य जीर्णेऽन्ने वेगवान्मारुतो भवेत् ॥ १३ ॥

Due to intake of rough, cold, astringent, little and deficient food, fasting, (indulgence in) women, suppression of urges and exertion are exciting causes of vātika kāsa.

It produces dry cough causing intense pain in cardiac region, sides, chest and head, hoarseness of voice, dryness of chest, throat and mouth, horripilation, feeling of darkness, sound like that of conch or clouds, anxious expression, debility, irritation and fainting. The poroxysm diminishes after expectorating the dry phlegm with difficulty. It gets relieved after intake of unctuous, sour, salted and hot food and drinks. After the food is digested (on empty stomach) and the wind is directed upwards, vāta becomes forceful. [10–13]

कटुकोष्णविदाह्यम्लक्षाराणामतिसेवनम् । पित्तकासहरं क्रोधः संतापश्चाग्निसूर्यजः ॥ १४ ॥
पीतनिष्ठीवनाक्षित्वं तिक्तास्यत्वं स्वरामयः । उरोधूमायनं तृष्णा दाहो मोहोऽरुचिर्भ्रमः ॥ १५ ॥
प्रततं कासमानश्च ज्योतींषीव च पश्यति । श्लेष्माणं पित्तसंसृष्टं निष्ठीवति च पैत्तिके ॥ १६ ॥

Excessive intake of pungent, hot, burning, sour and alkaline substances, anger and heat of fire and the sun causes paittika kāsa.

(The symptoms of paittika kāsa are)–yellowness in sputum and eyes, bitterness in mouth, disorder of voice, fuming in chest, thirst, burning sensation, fainting, anorexia and giddiness. The patient while coughing constantly sees as if stars and expectorates phlegm mixed with pitta. [14–16]

गुर्वभिष्यन्दिमधुरस्निग्धस्वप्नाविचेष्टनैः । वृद्धः श्लेष्माऽनिलं रुद्ध्वा कफकासं करोति हि ॥ १७ ॥
मन्दाग्नित्वारुचिच्छर्दिपीनसोत्क्लेशगौरवैः । लोमहर्षास्यमाधुर्यक्लेदसंसदनैर्युतम् ॥ १८ ॥
बहुलं मधुरं स्निग्धं निष्ठीवति घनं कफम् । कासमानो ह्यरुग् वक्षः संपूर्णमिव मन्यते ॥ १९ ॥

Due to intake of heavy, slimy, sweet and unctuous (food and drink), oversleep, sedentary habit kapha is aggravated and causes kaphaja kāsa by obstructing vāyu.

It produces loss of appetite, anorexia, vomiting, coryza, excitement, heaviness, horripilation, sweetness in mouth, moistening and malaise. The patient feels his chest as if filled up and while coughing expectorates profuse, sweet, unctous and viscous phlegm without pain. [17–19]

अतिव्यवायभाराध्वयुद्धाश्वगजविग्रहैः । रूक्षस्योरः क्षतं वायुर्गृहीत्वा कासमावहेत् ॥ २० ॥
स पूर्वं कासते शुष्कं ततः ष्ठीवेत् सशोणितम् । कण्ठेन रुजताऽत्यर्थं विरुग्णेनेव चोरसा ॥ २१ ॥
सूचीभिरिव तीक्ष्णाभिस्तुद्यमानेन शूलिना । दुःखस्पर्शेन शूलेन भेदपीडाभितापिना ॥ २२ ॥
पर्वभेदज्वरश्वासतृष्णावैस्वर्यपीडितः । पारावत इवाकूजन् कासवेगात्क्षतोद्भवात् ॥ २३ ॥

In a rough (undernourished) patient of uraḥkṣata (chest wound) vāyu aggravated by excessive sexual indulgence, weight lifting, and combat with horses and elephants reaches the site of disorder and produces cough. In cough due to chest wound, initially the patient coughs dryly but later on expels sputum with blood having, at the same time, intense pain in throat and excruciating, piercing and breaking pain with tenderness in chest. More-over, he is afflicted with pain in joints, fever, dyspnoea, thirst and abnormal voice and makes cooing sound like pegion during bouts of cough. [20–23]

विषमासात्म्यभोज्यातिव्यवायाद्वेगनिग्रहात् । घृणिनां शोचतां नृणां व्यापन्नेऽग्नौ त्रयो मलाः ॥२४॥
कुपिताः क्षयजं कासं कुर्युर्देहक्षयप्रदम् । दुर्गन्धं हरितं रक्तं ष्ठीवेत् पूयोपमं कफम् ॥ २५ ॥
स्थानादुत्कासमानश्च हृदयं मन्यते च्युतम् । अकस्मादुष्णशीतार्तो बह्वाशी दुर्बलः कृशः ॥ २६ ॥
स्निग्धाच्छमुखवर्णत्वक् श्रीमद्दर्शनलोचनः । पाणिपादतलैः श्लक्ष्णैः सततासूयको घृणी ॥ २७ ॥
ज्वरो मिश्राकृतिस्तस्य पार्श्वरुक् पीनसोऽरुचिः । भिन्नसंहतवर्चस्त्वं स्वरभेदोऽनिमित्ततः ॥ २८ ॥
इत्येष क्षयजः कासः क्षीणानां देहनाशनः । साध्यो बलवतां वा स्याद्याप्यस्त्वेवं क्षतोत्थितः ॥ २९ ॥
नवौ कदाचित् सिध्येतामेतौ पादगुणान्वितौ । स्थविराणां जराकासः सर्वो याप्यः प्रकीर्तितः ॥३०॥

Due to irregular meals, intake of unsuitable food, excessive sexual intercourse, suppression of urges the three doṣas get vitiated in the person already affected with disgust and anxiety and consequent loss of digestive power and produce kāsa caused by wasting which further leads to wasting of the body.

The patient expectorates foetid, green, red and pus-like sputum and feels while coughing as if the heart has fallen down from its normal place. He suddenly feels heat and again cold, eats too much but is weak and emaciated. His complexion and skin of face is unctuous and clean, eyes are pretty, sole of hands and feet is smooth. He is always envious and disgustful. He suffers from fever of mixed characters, pain in sides, coryza, anorexia, liquid or solid stool and hoarseness of voice without an apparent cause. This is cough caused by wasting. It is fatal in wasted patients but is curable in strong ones. Likewise, cough due to chest wound is maintainable (in strong persons). These two types of cough sometimes get cured if they are of recent origin and management is perfect in respects of all the four limbs (of treatment). But the cough of old age in old people is entirely maintainable. [24–30]

त्रीन्साध्यान्साधयेत्पूर्वान् पथ्यैर्याप्यांश्च यापयेत् । चिकित्सामत ऊर्ध्वं तु शृणु कासनिबर्हिणीम् ॥३१॥

One should cure the first three types (vātik, paittika and kaphaja) and maintain the other two with wholesome management. Hereafter listen the cough-alleviating treatment. [31]

रूक्षस्यानिलजं कासमादौ स्नेहैरुपाचरेत् । सर्पिर्भिर्बस्तिभिः पेयायूषक्षीररसादिभिः ॥ ३२ ॥
वातघ्नसिद्धैः स्नेहाद्यैर्धूमैर्लेहैश्च युक्तितः । अभ्यङ्गैः परिषेकैश्च स्निग्धैः स्वेदैश्च बुद्धिमान् ॥ ३३ ॥
बस्तिभिर्बद्धविड्वातं शुष्कोर्ध्वं चोर्ध्वभक्तिकैः । घृतैः सपित्तं सकफं जयेत् स्नेहविरेचनैः ॥ ३४ ॥

In rough (undernourished) patients, one should manage the vātika kāsa first of all with unctuous applications such as ghṛtas, enemas, gruels, vegetable, soups, milk, meat soup etc. The wise physician should also administer uncting preparations etc. processed with vāta-alleviating drugs, smoking, linctus, massage, sprinkling and unctuous fomentations. The condition of retention of stool and flatus should be overcome by enemas, that of dryness of upper parts by administering ghṛta before meals and excess of pitta and kapha by unctuous purgation. [32–34]

कण्टकारीगुडूचीभ्यां पृथक् त्रिंशत्पलाद्रसे । प्रस्थः सिद्धो घृताद्वातकासनुद्वह्निदीपनः ॥ ३५ ॥
इति कण्टकारीघृतम् ।

Ghee 640 gm. cooked with 1.2 litres decoction of each kaṇṭakārī and guḍūcī alleviates vātika kāsa and promotes digestion. [35]

(Thus Kaṇṭakārī ghṛta).

पिप्पलीपिप्पलीमूलचव्यचित्रकनागरैः । धान्यपाठावचारास्नायष्ट्याह्वक्षारहिङ्गुभिः ॥ ३६ ॥
कोलमात्रैर्घृतप्रस्थाद्दशमूलीरसाढके । सिद्धाच्चतुर्थिकां पीत्वा पेयामण्डं पिबेदनु ॥ ३७ ॥
तच्छ्वासकासहृत्पार्श्वग्रहणीदोषगुल्मनुत् । पिप्पल्याद्यं घृतं चैतदात्रेयेण प्रकीर्तितम् ॥ ३८ ॥
इति पिप्पल्याद्यं घृतम् ।

Ghee 640 gm. should be cooked in decoction of daśamūlī 2.56 litres with the paste of pippalī, pippalīmūla, cavya, citraka, śuṇṭhī, dhānya(ka), pāṭhā, vacā, rāsnā, madhuyaṣṭī, yavakṣāra and hiṅgu each 5 gm. This should be taken in the dose of 40 gm. followed by gruel scum. It alleviates dyspnoea, cough, diseases of heart, sides, grahaṇī and gulma. This pippalyādya ghṛta has been formulated by Ātreya. [36–38]

(Thus Pippalyādya ghṛta).

त्र्यूषणं त्रिफलां द्राक्षां काश्मर्याणि परूषकम् । द्वे पाठे देवदार्वृद्धि स्वगुप्तां चित्रकं शटीम् ॥ ३९ ॥
व्याघ्रीं तामलकीं मेदां काकनासां शतावरीम् । त्रिकण्टकं विदारीं च पिष्ट्वा कर्षसमं घृतात् ॥४०॥
प्रस्थं चतुर्गुणे क्षीरे सिद्धं कासहरं पिबेत् । ज्वरगुल्मारुचिप्लीहशिरोहृत्पार्श्वशूलनुत् ॥ ४१ ॥
कामलार्शोऽनिलाष्ठीलाक्षतशोषक्षयापहम् । त्र्यूषणं नाम विख्यातमेतद्घृतमनुत्तमम् ॥ ४२ ॥
इति त्र्यूषणाद्यं घृतम् ।

Ghee 640 gms. should be cooked in four times milk with the paste of trikaṭu, triphalā, drākṣā, kāśmarya, paruṣaka, two types of pāṭhā, devadāru, ṛddhi, ātmaguptā, citraka, śaṭī, vyāghrī, tāmalakī, medā, kākanāsā, śatāvarī, gokṣura and vidārī each 10 gm. This should be taken to alleviate cough, fever, gulma, anorexia, spleen enlargement, pain in head, heart and sides, jaundice, piles, vātāṣṭhīlā, uraḥkṣata (chest wound), phthisis and wasting. This excessent ghṛta named as 'tryuṣaṇādya' is very popular. [39–42]

(Thus Tryūṣaṇādya ghṛta).

द्रोणेऽप्सु साधयेद्रास्नां दशमूलीं शतावरीम् । पलिकां माणिकांशांस्तु कुलत्थान्बदरान्यवान् ॥ ४३ ॥
तुलार्धं चाजमांसस्य पादशेषेण तेन च । घृताढकं समक्षीरं जीवनीयैः पलोन्मितैः ॥ ४४ ॥
सिद्धं तद्दशभिः कल्कैर्नस्यपानानुवासनैः । समीक्ष्य वातरोगेषु यथावस्थं प्रयोजयेत् ॥ ४५ ॥
पञ्च कासान् शिरःकम्पं शूलं वङ्क्षणयोनिजम् । सर्वाङ्गैकाङ्गरोगांश्च सप्लीहोर्ध्वानिलाञ्जयेत् ॥ ४६ ॥
इति रास्नाघृतम् ।

Rāsnā, daśamūla, śatāvarī each 40 gms., kulattha, badara and barley grains each 320 gm, goat's flesh 2 kg. should be boiled in water 10.24 litres reduced to one-fourth. Now with this extract ghee 2.56 kg. should be cooked with equal quantity of milk and paste of ten drugs of jīvanīya (vitaliser) group each 40 gm., this ghṛta should be used in vātika disorders in the forms of snuff, intake and enema according to condition. It alleviates five types of cough, trembling of head, pain in groins and vaginal track, paralysis involving entire body or some part, splenomegaly and upward vāyu. [43–46]

(Thus Rāsnā ghṛta).

विडङ्गं नागरं रास्ना पिप्पली हिङ्गु सैन्धवम् । भार्गी क्षारश्च तच्चूर्णं पिबेद्वा घृतमात्रया ॥ ४७ ॥
सकफेऽनिलजे कासे श्वासहिक्काहताग्निषु । द्वौ क्षारौ पञ्चकोलानि पञ्चैव लवणानि च ॥ ४८ ॥
शटीनागरकोदीच्यकल्कं वा वस्त्रगालितम् । पाययेत घृतोन्मिश्रं वातकासनिबर्हणम् ॥ ४९ ॥
दुरालभां शटीं द्राक्षां शृङ्गवेरं सितोपलाम् । लिह्यात् कर्कटशृङ्गीं च कासे तैलेन वातजे ॥ ५० ॥
दुःस्पर्शां पिप्पलीं मुस्तं भार्गीं कर्कटकीं शटीम् । पुराणगुडतैलाभ्यां चूर्णितं वाऽपि लेहयेत् ॥५१॥
विडङ्गं सैन्धवं कुष्ठं व्योषं हिङ्गु मनःशिलाम् । मधुसर्पिर्युतं कासहिक्काश्वासं जयेल्लिहन् ॥ ५२ ॥

Viḍaṅga, śuṇṭhī, rāsnā, pippalī, hiṅgu, rock salt, bhārgī and yavakṣāra—all powdered together should be taken with ghee in vātika cough with phlegm, dyspnoea, hiccup and derangement of agni.

Yavakṣāra, swarjikṣāra, pañcakola, five salts, śaṭī, musta and udīcya—all are powdered and strained through cloth. This is mixed with ghee and administered in vātika kāsa.

One should take the linctus made of durālabhā, śaṭī, drākṣā, śuṇṭhī, sugar candy and karkaṭaśṛṅgī with oil in vātika kāsa.

Or one should take the powder of durālabhā, pippalī, musta, bhārgī, karkaṭaśṛṅgī and śaṭī with old jaggery and oil.

The intake as linctus of viḍaṅga, rock salt, kuṣṭha, trikaṭu, hiṅgu and manaḥśilā mixed with honey and ghee subdues cough, hiccup and dyspnoea. [47–52]

चित्रकं पिप्पलीमूलं व्योषं हिङ्गु दुरालभाम् । शटीं पुष्करमूलं च श्रेयसीं सुरसां वचाम् ॥ ५३ ॥
भार्गीं छिन्नरुहां रास्नां शृङ्गीं द्राक्षां च कार्षिकान् । कल्कानर्धतुलाक्वाथे निदिग्ध्याः पलविंशतिम् ॥५४॥

दत्त्वा मत्स्यण्डिकायाश्च घृताच्च कुडवं पचेत् । सिद्धं शीतं पृथक् क्षौद्रपिप्पलीकुडवान्वितम् ॥५५॥
चतुष्पलं तुगाक्षीर्याश्चूर्णितं तत्र दापयेत् । लेहयेत् कासहृद्रोगश्वासगुल्मनिवारणम् ॥ ५६ ॥
इति चित्रकादिलेहः ।

Citraka, pippalīmūla, trikaṭu, hiṅgu, durālabhā, śaṭī, puṣkaramūla, gajapippalī, surasā, vacā, bhārgī, guḍūcī, rāsnā, karkaṭaśṛṅgī and drākṣā—each 10 gm. should be put as paste in the decoction of kaṇṭakārī 2 litres, sugar candy 800 gm. and ghee 160 gm. should be added to it and cooked. When it is prepared and cooled, honey, pippalī and powdered vaṃśalocana each 160 gm. should be added. This linctus alleviates cough, heart disease, dyspnoea and gulma. [53–56]

(Thus Citrakādi leha).

दशमूलीं स्वयङ्गुप्तां शङ्खपुष्पीं शटीं बलाम् । हस्तिपिप्पल्यपामार्गपिप्पलीमूलचित्रकान् ॥ ५७ ॥
भार्गीं पुष्करमूलं च द्विपलांशं यवाढकम् । हरीतकीशतं चैकं जले पञ्चाढके पचेत् ॥ ५८ ॥
यवैः स्विन्नैः कषायं तं पूतं तच्चाभयाशतम् । पचेद्गुडतुलां दत्त्वा कुडवं च पृथग्घृतात् ॥ ५९ ॥
तैलात् सपिप्पलीचूर्णात् सिद्धशीते च माक्षिकात् । लेहाद्द्वे चाभये नित्यमतः खादेद्रसायनात् ॥६०॥
तद्वलीपलितं हन्ति वर्णायुर्बलवर्धनम् । पञ्च कासान् क्षयं श्वासं हिक्कां च विषमज्वरम् ॥ ६१ ॥
हन्यात्तथाऽर्शोग्रहणीहृद्रोगारुचिपीनसान् । अगस्त्यविहितं श्रेष्ठं रसायनमिदं शुभम् ॥ ६२ ॥
इत्यगस्त्यहरीतकी ।

Daśamūlī, kapikacchū, śaṃkhapuṣpī, śaṭī, balā, gajapippalī, apāmārga, pippalīmūla, citraka, bhārgī and puṣkaramūla, each 80 gm., barley grains 2.56 kg., harītakī fruits 100 (in number)—all should be boiled in water 12.8 liters till the barley grains are cooked. Then it is filtered and the above fruits of harītakī along with jaggery 4 kg. are put into it and cooked. At the end, ghee, tila oil and pippalī powder each 160 gm. are added. When prepared and cooled, honey 160 gm. is added. One should take two harītakī fruits regularly from this promotive linctus. It removes wrinkles and greying of hairs and promotes complexion, life-span and strengh. It alleviates five types of cough, wasting, dyspnoea, hiccup, intermittent fever, piles, grahaṇī disorder, heart disease, anorexia and coryza. This wholesome rasāyana formulated by Agastya is excellent. [57–62]

(Thus Agastya harītakī).

सैन्धवं पिप्पलीं भार्गीं शृङ्गवेरं दुरालभाम् । दाडिमाम्लेन कोष्णेन भार्गीं नागरमम्बुना ॥ ६३ ॥
पिबेत् खदिरसारं वा मदिरादधिमस्तुभिः । अथवा पिप्पलीकल्कं घृतभृष्टं ससैन्धवम् ॥ ६४ ॥

One should take (1) saindhava, pippalī, bhārgī, śuṇṭhī and durālabhā with the juice of sour pomegranate, (2) bhārgī and śuṇṭhī with warm water, (3) heart-wood of khadira with wine or curd water, (4) paste of pippalī fried in ghee and added with rock salt. [63–64]

शिरसः पीडने स्रावे नासाया हृदि ताम्यति । कासप्रतिश्यायवतां धूमं वैद्यः प्रयोजयेत् ॥ ६५ ॥
दशाङ्गुलोन्मितां नाडीमथवाऽष्टाङ्गुलोन्मिताम् । शरावसंपुटच्छिद्रे कृत्वा जिह्मां विचक्षणः ॥ ६६ ॥
वैरेचनं मुखेनैव कासवान् धूममापिबेत् । तमुरः केवलं प्राप्तं मुखेनैवोद्वमेत् पुनः ॥ ६७ ॥
स ह्यस्य तैक्ष्ण्याद्विच्छिद्य श्लेष्माणमुरसि स्थितम् । निष्कृष्य शमयेत् कासं वातश्लेष्मसमुद्भवम् ॥६८॥

The physician should advise smoking to the patients of cough and coryza in coditions of headache, nasal catarrah and weakness of heart. The patient of cough should apply evacuative smoking orally by putting a curved pipe ten or eight fingers long into the hole of earthen saucer joined together closely. The smoke having reached the entire chest should be exhaled from the mouth. Due to sharpness it detaches the phlegm situated in the chest and brings it out and thus relieves the cough caused by vāta and kapha. [65–68]

मनः शिलालमधुकमांसीमुस्तेङ्गुदैः पिबेत् । धूमं तस्यानु च क्षीरं सुखोष्णं सगुडं पिबेत् ॥ ६९ ॥
एष कासान् पृथग्दोषसन्निपातसमुद्भवान् । धूमो हन्यादसंसिद्धानन्यैर्योगशतैरपि ॥ ७० ॥
प्रपौण्डरीकं मधुकं शार्ङ्गेष्टां समनःशिलाम् । मरिचं पिप्पलीं द्राक्षामेलां सुरसमञ्जरीम् ॥ ७१ ॥
कृत्वा वर्तिं पिबेद्धूमं क्षौमचेलानुवर्तिताम् । घृताक्तामनु च क्षीरं गुडोदकमथापि वा ॥ ७२ ॥
मनःशिलैलामरिचक्षाराञ्जनकुटन्नटैः । वंशलोचनशैवालक्षौमलक्तकरोहिषैः ॥ ७३ ॥
पूर्वकल्पेन धूमोऽयं सानुपानो विधीयते । मनःशिलाले तद्वच्च पिप्पलीनागरैः सह ॥ ७४ ॥
त्वगैङ्गुदी बृहत्यौ द्वे तालमूली मनःशिला । कार्पासास्थ्यश्वगन्धा च धूमः कासविनाशन ॥ ७५ ॥

One should apply smoking of realgar, orpiment, madhuka, māṃsī, musta and iṅguda followed by drinks of warm milk added with jaggery. This smoking alleviates the vātika, paittika, kaphaja, and sānnipātika types of cough even which are not cured by other hundreds of formulations.

Prapauṇḍarīka, madhuka, śārṅgeṣṭā, realgar, marica, pippalī, drākṣā, elā, flower-stalk of surasa—all powdered together are made into smoking sticks rolled with the piece of linseed cloth. This smeared with ghee should be smoked followed by intake of milk or water added with jaggery.

In the same manner and with the same after-drink the smoking prepared of realgar, elā, marica, yavakṣāra, añjana, kuṭannaṭa, vaṃśalocana, śaivāla, linseed cloth piece and rohiṣa is used.

Likewise, realgar and orpiment mixed with pippalī and śuṇṭhī are used for smoking.

Bark of iṅgudī, two types of bṛhatī, tālamūlī, realgar, kārpāsa seeds and aświagandhā—the smoking of these alleviates cough.[69–75]

ग्राम्यानूपौदकैः शालियवगोधूमषष्टिकान् । रसैर्माषात्मगुप्तानां यूषैर्वा भोजयेद्धितान् ॥ ७६ ॥

यवानीपिप्पलीबिल्वमध्यनागरचित्रकैः । रास्नाजाजीपृथक्पर्णीपलाशशटिपौष्करैः ॥ ७७ ॥
स्निग्धाम्ललवणां सिद्धां पेयामनिलजे पिबेत् । कटीहृत्पार्श्वकोष्ठार्तिश्वासहिक्काप्रणाशिनीम् ॥ ७८ ॥
दशमूलरसे तद्वत्पञ्चकोलगुडान्विताम् । सिद्धां समतिलां दद्यात्क्षीरे वाऽपि ससैन्धवाम् ॥ ७९ ॥
मात्स्यकौक्कुटवाराहैरामिषैर्वा घृतान्विताम् । सिद्धां ससैन्धवां पेयां वातकासी पिबेन्नरः ॥ ८० ॥
वास्तुको वायसीशाकं मूलकं सुनिषण्णकम् । स्नेहास्तैलादयो भक्ष्याः क्षीरेक्षुरसगौडिकाः ॥८१॥
दध्यारनालाम्लफलप्रसन्नापानमेव च । शस्यते वातकासे तु स्वाद्वम्ललवणानि च ॥ ८२ ॥
इति वातकासचिकित्सा ।

The patient should be kept on wholesome diet consisting of śāli and ṣaṣṭika rice, barley and wheat with meat soup of domestic, marshy and aquatic animals. One should take, in vātika cough, liquid gruel processed with yavānī, pippalī, bilva (fruit pulp), śuṇṭhī, citraka, rāsnā, jīraka, pṛśniparṇī, palāśā, śaṭī and puṣkaramūla and added with fat, sour substance and salt. It alleviates pain of the waist, heart, sides and belly, dyspnoea and hiccup. He may also take liquid gruel cooked with the decoction of daśamūla along with pañcakola and jaggery or one cooked in milk with equal quantity of sesamum or one added with rock salt. Or the patient suffering from vātika kāsa should take liquid gruel prepared of the meat of fish, cock and boar and added with ghee and rock salt.

Vāstuka, vāyasī, mūlaka and suniṣaṇṇaka (as vegetable), fats such as oil etc., edibles prepared with milk, sugarcane juice and jaggery and drinks of curd, sour gruel, sour fruit juice and clear wine along with other sweet, sour and salty substances are recommended in vātika kāsa. [76–82]

(Thus the treatment of vātika kāsa).

पैत्तिके सकफे कासे वमनं सर्पिषा हितम् । तथा मदनकाश्मर्यमधुकक्वथितैर्जलैः ॥ ८३ ॥
यष्ट्याह्वफलकल्कैर्वा विदारीक्षुरसायुतैः । हृतदोषस्ततः शीतं मधुरं च क्रमं भजेत् ॥ ८४ ॥
पैत्ते तनुकफे कासे त्रिवृतां मधुरैर्युताम् । दद्याद्घनकफे तिक्तैर्विरेकार्थं युतां भिषक् ॥ ८५ ॥
स्निग्धशीतस्तनुकफे रूक्षशीतः कफे घने । क्रमः कार्यः परं भोज्यैः स्नेहैर्लेहैश्च वक्ष्यते ॥ ८६ ॥
शृङ्गाटकं पद्मबीजं नीली वारणपिप्पली । पिप्पलीमुस्तयष्ट्याह्वद्राक्षामूर्वामहौषधम् ॥ ८७ ॥
लाजाऽमृतफला द्राक्षा त्वक्क्षीरी पिप्पली सिता। पिप्पलीपद्मकद्राक्षा बृहत्याश्च फलाद्रसः ॥ ८८ ॥
खर्जूरं पिप्पली वांशी श्वदंष्ट्रा चेति पञ्च ते । घृतक्षौद्रयुता लेहाः श्लोकार्धैः पित्तकासिनाम् ॥८९॥
शर्कराचन्दनद्राक्षामधुधात्रीफलोत्पलैः । पैत्ते, समुस्तमरिचः सकफे, सघृतोऽनिले ॥ ९० ॥
मृद्वीकार्धशतं त्रिंशत्पिप्पलीः शर्करापलम् । लेहयेन्मधुना गोर्वा क्षीरे पक्त्वा शकृद्रसम् ॥ ९१ ॥
त्वगेलाव्योषमृद्वीकापिप्पलीमूलपौष्करैः । लाजामुस्तशटीरास्नाधात्रीफलबिभीतकैः ॥ ९२ ॥
शर्कराक्षौद्रसर्पिर्भिर्लेहः कासविनाशनः । श्वासं हिक्कां क्षयं चैव हृद्रोगं च प्रणाशयेत् ॥ ९३ ॥
पिप्पल्यामलकं द्राक्षां लाक्षां लाजां सितोपलाम् ।
क्षीरे पक्त्वा घनं शीतं लिह्यात् क्षौद्राष्टभागिकम् ॥ ९४ ॥
विदारीक्षुमृणालानां रसान् क्षीरं सितोपलाम् । पिबेद्वा मधुसंयुक्तं पित्तकासहरं परम् ॥ ९५ ॥

मधुरैर्जाङ्गलरसैः श्यामाकयवकोद्रवाः । मुद्गादियूषैः शाकैश्च तिक्तकैर्मात्रया हिताः ॥ ९६ ॥
घनश्लेष्मणि लेहास्तु तिक्तका मधुसंयुताः । शालयः स्युस्तनुकफे षष्टिकाश्च रसादिभिः ॥ ९७ ॥
शर्कराम्भोऽनुपानार्थं द्राक्षेक्षूणां रसाः पयः । सर्वं च मधुरं शीतमविदाहि प्रशस्यते ॥ ९८ ॥
काकोलीबृहतीमेदायुग्मैः सवृषनागरैः । पित्तकासे रसान् क्षीरं यूषांश्चाप्युपकल्पयेत् ॥ ९९ ॥
शरादिपञ्चमूलस्य पिप्पलीद्राक्षयोस्तथा । कषायेण शृतं क्षीरं पिबेत् समधुशर्करम् ॥ १०० ॥
स्थिरासितापृश्निपर्णीश्रावणीबृहतीयुगैः । जीवकर्षभकाकोलीतामलक्यृद्धिवृद्धिकैः ॥ १०१ ॥
शृतं पयः पिबेत् कासी ज्वरी दाही क्षतक्षयी । तज्जं वा साधयेत् सर्पिः सक्षीरेक्षुरसं भिषक् ॥१०२॥
जीवकाद्यैर्मधुरकैः फलैश्चाभिषुकादिभिः । कल्कैस्त्रिकार्षिकैः सिद्धे पूतशीते प्रदापयेत् ॥ १०३ ॥
शर्करां पिप्पलीचूर्णं त्वक्क्षीर्या मरिचस्य च । शृङ्गाटकस्य चावाप्य क्षौद्रगर्भान्पलोन्मितान् ॥१०४॥
गुडान् गोधूमचूर्णेन कृत्वा खादेद्धिताशनः । शुक्रासृग्दोषशोषेषु कासे क्षीणक्षतेषु च ॥ १०५ ॥
शर्करानागरोदीच्यं कण्टकारीं शटीं समम् । पिष्ट्वा रसं पिबेत्पूतं वस्त्रेण घृतमूर्च्छितम् ॥ १०६ ॥
महिष्यजाविगोक्षीरधात्रीफलरसैः समैः । सर्पिः सिद्धं पिबेद्युक्त्या पित्तकासनिबर्हणम् ॥ १०७ ॥
इति पित्तकासचिकित्सा ।

In paittika cough with profuse phlegm emesis with ghee or decoction of madana, kāśmarya and madhuka or paste (or powder) of madhuyaṣṭī and madana mixed with the juice of vidārī and sugarcane is beneficial. After evacuation of doṣas, the patient should follow the cold and sweet regimen.

In paittika cough with thin phlegm trivṛtā mixed with sweets and that with thick phlegm with bitters should be administered as purgative.

One should adopt unctuous-cold and rough-cold regimens in conditions of thin and thick phlegm respectively. Hereafter, I will say about the regimens with edibles, unctuous substances and linctus preparations.

(1) śṛṅgāṭaka, lotus seeds, nīlī and gajapippalī, (2) pippalī, musta, madhuyaṣṭī, drākṣā, mūrvā and śuṇṭhī, (3) parched paddy, āmalakī, drākṣā, vaṃśalocana, pippalī and sugar, (4) pippalī, padmaka, drākṣā, juice of bṛhatī fruits, (5) kharjūra (dates), pippalī, vaṃśalocana and gokṣura—these five formulations as said in half-verse added with ghee and honey and used as linctus are beneficial for those suffering from paittika cough.

The linctus prepared of sugar, candana, drākṣā, honey, āmalaka fruits and utpala is recommended in paittika cough. In case of association of kapha, musta and marica and in that of vāta ghee should be added to the above.

Dried grapes 50 (in number), pippalī 30 (in number) and sugar 40 gm.- all together mixed with honey should be taken as linctus. Or one my take cow-dung cooked with cow's milk.

The linctus prepared of twak, elā, trikaṭu, mṛdwīkā, pippalīmūla, puṣkaramūla parched paddy, musta, śaṭī, rāsnā, āmalaka fruits and bibhītaka added with sugar, honey and ghee alleviates cough, dyspnoea, hiccup, wasting and heart disease.

Pippalī, āmalaka, drākṣā, lac, parched paddy and sugarcandy—these should be boiled in milk till it is thickened. When cooled honey in one-eight quantity should be added. This should be taken (by the patients of paittika cough).

Juice of vidārī, sugarcane and lotus stalk mixed with milk, sugarcandy and honey should be taken. It is an excellent formulation for alleviating paittika kāsa.

Cereals of śyāmāka, barley and kodo with sweetened meatsoup of wild animals (or birds) or soup of green gram etc. along with bitter vegetables taken in proper quantity are wholesome in condition of thick phlegm along with lickables prepared of bitters and added with honey while in that of thin phlegm, śāli and ṣaṣṭika rice should be taken with meat-soup etc. For afterdrink, sugared water, juices of grapes and sugarcane, milk, and other sweet, cold and non-burning things are recommended. In paittika kāsa, meat-soup, milk and vegetable soups should be processed with the pairs of kākolī, bṛhatī and medā along with vāsā and suṇṭhī.

One should take milk boiled with decoction of śarādi (tṛṇa) pañcamūla, pippalī and drākṣā and added with honey and sugar.

The patient of cough, fever, burning sensation and wasting due to chest wound should use the milk boiled with śālaparṇī, sitā (śarkarā), pṛśniparṇī, two types of śrāvaṇī and bṛhatī, jīvaka, ṛṣabhaka, kākolī, tāmalakī, ṛddhi and vṛddhi.

Or ghee taken out of the above (milk) should be prepared with milk and sugarcane juice along with the paste of drugs of jīvakādi sweet group (vitalisers) and fruits such as abhiṣuka etc.-each 30 gm. When prepared, filtered and cooled, sugar, powder of pippalī, vaṃśalocana, marica and śṛṅgāṭaka should be added to it. Now mixing it with wheat flour boluses filled internally with honey be taken regularly keeping on wholesome diet in cases of disorder of semen and ovum, phthisis, cough, wasting and chest wound.

Śarkarā, śuṇṭhī, udīcya, kaṇṭakārī and śāli—all in equal quantity should be powdered and the juice strained through cloth piece should be taken mixed with ghee.

Ghee cooked with milk of buffalow, goat, sheep and cow and juice of āmalaka juice—all in equal quantity should be taken to alleviate paittika cough. [83–107]

(Thus the treatment of paittika cough).

बलिनं वमनैरादौ शोधितं कफकासिनम् । यवान्नैः कटुरूक्षोष्णैः कफघ्नैश्चाप्युपाचरेत् ॥ १०८ ॥
पिप्पलीक्षारिकैर्यूषैः कौलत्थैर्मूलकस्य च । लघून्यन्नानि भुञ्जीत रसैर्वा कटुकान्वितैः ॥ १०९ ॥

धान्वबैलरसैः स्नेहैस्तिलसर्षपबिल्वजैः । मध्वम्लोष्णाम्बुतक्रं वा मद्यं वा निगदं पिबेत् ॥ ११० ॥
पौष्करारग्वधं मूलं पटोलं तैर्निशास्थितम् । जलं मधुयुतं पेयं कालेष्वन्नस्य वा त्रिषु ॥ १११ ॥

One should manage the patient of kaphaja kāsa, if he is strong, at first with evacuation by emesis and then with food made of barley, pungent, rough and hot and other kapha-alleviating drugs and diet. The patient should take light food with vegetable soup of kulattha (horse gram) and radish containing alkali of pippalī or with meat-soup of wild and burrow-dweller animals processed with pungent substances and with oils of sesamum, mustard and bilva followed by drink of pure honey, sour, hot water, buttermilk or wine.

Water dipped with puṣkaramūla, āragvadha root and paṭola for the whole night should be taken mixed with honey in three times of meal (before, middle and after). [108–111]

कट्फलं कत्तृणं भार्गी मुस्तं धान्यं वचाभया । शुण्ठी पर्पटकं शृङ्गी सुराह्वं च शृतं जले ॥ ११२ ॥
मधुहिङ्गुयुतं पेयं कासे वातकफात्मके । कण्ठरोगे मुखे शूने श्वासहिक्काज्वरेषु च ॥ ११३ ॥
पाठां शुण्ठीं शटीं मूर्वां गवाक्षीं हस्तिपिप्पलीम् । पिष्ट्वा घर्माम्बुना हिङ्गुसैन्धवाभ्यां युतां पिबेत् ।११४।
नागरातिविषे मुस्तं शृङ्गीं कर्कटकस्य च । हरीतकीं शटीं चैव तेनैव विधिना पिबेत् ॥ ११५ ॥
तैलभृष्टं च पिप्पल्याः कल्काक्षं ससितोपलम् । पबेद्वा श्लेष्मकासघ्नं कुलत्थरससंयुतम् ॥ ११६ ॥
कासमर्दाश्वविट्भृङ्गराजवार्ताकजो रसः । सक्षौद्रः कफकासघ्नः सुरसस्यासितस्य च ॥ ११७ ॥
देवदारु शटी रास्ना कर्कटाख्या दुरालभा । पिप्पली नागरं मुस्तं पथ्याधात्रीसितोपलाः ॥ ११८ ॥
मधुतैलयुतावेतौ लेहौ वातानुगे कफे । पिप्पली पिप्पलीमूलं चित्रको हस्तिपिप्पली ॥ ११९ ॥
पथ्या तामलकी धात्री भद्रमुस्ता च पिप्पली । देवदार्वभया मुस्तं विश्वभेषजम् ॥ १२० ॥
विशाला पिप्पली मुस्तं त्रिवृता चेति लेहयेत् । चतुरो मधुना लेहान् कफकासहरान् भिषक् ॥१२१॥
सौवर्चलाभयाधात्रीपिप्पलीक्षारनागरम् । चूर्णितं सर्पिषा वातकफकासहरं पिबेत् ॥ १२२ ॥

Kaṭphala, kattṛṇa, bhārgī, musta, dhānyaka, vacā, harītakī, śuṇṭhī, parpaṭaka, karkaṭaśṛṅgī and devadāru—decoction of these in water should be taken mixed with honey and asafoetida in cough caused by vāta and kapha, throat disorders, swelling of mouth, dyspnoea, hiccup and fever.

Pāṭhā, śuṇṭhī, śaṭī, mūrvā, indravāruṇī and gajapippalī should be pounded with hot water and taken after adding asafoetida and rock salt.

In the same way, śuṇṭhī, ativiṣā, musta and karkaṭaśṛṅgī, harītakī and śaṭī should be taken.

Or one should take the paste of pippalī 10 gm. fried in oil and mixed with sugarcandy along with decoction of horse gram. It alleviates kaphaja cough.

The juice of kāsamarda, aśwaviṭ, bhṛṅgarāja and vārtāka taken with honey alleviates kaphaja kāsa, similarly efficacious is the juice of black tulasī.

(1) Devadāru, śaṭi, rāsnā, karkaṭaśṛṅgī and durālabhā, (2) pippalī, śuṇṭhī, musta, harītakī, āmalakī and sugarcandy—these two linctus preparations made with honey and oil are prescribed in kaphaja kāsa associated with vāta.

(1) Pippalī, pippalīmūla, citraka, gajapippalī, (2) harītakī, tāmalakī, āmalakī, bhadramusta, pippalī, (3) devadāru, harītakī, musta, pippalī, śuṇṭhī, (4) viśālā, pippalī, musta, trivṛtā—these four linctus made with honey should be prescribed for alleviating kaphaja kāsa.

Powder of sauvarcala, harītakī, āmalakī, alkali of pippalī and śuṇṭhī should be taken with ghee to alleviate cough caused by vāta and kapha. [112–122]

दशमूलाढके प्रस्थं घृतस्याक्षसमैः पचेत् । पुष्कराह्वशटीबिल्वसुरसव्योषहिङ्गुभिः ॥ १२३ ॥
पेयानुपानं तत् पेयं कासे वातकफात्मके । श्वासरोगेषु सर्वेषु कफवातात्मकेषु च ॥ १२४ ॥
इति दशमूलादिघृतम् ।

Ghee 640 gm. should be cooked in decoction of daśamūla 2.56 litres with the paste of puṣkaramūla, śāṭī, bilwa, tulasī, trikaṭu and hiṅgu. This should be taken with the after-drink of liquid gruel in cough caused by kapha, all types of dyspnoea and disorders caused by kapha and vāta. [123–124]

(Thus Daśamūlādi ghṛta).

समूलफलपत्रायाः कण्टकार्या रसाढके । घृतप्रस्थं बलाव्योषविडङ्गशटिचित्रकैः ॥ १२५ ॥
सौवर्चलयवक्षारपिप्पलीमूलपौष्करैः । वृश्चीरबृहतीपथ्यायवानीदाडिमर्द्धिभिः ॥ १२६ ॥
द्राक्षापुनर्नवाचव्यदुरालम्भाम्लवेतसैः । शृङ्गीतामलकीभार्गीरास्नागोक्षुरकैः पचेत् ॥ १२७ ॥
कल्कैस्तत् सर्वकासेषु हिक्काश्वासेषु शस्यते । कण्टकारीघृतं ह्येतत् कफव्याधिनिसूदनम् ॥ १२८ ॥
इति कण्टकारीघृतम् ।

कुलत्थरसयुक्तं वा पञ्चकोलशृतं घृतम् । पाययेत् कफजे कासे हिक्काश्वासे च शस्यते ॥ १२९ ॥
इति कुलत्थादिघृतम् ।

Ghee 640 gm. should be cooked in 2.56 litres of the decoction of kaṇṭakārī (with root, fruit and leaves) with the paste of balā, trikaṭu, viḍaṅga, śaṭī, citraka, sauvarcala, yavakṣāra, pippalīmūla, puṣkaramūla, vṛścira, bṛhatī, harītakī, yavānī, dāḍima, ṛddhi, drākṣā, punarnavā, cavya, durālabhā, amlavetasa, śṛṅgī, tāmalakī, bhārgī, rāsnā and gokṣura. This kaṇṭakārī ghṛta alleviates all disorders caused by kapha and is recommended in all types of cough, hiccup, and dyspnoea.

(Thus Kaṇṭakārī ghṛta).

Ghṛta cooked in decoction of horse gram with pañcakola should be prescribed for cough caused by kapha, hiccup and dyspnoea. [125–129]

(Thus Kulatthādi ghṛta).

धूमांस्तानेव दद्याच्च ये प्रोक्ता वातकासिनाम् । कोशातकीफलान्मध्यं पिबेद्वा समनःशिलम् ॥१३०॥

The same smokes as advocated for vātika cough should be prescribed. Or the kośātakī fruit pulp mixed with realgar should be smoked. [130]

तमकः कफकासे तु स्याच्चेत् पित्तानुबन्धजः । पित्तकासक्रियां तत्र यथावस्थं प्रयोजयेत् ॥ १३१ ॥
वाते कफानुबन्धे तु कुर्यात् कफहरीं क्रियाम् । पित्तानुबन्धयोर्वातकफयोः पित्तनाशिनीम् ॥ १३२ ॥
आर्द्रे विरूक्षणं, शुष्के स्निग्धं, वातकफात्मके । कासेऽन्नपानं कफजे सपित्ते तिक्तसंयुतम् ॥ १३३ ॥
इति कफजकासचिकित्सा ।

If there be feeling of darkness in kaphaja cough due to association of pitta, one should apply the regimens of paittika cough according to condition. If there be association of kapha with vāta, one should apply kapha-alleviating measures while in association of pitta with vāta and kapha, pitta-alleviating measures should be prescribed.

In cough caused by vāta and kapha, roughening and unctuous food and drinks are recommended in wet and dry stages respectively. In case of the association of pitta in kaphaja cough food and drinks mixed with bitters should be given. [131–133]

(Thus the treatment of kaphaja cough).

कासमात्ययिकं मत्वा क्षतजं त्वरया जयेत् । मधुरैर्जीवनीयैश्च बलमांसविवर्धनैः ॥ १३४ ॥
पिप्पली मधुकं पिष्टं कार्षिकं ससितोपलम् । प्रास्थिकं गव्यमाजं च क्षीरमिक्षुरसस्तथा ॥ १३५ ॥
यवगोधूममृद्वीकाचूर्णमामलकाद्रसः । तैलं च प्रसृतांशानि तत् सर्वं मृदुनाऽग्निना ॥ १३६ ॥
पचेल्लेहं घृतक्षौद्रयुक्तः स क्षतकासहा । श्वासहृद्रोगकार्श्येषु हितो वृद्धेऽल्परेतसि ॥ १३७ ॥

Considering the cough caused by chest wound as emergent one should overcome it quickly by administering sweet and vitalising drugs and those which promote strength and musculature.

Paste of pippalī and madhuka and sugarcandy—each 10 gms., cow's milk, goat's milk, sugarcane juice—each 640 ml., flour of barley and wheat, mṛdvīkā, āmalaka juice and (tila) oil—each 80 ml. all together should be cooked on mild fire. When cooled, ghee and honey should be added. This alleviates cough caused by chest wound. It is also efficacious in dyspnoea, heart disease, emaciation, old age and diminution of semen. [134–137]

क्षतकासाभिभूतानां वृत्तिः स्यात् पित्तकासिकी । क्षीरसर्पिर्मधुप्राया संसर्गे तु विशेषणम् ॥ १३८ ॥
वातपित्तार्दितेऽभ्यङ्गो गात्रभेदे घृतैर्हितः । तैलैर्मारुतरोगघ्नैः पीड्यमाने च वायुना ॥ १३९ ॥
हृत्पार्श्वार्तिषु पानं स्याज्जीवनीयस्य सर्पिषः । सदाहं कासिनो रक्तं ष्ठीवतः सबलेऽनले ॥ १४० ॥
मांसोचितेभ्यः क्षामेभ्यो लावादीनां रसा हिताः । तृष्णार्तानां पयश्छागं शरमूलादिभिः शृतम् ॥१४१॥
रक्ते स्रोतोभ्य अस्याद्वाऽप्यागते क्षीरजं घृतम् । नस्यं पानं यवागूर्वा श्रान्ते क्षामे हतानले ॥ १४२ ॥

स्तम्भायामेषु महतीं मात्रां वा सर्पिषः पिबेत् । कुर्याद्वा वातरोगघ्नं पित्तरक्ताविरोधि यत् ॥ १४३॥
निवृत्ते क्षतदोषे तु कफे वृद्ध उरः शिरः । दाल्यते कासिनो यस्य स धूमान्ना पिबेदिमान् ॥ १४४ ॥
द्वे मेदे मधुकं द्वे च बले तैः क्षौमलक्तकैः । वर्तितैर्धूममापीय जीवनीयघृतं पिबेत् ॥ १४५ ॥
मनःशिलापलाशाजगन्धात्वक्क्षीरिनागरैः । भावयित्वा पिबेत् क्षौममनु चेक्षुगुडोदकम् ॥ १४६ ॥
पिष्ट्वा मनःशिलां तुल्यामार्द्रया वटशुङ्गया । ससर्पिष्कं पिबेद्धूमं तित्तिरिप्रतिभोजनम् ॥ १४७ ॥
भावितं जीवनीयैर्वा कुलिङ्गाण्डरसायुतैः । क्षौमं धूमं पिबेत् क्षीरं शृतं चायोगुडैरनु ॥ १४८ ॥
इति क्षतजकासचिकित्सा ।

The management of the cough caused by chest wound is like that of paittika cough such as predominating in milk, ghee and honey. In case of association of these doṣas, the specific treatment is given.

If there be breaking pain in body due to vāta and pitta, massage with ghṛtas is efficacious. In condition of affliction due to vāta, massage with oils alleviating vātika disorders be applied. If vāyu is powerful and the patient spits out blood with burning sensation and has pain in heart and sides, intake of jivanīya ghṛta is recommended. If the patient is emaciated and requires nutrition with flesh, meat-soups of common quail etc. are wholesome. For those afflicted with thirst, goat's milk boiled with śaramūla etc. (pañca tṛṇamūla) is given. If there be haemoptysis, haematemeses or haemorrhage from other passages, ghee extracted from milk should be given as snuff or oral intake. If the patient is exhausted, emaciated and with loss of digestive power, gruel should be given to him. If there be contraction or expansion, ghee in maximum dose should be taken or the measures alleviating vātika disorders not antagonistic to pitta and rakta should be adopted. When the morbidity of wound is eliminated but due to aggravation of kapha chest and head are agitated painfully during bouts of cough, the patient should take smoking of the following formulations.

Medā-mahāmedā, madhuka, two types of balā (balā and atibalā) should be pounded and made into sticks with the linseed cloth piece. After smoking this one should take the jīvanīya ghṛta. Linseed cloth piece impregnated with realgar palāśa, ajagandhā, twakkṣiri and śuṇṭhī should be made into stick and smoked followed by intake of sugarcane juice or jaggery water. Pounding realgar with equal fresh leaf-bud of vaṭa and mixing it with ghee one should smoke it followed by the diet of partridge meat.

The linseed cloth piece impregnated with (decoction of) jīvanīya drugs or extract of the testicles of kuliṅga sparrow) should be made into stick and smoked followed by drink of milk boiled with iron balls. [138–148]

(Thus the treatment of cough caused by chest wound).

संपूर्णरूपं क्षयजं दुर्बलस्य विवर्जयेत् । नवोत्थितं बलवतः प्रत्याख्यायाचरेत् क्रियाम् ॥ १४९ ॥
तस्मै बृंहणमेवादौ कुर्यादग्नेश्च दीपनम् । बहुदोषाय सस्नेहं मृदु दद्याद्विरेचनम् ॥ १५० ॥
शम्पाकेन त्रिवृतया मृद्वीकारसयुक्तया । तिल्वकस्य कषायेण विदारीस्वरसेन च ॥ १५१ ॥
सर्पिः सिद्धं पिबेद्युक्त्या क्षीणदेहो विशोधनम् । (हितं तद्देहबलयोरस्य संरक्षणं मतम्) ॥ १५२ ॥
पित्ते कफे च संक्षीणे परिक्षीणेषु धातुषु । घृतं कर्कटकीक्षीरद्विबलासाधितं पिबेत् ॥ १५३ ॥
विदारीभिः कदम्बैर्वा तालसस्यैस्तथा शृतम् । घृतं पयश्च मूत्रस्य वैवर्ण्ये कृच्छ्रनिर्गमे ॥ १५४ ॥
शूने सवेदने मेढ्रे पायौ सश्रोणिवंक्षणे । घृतमण्डेन लघुनाऽनुवास्यो मिश्रकेण वा ॥ १५५ ॥
जाङ्गलैः प्रतिभुक्तस्य वर्तकाद्या बिलेशयाः । क्रमशः प्रसहाश्चैव प्रयोज्याः पिशिताशिनः ॥ १५६ ॥
औष्ण्यात् प्रमाथिभावाच्च स्रोतोभ्यश्च्यावयन्ति ते । कफं शुद्धैश्च तैः पुष्टिं कुर्यात्सम्यग्वहन्रसः ॥१५७॥

The case of cough having entire picture in debilitated patient should be rejected. In strong patients and if the disease is newly arisen, treatment should be started declaring its difficult nature. At first, one should administer the measures promoting body-weight and digestive power. If the patient has plenty of impurity, he should be given unctuous and mild purgation. The wasted patient should take evacuative ghṛta cooked with āragvadha, trivṛtā, grape juice, decoction of tilvaka and juice of vidārī (In such condition, protection of his body and strengh is desirable).

When pitta and kapha are diminished and dhātus are wasted, one should take ghee cooked with karkaṭaśṛṅgī, milk and two types of balā.

In case of discoloration of urine or dysuria ghee and milk cooked with vidārī, kadamba and tālasasya (mastaka) should be taken.

When there is pain with swelling in penis, anus, hip and groin, the patient should be subjected to unctuous enema with a little ghee-scum or mixed fat.

If the patient is non-vegetarian, he should, at first, be given the meat of wild animals and gradually that of quail etc. burrow-dwellers and beast or bird of prey. These help following out of phlegm from the channels due to their hot and churning nature and thus after the channels are cleansed rasa circulating well nourish the body properly. [149–157]

द्विपञ्चमूलीत्रिफलाचविकाभार्गीचित्रकैः । कुलत्थपिप्पलीमूलपाठाकोलयवैर्जले ॥ १५८ ॥
शृते नागरदुःस्पर्शापिप्पलीशटिपौष्करैः । कल्कैः कर्कटशृङ्ग्या च समैः सर्पिर्विपाचयेत् ॥ १५९ ॥
सिद्धेऽस्मिंश्चूर्णितौ क्षारौ द्वौ पञ्च लवणानि च । दत्त्वा युक्त्या पिबेन्मात्रां क्षयकासनिपीडितः ॥१६०॥
इति द्विपञ्चमूलादिघृतम् ।

Ghee should be cooked in decoction of two pañcamūlas (daśamūla), triphalā, cavikā, bhārgī, citraka, kulattha, pippalīmūla, pāṭhā, kola and yava with the paste of śuṇṭhī, durālabhā, pippalī, śāli, puṣkaramūla and karkaṭaśṛṅgī in equal parts. When it is prepared, powder of two alkalis (yavakṣāra and svarjikṣāra) and five salts should be added and taken in proper dose by the patient of cough caused by wasting. [158–160]

(Thus Dvipañcamūlādi ghṛta).

गुडूचीं पिप्पलीं मूर्वां हरिद्रां श्रेयसीं वचाम् । निदिग्धिकां कासमर्दं पाठां चित्रकनागरम् ॥ १६१ ॥
जले चतुर्गुणे पक्त्वा पादशेषेण तत्समम् । सिद्धं सर्पिः पिबेद्गुल्मश्वासार्तिक्षयकासनुत् ॥ १६२ ॥
इति गुडूच्यादिघृतम् ।

Guḍūcī, pippali, mūrvā, haridrā, rāsnā, vacā, kaṇṭakārī, kāsamarda, pāṭhā, citraka and śuṇṭhī should be decocted in four times water reduced to one-fourth. Ghee should be taken in quantity equal to that of the decoction and cooked. It alleviates gulma, dyspnoea, wasting and cough. [161–162]

(Thus Guḍūcyādi ghṛta).

कासमर्दाभयामुस्तपाठाकट्फलनागरैः । पिप्पलीकटुकाद्राक्षाकाश्मर्यसुरसैस्तथा ॥ १६३ ॥
अक्षमात्रैर्घृतप्रस्थं क्षीरद्राक्षारसाढके । पचेच्छोषज्वरप्लीहसर्वकासहरं शिवम् ॥ १६४ ॥
धात्रीफलैः क्षीरसिद्धैः सर्पिर्वाऽप्यवचूर्णितम् । द्विगुणे दाडिमरसे विपक्वं व्योषसंयुतम् ॥ १६५ ॥
पिबेदुपरि भक्तस्य यवक्षारघृतं नरः । पिप्पलीगुडसिद्धं वा च्छागक्षीरयुतं घृतम् ॥ १६६ ॥
एतान्यग्निविवृद्ध्यर्थं सर्पींषि क्षयकासिनाम् । स्युर्दोषबद्धकोष्ठोरःस्रोतसां च विशुद्धये ॥ १६७ ॥

Ghee 640 gm. should be cooked in milk and grape juice 2.56 kg. with the paste of kāsamarda, harītakī, musta, pāṭhā, kaṭphala, śuṇṭhī, pippali, kaṭukā, drākṣā, kāśmarya and surasa—each 10 gm. This is wholesome and alleviates phthisis, fever, splenomegaly and all types of cough.

Ghee mixed with āmalaka fruits boiled in milk should be cooked in double quantity of pomegranate juice along with trikaṭu. It should be taken after meals. Similarly, yavakṣāra-ghṛta (ghee processed with yavakṣāra) or ghee cooked in goat's milk with pippali and jaggery is administered. These ghṛtas are administered to those suffering from cough caused by wasting in order to improve the agni and for cleansing in case of sticking of doṣa (impurity) in channels of belly and chest. [163–167]

हरीतकीर्यवक्वाथद्व्याढके विंशतिं पचेत् । स्विन्ना मृदित्वा तास्तस्मिन् पुराणं गुडषट्पलम् ॥ १६८ ॥
दद्यान्मनःशिलाकर्षं कर्षार्धं च रसाञ्जनात् । कुडवार्धं च पिप्पल्याः स लेहः श्वासकासनुत् ॥ १६९ ॥
इति हरीतकीलेहः ।

श्वाविधः सूचयो दग्धाः सघृतक्षौद्रशर्कराः । श्वासकासहरा बर्हिपादौ वा क्षौद्रसर्पिषा ॥ १७० ॥
एरण्डपत्रक्षारं वा व्योषतैलगुडान्वितम् । लिह्यादेतेन विधिना सुरसैरण्डपत्रजम् ॥ १७१ ॥
द्राक्षापद्मकवार्ताकपिप्पलीः क्षौद्रसर्पिषा । लिह्यात्त्र्यूषणचूर्णं वा पुराणगुडसर्पिषा ॥ १७२ ॥
चित्रकं त्रिफलाजाजो कर्कटाख्या कटुत्रिकम् । द्राक्षां च क्षौद्रसर्पिर्भ्यां लिह्यादद्याद्गुडेन वा ॥१७३॥

पद्मकं त्रिफलां व्योषं विडङ्गं सुरदारु च । बलां रास्नां च तुल्यानि सूक्ष्मचूर्णानि कारयेत् ॥ १७४ ॥
सर्वैरेभिः समं चूर्णैः पृथक् क्षौद्रं घृतं सिताम् । विमथ्य लेहयेल्लेहं सर्वकासहरं शिवम् ॥ १७५ ॥
जीवन्तीं मधुकं पाठां त्वक्क्षीरीं त्रिफलां शटीम् । मुस्तैले पद्मकं द्राक्षां द्वे बृहत्यौ वितुन्नकम् ॥१७६॥
सारिवां पौष्करं मूलं कर्कटाख्यां रसाञ्जनम् । पुनर्नवां लोहरजस्त्रायमाणां यवानिकाम् ॥ १७७ ॥
भार्गीं तामलकीमृद्धिं विडङ्गं धन्वयासकम् । क्षारचित्रकचव्याम्लवेतसव्योषदारु च ॥ १७८ ॥
चूर्णीकृत्य समांशानि लेहयेत् क्षौद्रसर्पिषा । चूर्णात्पाणितलं पञ्च कासानेतद् व्यपोहति ॥ १७९ ॥
इति पद्मकादिलेहः ।

20 fruits of harītakī should be boiled in barley decoction 5.12 kg. when cooked well they should be kneaded and thereafter added whith old jaggery 240 gm., realgar 10 gm., rasāñjāna 5 gm., and pippalī 5 gm. This linctus alleviates dyspnoea and cough.

The thorny hairs of porcupine burnt and mixed with ghee, honey, and sugar alleviate dyspnoea and cough. Similarly in effect are the feet of peacock (burnt-and) taken with honey and ghee.

One should take alkali of castor leaves mixed with trikaṭu, oil and jaggery. In the same way, the alkali of tulasī and castor leaves combined should be taken.

One should take drākṣā, padmaka, vārtāka and pippalī with honey and ghee or the powder of trikaṭu with old jaggery and ghee.

Citraka, triphalā, jīraka, karkaṭaśṛṅgī, trikaṭu and drākṣā should be licked with honey and ghee or eaten with jaggery.

Padmaka, triphalā, trikaṭu, viḍaṅga, devadāru, balā and rāsnā—all in equal parts should be powdered finely. Now honey, ghee and sugar each in quantity equal to that of the total powder should be mixed with it by churning. This linctus is wholesome and alleviator of all types of cough and should be administered to the patients.

Jīvantī, madhuka, pāṭhā, twakṣīrī, triphalā, śaṭī, musta, elā, padmaka, drākṣā, two types of bṛhatī, vitunnaka, sārivā, puṣkaramūla, karkaṭaśṛṅgī, rasāñjana, punarnavā, iron powder (bhasma), trāyamāṇā, yavānikā, bhārgī, tāmalakī, ṛddhi, viḍaṅga, dhanvayāsa, yavakṣāra, citraka, cavya, amlavetasa, trikaṭu and devadāru—all in equal parts should be powdered together and administered in the dose of 10 gm. with honey and ghee. It alleviates the five types of cough. [168-179]

(Thus Padmakādi leha).

लिह्यान्मरिचचूर्णं वा सघृतक्षौद्रशर्करम् । बदरीपत्रकल्कं वा घृतभृष्टं ससैन्धवम् ॥ १८० ॥
स्वरभेदे च कासे च लेहमेतं प्रयोजयेत् । पत्रकल्कं घृतैर्भृष्टं तिल्वकस्य सशर्करम् ॥ १८१ ॥

पेया चोत्कारिकाच्छर्दितृट्कासामातिसारनुत् ॥
गौरसर्षपगण्डीरविडङ्गव्योषचित्रकान् । साभयान् साधयेत्तोये यवागूं तेन चाम्भसा ॥ १८२ ॥
ससर्पिर्लवणां कासे हिक्काश्वासे सपीनसे । पाण्ड्वामये क्षये शोषे कर्णशूले च दापयेत् ॥ १८३ ॥
कण्टकारीरसे सिद्धो मुद्गयूषः सुसंस्कृतः । सगौरामलकः साम्लः सर्वकासभिषग्जितम् ॥ १८४ ॥
वातघ्नौषधनिष्क्वाथं क्षीरं यूषान् रसानपि । वैष्किरप्रतुदान् बैलान् दापयेत् क्षयकासिने ॥ १८५ ॥
क्षतकासे च ये धूमाः सानुपाना निदर्शिताः । क्षयकासे तानेव यथावस्थं प्रयोजयेत् ॥ १८६ ॥

One should take powder of black pepper with ghee, honey and sugar or paste of badarī leaves fried in ghee and added with rock salt. This linctus is prescribed in hoarseness of voice and cough.

The paste of leaves of tilvaka fried in ghee and added with sugar or utkārikā prepared with it should be taken to alleviate vomiting, thirst, cough, āma doṣa and diarrhoea.

Gruel prepared in decoction of white mustard, gaṇḍīra, viḍaṅga, trikaṭu, citraka and harītakī and added with ghee and salt should be prescribed in cough, hiccup, dyspnoea, coryza, pāṇḍuroga, wasting, phthisis and earache

The soup of green grams cooked in decoction of kaṇṭakārī and soured with āmalaka fruit with white mustard is remedy for all types of cough.

In kṣayaja kāsa, one should prescribe the intake of the decoction of vāta-alleviating drugs, milk, vegetable soups, meat-soups and meat of gallinaceous, pecking and burrow-dweller birds and animals.

Moreover, the smokings which are described along with afterdrink in the context of kṣataja kāsa may also be used in kṣayaja kāsa according to condition. [180–186]

दीपनं बृंहणं चैव स्रोतसां च विशोधनम् । व्यत्यासात्क्षयकासिभ्यो बल्यं सर्वं हितं भवेत् ॥ १८७ ॥
सन्निपातभवोऽप्येष क्षयकासः सुदारुणः । सन्निपातहितं तस्मात् सदा कार्यं भिषग्जितम् ॥ १८८ ॥
दोषानुबलयोगाच्च हरेद्रोगबलाबलम् । कासेष्वेषु गरीयांसं जानीयादुत्तरोत्तरम् ॥ १८९ ॥

All appetiser, bulk-promoting, channel-cleansing and strength-promoting measures applied alternately are beneficial for the patients of kṣayaja kāsa.

The kṣayaja kāsa is also caused by sannipāta which is very severe. Hence always the treatment useful in sannipāta should be adopted.

One should treat the severity or otherwise of the disease according to dominance of doṣas. The severity of all these types of cough increases in successive order. [187–189]

भोज्यं पानानि सर्पींषि लेहाश्च सह पानकैः । क्षीरं सर्पिर्गुडा धूमाः कासभैषज्यसंग्रहः ॥ १९० ॥

Thus the pharmacopoea of cough consists of edibles, drinks, ghṛtas, linctus, syrups, milk, ghee boluses and smokings. [190]

तत्र श्लोकः—

संख्या निमित्तं रूपाणि साध्यासाध्यत्वमेव च । कासानां भेषजं प्रोक्तं गरीयस्त्वं च कासिनः ॥ १९१ ॥

Now the summing up verse—

Thus in this chapter, number, etiology, symptoms, prognosis, treatment and severity of the types of cough are said. [191]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थाने
कासचिकित्सितं नामाष्टादशोऽध्यायः ॥ १८ ॥

Thus ends the eighteenth chapter on the treatment of cough in
Cikitsāsthāna in the treatise composed by Agniveśa,
redacted by Caraka and reconstructed by
Dṛḍhabala as it was not available. (18)

एकोनविंशोऽध्यायः

CHAPTER XIX

अथातोऽतीसारसिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on treatment of atisāra (diarrhoea). [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

भगवन्तं खल्वात्रेयं कृताह्निकं हुताग्निहोत्रमासीनमृषिगणपरिवृतमुत्तरे हिमवतः पार्श्वे विनयादुपेत्याभिवाद्य चाग्निवेश उवाच—भगवन्! अतीसारस्य प्रागुत्पत्तिनिमित्तलक्षणोपशमनानि प्रजानुग्रहार्थमाख्यातुमर्हसीति ॥ ३ ॥

Agniveśa approached and bowed respectfully to Lord Ātreya who having finished his daily routine and having offered oblation to fire was sitting in the northern side of the Himalayas surrounded by the congregation of sages and submitted—O Lord ! kingly tell us about the early origin, etiology, symptoms and and treatment of diarrhoea for the welfare of the people. [3]

अथ भगवान् पुनर्वसुरात्रेयस्तदग्निवेशवचनमनुनिशम्योवाच—श्रूयतामग्निवेश ! सर्वमेतदखिलेन व्याख्यायमानम्। आदिकाले खलु यज्ञेषु पशवः समालभनीया बभूवुर्नालम्भाय प्रक्रियन्ते स्म। ततो दक्षयज्ञं प्रत्यवरकालं मनोः पुत्राणां नरिष्यन्नाभागेक्ष्वाकुनृगशर्यात्यादीनां क्रतुषु पशूनामेवाभ्यनुज्ञानात् पशवः प्रोक्षणमवापुः। अतश्च प्रत्यवरकालं पृषध्रेण दीर्घसत्रेण यजता पशूनामलाभाद्गवामालम्भः प्रवर्तितः। तं दृष्ट्वा प्रव्यथिता भूतगणाः, तेषां चोपयोगादुपाकृतानां गवां गौरवादौष्ण्यादसात्म्यत्वादशस्तोपयोगाच्चोपहताग्नीनामुपहतमनसां चातीसारः पूर्वमुत्पन्नः पृषध्रयज्ञे ॥ ४ ॥

On this after listening to Agniveśa Lord Punarvasu Ātreya said—listen O Agniveśa ! the entire discourse. In initial age, though the animals were sacrificable in yajñas (sacrificial rites), they were actually not sacrificed, but after the sacrifice performed by Dakṣa when sacrificial rites were performed by the son's of Manu such as Nariṣyan, Nābhāga, Ikṣvāku, Nṛga, Śaryāti etc. the animals began to be sacrificed with their (animal's) own permission. Still later Pṛṣadhra started sacrificing bulls when other animals were not available for his long term sacrificial rite. On seeing this the creatures became shocked and when in this afflicted mental state and consequent loss of agni they ingested the killed bulls, it caused diarrhoea due to heaviness, hotness, unsuitability and use of inauspicious thing. Thus atisāra (diarrhoea) originated initially in the sacrificial rite of Pṛṣadhra. [4]

अथावरकालं वातलस्य वातातपव्यायामातिमात्रनिषेविणो रूक्षाल्पप्रमिताशिनस्तीक्ष्णमद्यव्यवायनित्यस्योदावर्तयतश्च वेगान् वायुः प्रकोपमापद्यते, पक्ता चोपहन्यन्ते, स वायुः कुपितोऽग्नावुपहते मूत्रस्वेदौ पुरीषाशयमुपहृत्य, ताभ्यां पुरीषं द्रवीकृत्य, अतीसाराय प्रकल्पते। तस्य रूपाणि—विज्जलमामं विप्लुतमवसादि रूक्षं द्रवं सशूलमामगन्धमीषच्छब्दमशब्दं वा विबद्धमूत्रवातमतिसार्यते पुरीषं, वायुश्चान्तःकोष्ठे सशब्दशूलस्तिर्यक् चरति विबद्ध इत्यामातिसारो वातात्। पक्वं वा विबद्धमल्पाल्पं सशब्दं सशूलफेनपिच्छापरिकर्तिकं हृष्टरोमा विनिःश्वसन् शुष्कमुखः कट्यूरुत्रिकजानुपृष्ठपार्श्वशूली भ्रष्टगुदो मुहुर्मुहुर्विग्रथितमुपवेश्यते पुरीषं वातात्, तमाहुरनुग्रथितमित्येके, वातानुग्रथितवर्चस्त्वात् ॥ ५ ॥

(Thereafter), when a person of vātika constitution is exposed excessively to wind, sun and physical exercise; takes rough, little or deficient food; indulges in sharp things, wine and sex and holds up the urges, vāyu gets vitiated and agni is diminished. In this state the vitiated vāyu carrying urine and sweat (fluids) to the colon liquifies the stool and thus causes diarrhoea.

In this the stool if āma (undigested) is passed as slimy, spreading, precipitating, rough, liquid, painful, with fishy odour, slight or no sound, and retention of urine and flatus. The retained vāyu moves within the belly here and there with sound and pain—this is āmātisāra caused by vāta. In case of pakva (digested) stool, it is constipated, passed in little quantity with sound, pain, froth, slim and cutting pain in anus, horripilation, increased respiration, dryness of mouth, pain in waist, thigh, sacral region, knee, back and sides, anal prolapse and now and then as scabulous. Some say it is ‘anugrathita’ (scabulous) because of stool being knotted by vāta. [5]

पित्तलस्य पुनरम्ललवणकटुकक्षारोष्णतीक्ष्णातिमात्रनिषेविणः प्रतताग्निसूर्यसंतापोष्णमारुतोपहतगात्रस्य क्रोधेर्ष्याबहुलस्य पित्तं प्रकोपमापद्यते। तत् प्रकुपितं द्रवत्वादूष्माणमुपहत्य पुरीषाशयविसृतमौष्ण्याद् द्रवत्वात् सरत्वाच्च भित्त्वा पुरीषमतिसाराय प्रकल्पते। तस्य रूपाणि – हारिद्रं हरितं नीलं कृष्णं रक्तपित्तोपहितमतिदुर्गन्धमतिसार्यते पुरीषं, तृष्णादाहस्वेदमूर्च्छाशूलब्रध्नसंतापपाकपरीत इति पित्तातिसारः ॥ ६ ॥

When a person of pittala constitution takes sour, salty, pungent, alkaline, hot and irritant things excessively, is afflicted by constant exposure to fire, scorching sun and hot winds and psychologically stressed with anger and envy, his pitta gets vitiated. This extinguishes the agni due to fluidity and then reaching the colon breaks the stool due to hotness, fluidity and laxativeness and thus causes diarrhoea.

In this the patient passes stool as yellow, green, blue, black, associated with rakta-pitta and exceedingly foetid. He is, at the same time, associated with thirst, burning sensation, sweating, fainting, colic pain, inflammation and suppuration in anus. This is pittātisāra (diarrhoea caused by pitta). [6]

श्लेष्मलस्य तु गुरुमधुरशीतस्निग्धोपसेविनः संपूरकस्याचिन्तयतो दिवास्वप्नपरस्यालसस्य श्लेष्मा प्रकोपमाद्यते। स स्वभावाद् गुरुमधुरशीतस्निग्धः स्रस्तोऽग्निमुपहत्य सौम्यस्वभावात् पुरीषाशयमुपहत्योपक्लेद्य पुरीषमतिसाराय कल्पते। तस्य रूपाणि—स्निग्धं श्वेतं पिच्छिलं तन्तुमदामं गुरु दुर्गन्धं श्लेष्मोपहितमनुबद्धशूलमल्पाल्पमभीक्ष्णमतिसार्यते सप्रवाहिकं, गुरूदरगुदबस्तिवंक्षणदेशः कृतेऽप्यकृतसंज्ञः सलोमहर्षः सोत्क्लेशो निद्रालस्यपरीतः सदनोऽन्नद्वेषी चेति श्लेष्मातिसारः ॥ ७ ॥

When a person of śleṣmala constitution takes heavy, sweet, cold and unctuous things excessively, oversaturates himself, is free from mental work, indulges in day-sleep and is idle his kapha gets vitiated. Kapha being heavy, sweet, cold and unctuous in nature while moving down extinguishes the agni and further due to watery nature affects the colon with excessive fluid and thus causes diarrhoea.

In this the patient passes stool as unctuous, white, slimy, thready, āma (undigested), heavy, foetid, mixed with mucus, with frequent colic pain, in little quantity and with tenesmus. He feels heaviness in abdomen, anus, pelvis and groin, has motions without knowledge, and has horripilation, nausea, oversleep, idleness, lassitude and aversion to food. This is diarrhoea caused by kapha. [7]

अतिशीतस्निग्धरूक्षोष्णगुरुखरकठिनविषमविरुद्धासात्म्यभोजनात् कालातीतभोजनाद् यत्किंचिदभ्यवहरणात् प्रदुष्टमद्यपानीयपानादतिमद्यपानादसंशोधनात् प्रतिकर्मणां विषमगमनादनुपचाराज्ज्वल-

नादित्यपवनसलिलातिसेवनादस्वप्नादतिस्वप्नाद्वेगविधारणादृतुविपर्ययादयथाबलमारम्भाद्भयशोकचित्तोद्वेगातियोगात् कृमिशोषज्वरार्शोविकारातिकर्षणाद्वा व्यापन्नाग्नेस्त्रयो दोषाः प्रकुपिता भूय एवाग्निमुपहत्य पक्वाशयमनुप्रविश्यातीसारं सर्वदोषलिङ्गं जनयन्ति ॥ ८ ॥

By intake of too cold, unctuous, rough, hot, heavy, coarse and hard things, irregular meals; intake of incompatible and unsuitable things, fasting, delayed meals, taking whatsoever, drinking defective wine and water, over-drinking, avoiding evacuation, irregular application and mismanagement of remedial measure, excessive exposure to fire, sun, wind and water, want of sleep or oversleep, suppression of urges, seasonal perversions, exertion not in consonance of strength, excessive fear, grief and mental agitation, or due to excessive emaciation in diseases like intestinal worms, phthisis, fever and piles in a person having deranged agni all the three doṣas get vitiated and damaging the agni further reach the colon and cause diarrhoea with symptoms of all the doṣas. [8]

अपि च शोणितादीन् धातूनतिप्रकृष्टं दूषयन्तो धातुदोषस्वभावकृतानतीसारवर्णानुपदर्शयन्ति। तत्र शोणितादिषु धातुष्वतिप्रदुष्टेषु हारिद्रहरितनीलमाञ्जिष्ठमांसधावनसन्निकाशं रक्तं कृष्णं श्वेतं वराहमेदःसदृशमनुबद्धवेदनमवेदनं वा समासव्यत्यासादुपवेश्यते शकृद् ग्रथितमामं सकृत्, सकृदपि पक्वमनतिक्षीणमांसशोणितबलो मन्दाग्निर्विहतमुखरसश्च, तादृशमातुरं कृच्छ्रसाध्यं विद्यात्। एभिर्वर्णैरतिसार्यमाणं सोपद्रवमातुरमसाध्योऽयमिति प्रत्याचक्षीत, तद्यथा—पक्वशोणिताभं यकृतखण्डोपमं मेदोमांसोदकसन्निकाशं दधिघृतमज्जतैलवसाक्षीरवेसवाराभमतिनीलमतिरक्तमतिकृष्णमुदकमिवाच्छं पुनर्मेचकाभमतिस्निग्धं हरितनीलकषायवर्णं कर्बुरमाविलं पिच्छिलं तन्तुमदामं चन्द्रकोपगतमतिकुणपपूतिपूयगन्ध्यामाममत्स्यगन्धि मक्षिकाक्रान्तं कुथितबहुधातुस्रावमल्पपुरीषमपुरीषं वाऽतिसार्यमाणं तृष्णादाहज्वरभ्रमतमकहिक्काश्वासानुबन्धमतिवेदनमवेदनं वा स्रस्तपक्वगुदं पतितगुदवलिं मुक्तनालमतिक्षीणबलमांसशोणितं सर्वपर्वास्थिशूलिनमरोचकारतिप्रलापसंमोहपरीतं सहसोपरतविकारमतिसारिणमचिकित्स्यं विद्यात्, इति सन्निपातातिसारः ॥ ९ ॥

Besides, by affecting the dhātus (blood etc.) deeply they exhibit various colours in stool caused by the nature of dhātus and doṣas. When the dhātus (blood etc.) are affected too much, the patient passes stool as yellow, green, blue, red like mañjiṣṭhā and meat-water, black, white like lard, painful or painless, all these combined together or separately, sometimes āma (undigested) and scabulous while sometimes digested, with not too much loss of flesh, blood or strength, having poor digestion and loss of normal taste in mouth. Such patient should be known as curable with difficulty. That having stools with the following colours and other complications should be rejected as incurable such as like cooked blood, liver pieces, fat, meat-water, curd, ghee, marrow, oil, muscle-fat, milk and vesavāra (a spicy preparation), exceedingly blue, red and black; clear like water, collyrium-like, too unctuous; green, blue and ochre-coloured, variegated, turbid, slimy, thready, āma (undigested) with moony lustre, foetid, putrid and of cadaverous odour, having odour of uncooked fish, attacked by flies, containing profuse discharge of necrosed tissues, passing little or no stool associated with thirst, burning sensation, fever, giddiness, feeling of darkness, hiccup and dyspnoea, with excessive or no pain, prolapse and suppuration of anus, rectal folds having fallen down, open anal passage, too much wasting of strength, muscles and blood, pain in all the joints and bones, afflicted with anorexia, restlessness, delirium and fainting, sudden relief of symptoms—such patient of diarrhoea should be taken as incurable. This is sannipātātisāra (diarrhoea caused by three doṣas jointly). [9]

तमसाध्यतामसंप्रातं चिकित्सेद् यथाप्रधानोपक्रमेण हेतूपशयदोषविशेषपरीक्षया चेति ॥ १० ॥

If it has not reached the stage of incurability, it should be managed with the measures according to dominance of doṣa and by examining etiology, suitability and specific doṣa. [10]

आगन्तू द्वावतीसारौ मानसौ भयशोकजौ । तत्तयोर्लक्षणं वायोर्यदतीसारलक्षणम् ॥ ११ ॥

Two types of diarrhoea caused by fear and anxiety are psychic and exogenous. Their symptoms are the same as those of vātika diarrhoea. [11]

मारुतो भयशोकाभ्यां शीघ्रं हि परिकुप्यति । तयोः क्रिया वातहरी हर्षणाश्वासनानि च ॥ १२ ॥
इत्युक्ताः षडतीसाराः, साध्यानां साधनं त्वतः । प्रवक्ष्याम्यनुपूर्वेण यथावत्तन्निबोधत ॥ १३ ॥

Vāyu gets vitiated quickly by fear and anxiety. Hence they are treated with āta-alleviating measures and psycho-therapeutic ones like producing exhilaration nd consolation.

Thus six types of diarrhoea are said. Now (I) will describe the management of the curable ones in order, listen attentively. [12–13]

दोषा सन्निचिता यस्य विदग्धाहारमूर्च्छिताः । अतीसाराय कल्पन्ते भूयस्तान् संप्रवर्तयेत् ॥ १४ ॥
न तु संग्रहणं देयं पूर्वमामातिसारिणे । विबध्यमानाः प्राग्दोषा जनयन्त्यामयान् बहून् ॥ १५ ॥
दण्डकालसकाध्मानग्रहण्यर्शोगदांस्तथा । शोथपाण्डुामयप्लीहकुष्ठगुल्मोदरज्वरान् ॥ १६ ॥
तस्मादुपेक्षेतोत्क्लिष्टान् वर्तमानान् स्वयं मलान् । कृच्छ्रं वा वहतां दद्यादभयां संप्रवर्तिनीम् ॥ १७ ॥
तया प्रवाहिते दोषे प्रशाम्यत्युदरामयः । जायते देहलघुता जठराग्निश्च वर्धते ॥ १८ ॥
प्रमथ्यां मध्यदोषाणां दद्याद्दीपनपाचनीम् । लङ्घनं चाल्पदोषाणां प्रशस्तमतिसारिणाम् ॥ १९ ॥

In the case where doṣas accumulated due to mixing up with the undigested od are responsible for diarrhoea, they should be eliminated. Further astringent easure should not be applied in the very beginning in case of āmātisāra (diarrhoea ith undigestion) because the doṣas (pathogenic materials) held up beforehand produce a number of disorders such as daṇḍakālasaka (a type of alasaka which stiffens the body), tympanitis, grahaṇī disorder, piles, oedema, anaemia, splenomegaly, kuṣṭha, gulma, udararoga and fever. Hence one should ignore the excited and self-impelled motions or if there be any difficulty he should administer harītakī, to induce it further. By this when the impurity is eliminated, the abdominal disorder is relieved, body recovers lightness and agni improves.

The patients having moderate doṣa should be given decoction to improve appetite and digestion. In case of those having little doṣa, lightening is advisable. [14–19]

पिप्पली नागरं धान्यं भूतीकमभया वचा । ह्रीवेरं भद्रमुस्तानि बिल्वं नागरधान्यकम् ॥ २० ॥
पृश्निपर्णी श्वदंष्ट्रा च समङ्गा कण्टकारिका । तिस्रः प्रमथ्या विहिताः श्लोकार्धैरतिसारिणाम् ॥ २१ ॥
वचाप्रतिविषाभ्यां वा मुस्तपर्पटकेन वा । ह्रीवेरशृङ्गवेराभ्यां पक्वं वा पाययेज्जलम् ॥ २२ ॥

(1) Pippalī, śuṇṭhī, dhānyaka, bhūtika, harītakī and vacā, (2) hrībera, bhadramusta, bilva, śuṇṭhī and dhānyaka, (3) pṛśniparṇī, gokṣura, lajjālu and kaṇṭakārī—these three decoctions have been formulated in half-verses for those suffering from diarrhoea.

The patient should be provided with water boiled with any one of these groups of drugs—(1) vacā and prativiṣā, (2) musta and parpaṭaka, (3) hrībera and śuṇṭhī. [20–22]

युक्तेऽन्नकाले क्षुत्क्षामं लघून्यन्नानि भोजयेत् । तथा स शीघ्रमाप्नोति रुचिमग्निबलं बलम् ॥ २३ ॥
तक्रेणावन्तिसोमेन यवाग्वा तर्पणेन वा । सुरया मधुना चादौ यथासात्म्यमुपाचरेत् ॥ २४ ॥
यवागूभिर्विलेपीभिः खडैर्यूषै रसौदनैः । दीपनग्राहिसंयुक्तैः क्रमश्च स्यादतः परम् ॥ २५ ॥

When he is weakened by hunger, he should be given light food in meal time thus he attains relish, power of digestion and strength quickly. In the beginning, he should be managed with buttermilk, sour-gruel, saturating drinks, wine and madhu (a particular wine) according to suitability. Thereafter he should be given gruel, paste gruel, khaḍa, soups, rice with meat-soup added with appetisers and astringents. [23–25]

शालपर्णीं पृश्निपर्णीं बृहतीं कण्ठकारिकाम् । बलां श्वदंष्ट्रां बिल्वानि पाठां नागरधान्यकम् ॥ २६ ॥
शटीं पलाशं हपुषां वचां जीरकपिप्पलीम् । यवानीं पिप्पलीमूलं चित्रकं हस्तिपिप्पलीम् ॥ २७ ॥
वृक्षाम्लं दाडिमाम्लं च सहिङ्गु विडसैन्धवम् । प्रयोजयेदन्नपाने विधिना सूपकल्पितम् ॥ २८ ॥
वातश्लेष्महरो ह्येष गणो दीपनपाचनः । ग्राही बल्यो रोचनश्च तस्माच्छस्तोऽतिसारिणाम् ॥ २९ ॥

Śālaparṇī, pṛśniparṇī, bṛhatī, kaṇṭakārī, balā, gokṣura, bilva, pāṭhā, śuṇṭhī, dhānyaka, śaṭī, palāśa, hapuṣā, vacā, jīraka, pippalī, yavānī, pippalīmūla, citraka gajapippalī, vṛkṣāmla, sour pomegranate, hiṅgu, biḍ and rock salt—these should be used with food and drinks prepared properly by the (expert) cook. This group of drugs alleviates vāta and kapha, is appetiser, digestive, astringent, strength-promoting and relishing and as such is useful for the patients of diarrhoea. [26–29]

आमे परिणते यस्तु विबद्धमतिसार्यते । सशूलपिच्छमल्पाल्पं बहुशः सप्रवाहिकम् ॥ ३० ॥
यूषेण मूलकानां तं बदराणामथापि वा । उपोदिकायाः क्षीरिण्या यवान्या वास्तुकस्य वा ॥ ३१ ॥
सुवर्चलायाश्चञ्चोर्वा शाकेनावल्गुजस्य वा । शट्याः कर्कारुकाणां वा जीवन्त्याश्चिर्भटस्य वा ॥ ३२ ॥
लोणिकायाः सपाठायाः शुष्कशाकेन वा पुनः । दधिदाडिमसिद्धेन बहुस्नेहेन भोजयेत् ॥ ३३ ॥

In case āma is digested but still the patient suffers from diarrhoea passing stool with retention, pain, slim (mucus) and tenesmus in small quantity but frequently, the patient should be fed with the soup of radish and badara, or with vegetables of upodikā, kṣīriṇī, yavānī, vāstuka, suvarcalā, cañcu or bākucī or with the dried vegetable of śaṭī, karkāruka, jīvantī, cirbhaṭa, loṇikā and pāṭhā cooked with curd and pomegranates and adding with plenty of fat. [30–33]

कल्कः स्याद्बालबिल्वानां तिलकल्कश्च तत्समः ।
दध्नः सरोऽम्लस्नेहाढ्यः खडो हन्यात् प्रवाहिकाम् ॥ ३४ ॥
यवानां मुद्गमाषाणां शालीनां च तिलस्य च । कोलानां बालबिल्वानां धान्ययूषं प्रकल्पयेत् ॥ ३५ ॥
ऐकध्यं यमके भृष्टं दधिदाडिमसारिकम् । वर्चःक्षये शुष्कमुखं शाल्यन्नं तेन भोजयेत् ॥ ३६ ॥
दध्नः सरं वा यमके भृष्टं सगुडनागरम् । सुरां वा यमके भृष्टां व्यञ्जनार्थं प्रदापयेत् ॥ ३७ ॥
फलाम्लं यमके भृष्टं यूषं गृञ्जनकस्य वा । लोपाकरसमम्लं वा स्निग्धाम्लं कच्छपस्य वा ॥ ३८ ॥
बर्हितित्तिरिदक्षाणां वर्तकानां तथा रसाः । स्निग्धाम्लाः शालयश्चाग्र्या वर्चःक्षयरुजापहाः ॥ ३९ ॥
अन्तराधिरसं पूत्वा रक्तं मेषस्य चोभयम् । पचेद्दाडिमसाराम्लं सधान्यस्नेहनागरम् ॥ ४० ॥
ओदनं रक्तशालीनां तेनाद्यात् प्रपिबेच्च तत् । तथा वर्चःक्षयकृतैर्व्याधिभिर्विप्रमुच्यते ॥ ४१ ॥

The khaḍa prepared of the paste of tender bilva fruits and equal quantity of sesamum paste, supernatant layer of curd and added with sours and fat destroys pravāhikā (dysentery).

In case of excessive elimination of stool leading to dryness of mouth (dehydration), the patient should be fed on śāli rice with the soup of cereals such as barley, green gram, black gram, śāli rice, sesamum along with kola and tender fruits of bilva fried in yamaka (ghee and oil combined) and added with curd and pomegranate fruit. In the form of vegetable, supernatant layer of curd fried in ghee and oil combined and added with jaggery and śuṇṭhī, or wine fried in ghee and oil combined should be given. Alternatively, the soup of gṛñjanaka soured with fruits and fried in twin fats or soured soup of the meat of fox or fatty and soured meat-soup of tortoise should be given (as vegetable).

Meat-soup of peacock, partridge, cock and vartaka (quail) added with fat and soured along with śāli rice are excellent alleviators of complaints caused by excessive loss of faeces.

The meat-soup of the trunk of sheep duly strained and blood thereof should be cooked separately souring with pomegranate and adding with coriander, uncting substance and śuṇṭhī. The patient should take boiled rice of red śāli with the above soup and drink the blood thereafter. Thus he is relieved of the disorders caused by excessive loss of faeces. [34–41]

गुदनिःसरणे शूले पानमम्लस्य सर्पिषः । प्रशस्यते निरामाणामथवाऽप्यनुवासनम् ॥ ४२ ॥
चाङ्गेरीकोलदध्यम्लनागरक्षारसंयुतम् । घृतमुत्कथितं पेयं गुदभ्रंशरुजापहम् ॥ ४३ ॥
इति चाङ्गेरीघृतम् ।
सचव्यपिप्पलीमूलं सव्योषविडदाडिमम् । पेयमम्लं घृतं युक्त्या सधान्याजाजिचित्रकम् ॥ ४४ ॥
इति गुदभ्रंशे चव्यादिघृतम् ।

When the patient is free from āma and suffers from prolapse of rectum with pain, he should take sour ghṛta or unctuous enema.

Ghee cooked with cāṅgerī, kola, sour curd, dry ginger and alkali should be taken to alleviate prolapse of rectum and pain.

(Thus Cāṅgerī ghṛta).

The soured ghee cooked with cavya, pippalīmūla, trikaṭu, biḍa, pomegranates, dhānyaka, jīraka and citraka should be taken properly. [42–44]

(Thus Cavyādighṛta for prolapse of rectum).

दशमूलोपसिद्धं वा सबिल्वमनुवासनम् । शटीशताह्वाबिल्वैर्वा वचया चित्रकेण वा ॥ ४५ ॥
इति गुदभ्रंशेऽनुवासनम् ।

The unctuous enema prepared of daśamūla and bilva fruits or śaṭī, śatahvā and bilva or vacā or citraka should be administered. [45]

(Thus unctuous enema for prolapse of rectum).

स्तब्धभ्रष्टगुदे पूर्वं स्नेहस्वेदौ प्रयोजयेत । सुस्विन्नं तं मृदूभूतं पिचुना संप्रवेशयेत् ॥ ४६ ॥

If the rectum is stiffened and prolapsed, at first, it should be uncted and fomented and when it is fomented well and softened, it should be put inside with a tampon. [46]

विबद्धवातवर्चास्तु बहुशूलप्रवाहिकः । सरक्तपिच्छस्तृष्णार्तः क्षीरसौहित्यमर्हति ॥ ४७ ॥
यमकस्योपरि क्षीरं धारोष्णं वा पिबेन्नरः । शृतमेरण्डमूलेन बालबिल्वेन वा पयः ॥ ४८ ॥
एवं क्षीरप्रयोगेण रक्तं पिच्छा च शाम्यति । शूलं प्रवाहिका चैव विबन्धश्चोपशाम्यति ॥ ४९ ॥

If the patient has retention of flatus and faeces, excessive pain and tenesmus, passes blood and mucus and suffers from thirst, he requires ample saturation with milk. So he should drink warm milk milched over twin fats or milk boiled with castor root or tender fruit of bilva. By the use of milk in this way, blood and mucus subside along with pain, tenesmus and constipation. [47–49]

पित्तातिसारं पुनर्निदानोपशयाकृतिभिरामान्वयमुपलभ्य यथाबलं लङ्घनपाचनाभ्यामुपाचरेत् । तृष्यतस्तु मुस्तपर्पटकोशीरसारिवाचन्दनकिराततिक्तकोदीच्यवारिभिरुपचारः । लङ्घितस्य चाहारकाले बलातिबलासूर्पपर्णीशालपर्णीपृश्निपर्णीबृहतीकण्टकारिकाशतावरीश्वदंष्ट्रानिर्यूहसंयुक्तेन यथासात्म्यं यवागूमण्डादिना तर्पणादिना वा क्रमेणोपचारः । मुद्गमसूरहरेणुमकुष्ठकाढकीयूषैर्वा लावकपिञ्जलशशहरिणैणकालपुच्छकरसैरीषदम्लैरनम्लैर्वा क्रमशोऽग्निं सन्धुक्षयेत् । अनुबन्धे त्वस्य दीपनीयपाचनीयोपशमनीयसंग्रहणीयान् योगान् संप्रयोजयेदिति ॥ ५० ॥

In pittaja diarrhoea, if the presence of āma is found on the basis of etiology, suitability and symptoms, the patient should be managed with lightening and digestive measures according to strength. In case of thirst, he should be managed with water boiled with musta, parpaṭaka, uṣīra, sārivā, candana, kirātatiktaka and udīcya. After lightening, at the time of food, he should be given gruel, scum etc. or saturating drink etc. gradually according to suitability cooked with the decoction of balā, atibalā, sūrpaparṇī, śālaparṇī, pṛśniparṇī, bṛhatī, kaṇṭakārī, śatāvarī and gokṣura. Agni should be stimulated gradually by giving soup of green gram, lentils, hareṇu, makuṣṭha and āḍhakī or meat-soup of common quail, grey partridge, rabbit, hariṇa, eṇa and kālapucchaka (types of deer) slightly or not soured. If diarrhoea continues, appetising, digestive, pacificatory and astringent formulations should be administered. [50]

सक्षौद्रातिविषां पिष्ट्वा वत्सकस्य फलत्वचम् । पिबेत् पित्तातिसारघ्नं तण्डुलोदकसंयुक्तम् ॥ ५१ ॥
किराततिक्तको मुस्तं वत्सकः सरसाञ्जनः । बिल्वं दारुहरिद्रात्वक् ह्रीबेरं सदुरालभम् ॥ ५२ ॥
चन्दनं च मृणालं च नागरं लोध्रमुत्पलम् । तिला मोचरसो लोध्रं समङ्गा कमलोत्पलम् ॥ ५३ ॥
उत्पलं धातकीपुष्पं दाडिमत्वङ्महौषधम् । कट्फलं नागरं पाठा जम्ब्वाम्रास्थिदुरालभाः ॥ ५४ ॥
योगाः षडेते सक्षौद्रास्तण्डुलोदकसंयुताः । पेयाः पित्तातिसारघ्नाः श्लोकार्धेन निदर्शिताः ॥ ५५ ॥
जीर्णौषधानां शस्यन्ते यथायोगं प्रकल्पितैः । रसैः सांग्राहिकैर्युक्ता पुराणा रक्तशालयः ॥ ५६ ॥

Seeds and bark of kuṭaja pounded together with ativiṣā and added with honey should be taken with rice-water to alleviate pittātisāra.

(1) Kirātatikta, musta, kuṭaja and rasāñjana, (2) bilva (fruit), dāruharidrā (bark), hrībera and durālabhā, (3) candana, mṛṇāla, śuṇṭhī, lodhra and utpala, (4) sesamum seeds, mocarasa, lodhra, lajjālu, lotus and water lily, (5) water lily, dhātaki (flowers), pomegranate (fruit rind) and śuṇṭhī, (6) kaṭphala, śuṇṭhī, pāṭhā, seeds of jambū and mango fruits, and durālabhā—these six formulations said in half-verses should be taken with honey and rice-water. They alleviate pittātisāra. When the drug is digested, old red śāli rice with astringent meat-soups processed according to need is recommended as diet. [51–56]

पित्तातिसारो दीप्ताग्नेः क्षिप्रं समुपशाम्यति। अजाक्षीरप्रयोगेण बलं वर्णश्च वर्धते ॥ ५७ ॥
बहुदोषस्य दीप्ताग्नेः सप्राणस्य न तिष्ठति। पैत्तिको यद्यतीसारः पयसा तं विरेचयेत् ॥ ५८ ॥
पलाशफलनिर्यूहं पयसा सह पाययेत। ततोऽनुपाययेत् कोष्णं क्षीरमेव यथाबलम् ॥ ५९ ॥
पलाशवत् प्रयोज्या वा त्रायमाणा विशोधिनी। प्रवाहिते तेन मले प्रशाम्यत्युदरामयः ॥ ६० ॥
सांसर्ग्यां क्रियमाणायां शूलं यद्यनुवर्तते। स्रुतदोषस्य तं शीघ्रं यथावदनुवासयेत् ॥ ६१ ॥
शतपुष्पावरीभ्यां च पयसा मधुकेन च। तैलपादं घृतं सिद्धं सबिल्वमनुवासनम् ॥ ६२ ॥

In patient having good appetite and digestion, pittaja diarrhoea subsides by the use of goat's milk which also improves strength and complexion.

If the patient is strong and with good digestion but has plenty of impurity (faecal accumulation) and the paittika diarrhoea is not controlled, he should be cured with milk.

Decoction of palāśa seeds mixed with milk should be given followed by warm milk according to strength.

Like palāśa, trāyamāṇā may be used alternatively for evacuation.

Thus by elimination of impurity the abdominal disorder is pacified.

After elimination of impurity, during the stage of dietitic management, if pain recurs unctuous enema should be administered to him quickly. Ghee with one-fourth quantity of tila oil cooked with śatapuṣpā, śatāvarī, madhuka, bilva and milk should be used as unctuous enema. [57–62]

कृतानुवासनस्यास्य कृतसंसर्जनस्य च। वर्तते यद्यतीसारः पिच्छाबस्तिरतः परम् ॥ ६३ ॥
परिवेष्टय कुशैरार्द्रैरार्द्रवृन्तानि शाल्मलेः। कृष्णमृत्तिकयाऽऽलिप्य स्वेदयेद्गोमयाग्निना ॥ ६४ ॥
सुशुष्कां मृत्तिकां ज्ञात्वा तानि वृन्तानि शाल्मलेः। शृते पयसि मृद्गीयादापोथ्योलूखले ततः ॥ ६५ ॥
पिण्डं मुष्टिसमं प्रस्थे तत् पूतं तैलसर्पिषोः। योजितं मात्रया युक्तं कल्केन मधुकस्य च ॥ ६६ ॥
बस्तिमभ्यक्तगात्राय दद्यात् प्रत्यागते ततः। स्नात्वा भुञ्जीत पयसा जाङ्गलानां रसेन वा ॥ ६७ ॥

पित्तातिसारज्वरशोथगुल्मजीर्णातिसारग्रहणीप्रदोषान्।
जयत्ययं शीघ्रमतिप्रवृद्धान् विरेचनास्थापनयोश्च बस्तिः ॥ ६८ ॥

If after administering unctuous enema and undergoing dietitic regimens thereafter, diarrhoea is still there, then picchā basti (slimy enema) should be applied. The fresh flower-stalks of śālmalī should be wrapped around with fresh kuśa grass and plastered with black earth. This should be heated on cow-dung fire. When the outside earthen plaster is dried well, it should be brought down and the stalks of śalmalī are taken out. Then they are pounded in a mortar and a bolus of 40 gm. therefrom is pressed in boiled milk and filtered. Then it is mixed with 640 gm. of tila oil and ghee 640 gm. and added with the paste of madhuka in adequate quantity. This enema should be administered to the patient massaged beforehand. When the enema comes out, the patient, after bath, should take food with milk or meat-soup of wild animals (or birds). This enema, acting as evacuative as well as sustaining, overcomes quickly too advanced disorders of pittaja diarrhoea, fever, oedema, gulma, chronic diarrhoea and grahaṇī disorder. [63-68]

पित्तातिसारी यस्त्वेतां क्रियां मुक्त्वा निषेवते। पित्तलान्यन्नपानानि तस्य पित्तं महाबलम् ॥ ६९ ॥
कुर्याद्रक्तातिसारं तु रक्तमाशु प्रदूषयत् । तृष्णां शूलं विदाहं च गुदपाकं च दारुणम् ॥ ७० ॥

The patient of pittaja diarrhoea who avoiding all these measures indulges in the intake of pitta-vitiating food and drinks, his pitta aggravates severely and by affecting blood quickly produces raktātisāra (bloody diarrhoea) along with thirst, pain, burning and inflammation in anorectum. [69-70]

तत्र च्छागं पयः शस्तं शीतं समधुशार्करम् । पानार्थं भोजनार्थं च गुदप्रक्षालने तथा ॥ ७१ ॥
ओदनं रक्तशालीनां पयसा तेन भोजयेत् । रसैः पारावतादीनां घृतभृष्टैः सशार्करैः ॥ ७२ ॥
शशपक्षिमृगाणां च शीतानां धन्वचारिणाम् । रसैरनम्लैः सघृतैर्भोजयेत्तं सशार्करैः ॥ ७३ ॥
रुधिरं मार्गमाजं वा घृतभृष्टं प्रशस्यते । काश्मर्यफलयूषो वा किंचिदम्लः सशार्करः ॥ ७४ ॥
नीलोत्पलं मोचरसं समङ्गा पद्मकेशरम् । अजाक्षीरयुतं दद्याज्जीर्णे च पयसौदनम् ॥ ७५ ॥
दुर्बलं पाययित्वा वा तस्यैवोपरि भोजयेत् । प्राग्भक्तं नवनीतं वा दद्यात् समधुशार्करम् ॥ ७६ ॥

In such case, goat's milk cooked and added with honey and sugar should be used in food, drink and anal washing. The patient should be fed on boiled red śāli rice with the above milk or the meat-soup of pigeon etc. fried in ghee and added with sugar. He should be given food with the meat-soup of cold wild rabbits, birds, and animals unsoured and added with ghee and sugar. In this condition, blood of deer or goat fried in ghee is beneficial or the soup of kāśmarya fruit slightly soured and added with sugar.

Nilotpala, mocarasa, lajjālu and lotus stamens should be given with goat's milk and diet of rice and milk after the drug is digested. But if the patient is weak, he should be fed immediately after intake of milk. Or fresh butter mixed with honey and sugar should be given before meal. [71-76]

प्राश्य क्षीरोत्थितं सर्पिः कपिञ्जलरसाशनः । त्र्यहादारोग्यमाप्नोति पयसा क्षीरभुक् तथा ॥ ७७ ॥
पीत्वा शतावरीकल्कं पयसा क्षीरभुग्जयेत् । रक्तातिसारं पीत्वा वा तया सिद्धं घृतं नरः ॥ ७८ ॥

घृतं यवागूमण्डेन कुटजस्य फलैः श्रृतम् । पेयं तस्यानु पातव्या पेया रक्तोपशान्तये ॥ ७९ ॥

By taking ghee extracted from milk followed by intake of milk and keeping on the diet of meat-soup of grey partridge or milk one becomes free from the disease in three days.

By taking the paste of śatāvarī or ghee cooked with the same with milk and keeping on milk diet overcomes the bloody diarrhoea.

Ghee cooked with gruel scum and seeds of kuṭaja should be taken followed by intake of liquid gruel to pacify bloody diarrhoea. [77–79]

त्वक् च दारुहरिद्रायाः कुटजस्य फलानि च । पिप्पली श्रृङ्गवेरं च द्राक्षा कटुकरोहिणी ॥ ८० ॥
षड्भिरेतैर्घृतं सिद्धं पेयामण्डावचारितम् । अतीसारं जयेच्छीघ्रं त्रिदोषमपि दारुणम् ॥ ८१ ॥

Bark of dāruharidrā, seeds of kuṭaja (indrayava), pippali, śuṇṭhī, drākṣā and kaṭukarohiṇī—ghee cooked with these six drugs along with the scum of liquid gruel overcomes even the severe diarrhoea caused by three doṣas. [80–81]

कृष्णमृन्मधुकं शङ्खं रुधिरं तण्डुलोदकम् । पीतमेकत्र सक्षौद्रं रक्तसंग्रहणं परम् ॥ ८२ ॥
पीतः प्रियङ्गुकाकल्कः सक्षौद्रस्तण्डुलाम्भसा । रक्तस्रावं जयेच्छीघ्रं धन्वमांसरसाशिनः ॥ ८३ ॥
कल्कस्तिलानां कृष्णानां शर्करापञ्चभागिकः । आजेन पयसा पीतः सद्यो रक्तं नियच्छति ॥ ८४ ॥

Black earth, madhuka, conch, blood, rice-water all taken together with honey is an excellent haemostatic.

The paste of priyaṅgukā taken with honey followed by rice water while keeping on the diet of meat-soup of wild animals checks haemorrhage quickly.

Paste of black sesamum mixed with sugar in one-fifth quantity taken with goat's milk checks haemorrhage quickly. [82–84]

पलं वत्सकबीजस्य श्रपयित्वा रसं पिबेत् । यो रसाशी जयेच्छीघ्रं स पैत्तं जठरामयम् ॥ ८५ ॥
पीत्वा सशर्कराक्षौद्रं चन्दनं तण्डुलाम्भसा । दाहतृष्णाप्रमेहेभ्यो रक्तस्रावाच्च मुच्यते ॥ ८६ ॥

One who takes the decoction obtained from boiling the seeds of kuṭaja 40 gm. keeping on the diet of meat-soup, overcomes the paittika abdominal disorder quickly.

By taking candana mixed with sugar and honey followed by rice water one is relieved of the burning sensation, thirst, prameha and haemorrhage. [85–86]

गुदो बहुभिरुत्थानैर्यस्य पित्तेन पच्यते । सेचयेत्तं सुशीतेन पटोलमधुकाम्बुना ॥ ८७ ॥
पञ्चवल्कमधूकानां रसैरिक्षुरसैर्घृतैः । छागैर्गव्यैः पयोभिर्वा शर्कराक्षौद्रसंयुतैः ॥ ८८ ॥

In case the anus gets inflamed by pitta due to frequent motions, one should sprinkle it with very cold decoction of paṭola and madhuka, or pañcavalkala and madhuka, sugarcane juice, ghee, goat's or cow's milk mixed with sugar and honey. [87–88]

प्रक्षालनानां कल्कैर्वा ससर्पिष्कैः प्रलेपयेत् । एषां वा सुकृतैश्चूर्णैस्तं गुदं प्रतिसारयेत् ॥ ८९ ॥
धातकीलोध्रचूर्णैर्वा समांशैः प्रतिसारयेत् । तथा स्रवति नो रक्तं गुदं तैः प्रतिसारितम् ॥ ९० ॥
पक्वता प्रशमं याति वेदना चोपशाम्यति । यथोक्तैः सेचनैः शीतैः शोणितेऽतिस्रवत्यपि ॥ ९१ ॥
गुदवङ्क्षणकट्यूरु सेचयेद्घृतभावितम् । चन्दनाद्येन तैलेन शतधौतेन सर्पिषा ॥ ९२ ॥

Or the paste of the above decoctives mixed with ghee should be applied on the part or their fine powder may be applied there. Thus the haemorrhage is controlled, inflammation is relieved and pain subsides.

If even on applying the above cold sprinklings haemorrhage continues excessively, the parts of anus, groin, waist and thighs should be anointed with ghee and then sprinkled on. The anal regions should also be sprinkled on with a cotton swab with candanādya taila or ghee washed hundred times. [89–92]

कार्पाससंगृहीतेन सेचयेद्गुदवङ्क्षणम् । अल्पाल्पं बहुशो रक्तं सशूलमुपवेश्यते ॥ ९३ ॥
यदा वायुर्विबद्धश्च कृच्छ्रं चरति वा न वा । पिच्छाबस्तिं तदा तस्य यथोक्तमुपकल्पयेत् ॥ ९४ ॥
प्रपौण्डरीकसिद्धेन सर्पिषा चानुवासयेत् । प्रायशो दुर्बलगुदाश्चिरकालातिसारिणः ॥ ९५ ॥
तस्मादभीक्ष्णशस्तेषां गुदे स्नेहं प्रयोजयेत् ।

In case a patient passes blood little but frequently and with pain and vāyu having obstruction does not move or moves with difficulty, the aforesaid picchābasti (slimy enema) should be administered to him. Or unctuous enema of ghee prepared with prapauṇḍarīka should be given. Often those having chronic diarrhoea suffer from weakness of anus, hence one should apply unctuous substance to their anus frequently. [93–95]

पवनोऽतिप्रवृत्तो हि स्वे स्थाने लभतेऽधिकम् ॥ ९६ ॥
बलं तस्य सपित्तस्य जयार्थं बस्तिरुत्तमः । रक्तं विट्सहितं पूर्वं पश्चाद्वा योऽतिसार्यते ॥ ९७ ॥
शतावरीघृतं तस्य लेहार्थमुपकल्पयेत् । शर्करार्धांशिकं लीढं नवनीतं नवोद्धृतम् ॥ ९८ ॥
क्षौद्रपादं जयेच्छीघ्रं तं विकारं हिताशिनः । न्यग्रोधोदुम्बराश्वत्थशुङ्गानापोथ्य वासयेत् ॥ ९९ ॥
अहोरात्रं जले तप्ते घृतं तेनाम्भसा पचेत् । तदर्धशर्करायुक्तं लिह्यात् सक्षौद्रपादिकम् ॥ १०० ॥
अधो वा यदि वाऽप्यूर्ध्वं यस्य रक्तं प्रवर्तते ।

Vāyu increased too much in its own place attains great strength, enema is the best measure to overcome vāyu combined with pitta.

One should prescribe śatāvarī-ghṛta (ci. 30) as linctus for one who passes blood mixed with, before or after stool.

The disorder is overcome by taking fresh butter with half sugar and quarter honey keeping on wholesome diet.

Leaf-buds of nyagrodha, udumbara, and aśwattha should be crushed and kept in hot water for day and night. Ghee cooked with the above extract and mixed with half sugar and quarter honey should be taken by one having haemorrhage upwards or downwards. [96–100]

यस्त्वेवं दुर्बलो मोहात् पित्तलान्येव सेवते ॥ १०१ ॥
दारुणं स वलीपाकं प्राप्य शीघ्रं विपद्यते ।

One who is debilitated in this way still continues to take pitta-aggravating things by ignorance is inflicted by severe inflammation of rectal folds and dies quickly. [101]

श्लेष्मातिसारे प्रथमं हितं लङ्घनपाचनम् ॥ १०२ ॥
योज्यश्चामातिसारघ्नो यथोक्तो दीपनो गणः । लङ्घितस्यानुपूर्व्यां च कृतायां न निवर्तते ॥ १०३ ॥
कफजो यद्यतीसारः कफघ्नैस्तमुपाचरेत् ।

In kaphaja diarrhoea, at first, lightening and digestion are desired and for this the said group of drugs which stimulate agni and also alleviate āma and diarrhoea (ci. 19. 26-29) should be prescribed. If even on lightening and following the dietitic regimen, the kaphaja diarrhoea is not controlled, it should be treated with kapha-alleviating measures. [102–103]

बिल्वकर्कटिका मुस्तमभया विश्वभेषजम् ॥ १०४ ॥
वचा विडङ्गं भूतीकं धान्यकं देवदारु च । कुष्ठं सातिविषा पाठा चव्यं कटुकरोहिणी ॥ १०५ ॥
पिप्पली पिप्पलीमूलं चित्रकं हस्तिपिप्पली । योगाञ्छ्लोकार्धविहितांश्चतुरस्तान् प्रयोजयेत् ॥१०६॥
शृताञ्छ्लेष्मातिसारेषु कायाग्निबलवर्धनान् । अजाजीमसितां पाठां नागरं मरिचानि च ॥ १०७ ॥
धातकीद्विगुणं दद्यान्मातुलुङ्गरसाप्लुतम् । रसाञ्जनं सातिविषं कुटजस्य फलानि च ॥ १०८ ॥
धातकीद्विगुणं दद्यात् पातुं सक्षौद्रनागरम् । धातकी नागरं बिल्वं लोध्रं पद्मस्य केशरम् ॥ १०९ ॥
जम्बूत्वङ्नागरं धान्यं पाठा मोचरसो बला । समङ्गा धातकी बिल्वमध्यं जम्ब्वाम्रयोस्त्वचः ॥ ११० ॥
कपित्थानि विडङ्गानि नागरं मरिचानि च । चाङ्गेरीकोलतक्राम्लाश्चतुरस्तान् कफोत्तरे ॥ १११ ॥
श्लोकार्धविहितान् दद्यात् सस्नेहलवणान् खडान् । कपित्थमध्यं लीढ्वा तु सव्योषक्षौद्रशर्करम् ॥११२॥
कट्फलं मधुयुक्तं वा मुच्यते जठरामयात् ।

(1) Bilva-karkaṭikā (dried pieces of bilva fruit), musta, harīkatī and śuṇṭhī, (2) vacā, viḍaṅga, bhūtika, dhānyaka and devadāru, (3) kuṣṭha, ativiṣā, pāṭhā cavya and kaṭurohiṇī, (4) pippalī, pippalīmūla, citraka and gajapippalī—these four formulations said in half verses should be decocted and used in kaphaja diarrhoea. They also promote digestive power and strength.

Asita (kṛṣṇa) jīraka, pāṭhā, śuṇṭhī, marica—all in equal quantity and dhātakī in double quantity (of one item) should be dissolved in the juice of mātuluṅga and administered to the patient.

Rasāñjana, ativiṣā and kuṭaja seeds–each one part and dhātakī two parts—all together should be given with honey and śuṇṭhī.

(1) Dhātakī, śuṇṭhī, bilva, lodhra and kamala-keśara, (2) bark of jambū, śuṇṭhī, dhānyaka, pāṭhā, mocarasa and balā, (3) lajjālu, dhātakī, bilva (fruit pulp) and bark of jambū and āmra, (4) kapittha, viḍaṅga, śuṇṭhī and marica—these four formulations said in half-verses should be made into khaḍas by souring with cāṅgerī, kola and buttermilk and adding some uncting substance and salt. These are efficacious in kaphaja diarrhoea.

One is relieved of abdominal disorder by taking fruit pulp of kapittha mixed with trikaṭu, honey and sugar or kaṭphala with honey. [104–112]

कणां मधुयुतां लीढ्वा तक्रं पीत्वा सचित्रकम् ॥ ११३ ॥
जग्ध्वा वा बालबिल्वानि मुच्यते जठरामयात् ।
बालबिल्वं गुडं तैलं पिप्पलीं विश्वभेषजम् । लिह्याद्वाते प्रतिहते सशूलं सप्रवाहिकः ॥ ११४ ॥
भोज्यं मूलकषायेण वातघ्नैश्चोपसेवनैः । वातातिसारविहितैर्यूषैर्मांसरसैः खडैः ॥ ११५ ॥
पूर्वोक्तमम्लसर्पिर्वा षट्पलं वा यथाबलम् । पुराणं वा घृतं दद्याद्यवागूमण्डमिश्रितम् ॥ ११६ ॥

One is relieved of abdominal disorder by taking pippalī with honey, buttermilk with citraka or by eating tender bilva fruits.

One suffering from pain, tenesmus and obstruction to flatus should take tender bilva fruits, jaggery, tila oil, pippalī and śuṇṭhī.

The patient should be advised to take food with daśamūla decoction, other vāta-alleviating formulations, and vegetable and meat-soups and khaḍas as said in the context of vātika diarrhoea.

Besides, one should administer amla ghṛta (ci. 19. 43) or ṣaṭpala gnṛta or old ghee mixed with gruel scum according to strength. [113–116]

वातश्लेष्मविबन्धे वा कफे वाऽतिस्रवत्यपि । शूले प्रवाहिकायां वा पिच्छाबस्तिं प्रयोजयेत् ॥ ११७ ॥
पिप्पलीबिल्वकुष्ठानां शताह्वावचयोरपि । कल्कैः सलवणैर्युक्तं पूर्वोक्तं सन्निधापयेत् ॥ ११८ ॥
प्रत्यागते सुखं स्नातं कृताहारं दिनात्यये । बिल्वतैलेन मतिमान्सुखोष्णेनानुवासयेत् ॥ ११९ ॥
वचान्तैरथवा कल्कैस्तैलं पक्त्वाऽनुवासयेत् । बहुशः कफवातार्तस्तथा स लभते सुखम् ॥ १२० ॥

In case of obstruction due to vāta and kapha, or excessive diarrhoea due to kapha or dysentery with pain, one should administer picchā basti (slimy enema).

The patient should be given the above enema prepared of the paste of pippalī, bilva, kuṣṭha, śatāhvā and vacā added with salt. After the enema comes out, he should be bathed and fed and in the evening given the unctuous enema with warm bilva taila or with tila oil cooked with the paste of (above) drugs ending with vacā. This should be applied frequently. Thus the patient suffering from kapha and vāta attains happipess. [117–120]

स्वे स्थाने मारुतोऽवश्यं वर्धते कफसंक्षये । स वृद्धः सहसा हन्यात्तस्मात्तं त्वरया जयेत् ॥ १२१ ॥

On diminution of kapha, vāyu positively aggravates in its own place and thus suddenly kills the patient. Hence it should be controlled quickly. [121]

वातस्यानु जयेत् पित्तं, पित्तस्यानु जयेत् कफम् । त्रयाणां वा जयेत् पूर्वं यो भवेद्बलवत्तमः ॥ १२२ ॥

After vāta, pitta and after pitta, kapha should be controlled or whichever be the strongest of the three should be overcome first. [122]

तत्र श्लोकः—

प्रागुत्पत्तिनिमित्तानि लक्षणं साध्यता न च । क्रिया चावस्थिकी सिद्धा निर्दिष्टा ह्यतिसारिणाम् ॥१२३॥

Now the summing up verse—

Initial origin, etiology, symptoms, prognosis and treatment including symptomatic one are said in the context of atisāra. [123]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थानेऽतिसारचिकित्सितं
नामैकोनविंशोऽध्यायः ॥ १९ ॥

Thus ends the nineteenth chapter on treatment of atisāra (diarrhoea) in
Cikitsāsthāna in the treatise composed by agniveśa and
redacted by Caraka. [19]

विंशोऽध्यायः

CHAPTER XX

अथातश्छर्दिचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on treatment of chardi (vomiting). [1]

इति ह स्माह भगवानात्रेय ॥ २ ॥

As propounded by Lord Ātreya [2]

यशस्विनं ब्रह्मतपोद्युतिभ्यां ज्वलन्तमग्न्यर्कसमप्रभावम् ।
पुनर्वसुं भूतहिते निविष्टं प्रपच्छ शिष्योऽत्रिजमग्निवेशः ॥ ३ ॥

Agniveśa, the disciple submitted to Punarvasu, the son of Atri, full of renown, illumined by the lustre of spiritual knowledge and penance, having influence like that of the fire and the sun and engaged in the well being of creatures. [3]

याश्छर्दयः पञ्च पुरा त्वयोक्ता रोगाधिकारे भिषजां वरिष्ठः ।
तासां चिकित्सां सनिदानलिङ्गां यथावदाचक्ष्व नृणां हितार्थम् ॥ ४ ॥
तदग्निवेशस्य वचो निशम्य प्रीतो भिषक्श्रेष्ठ इदं जगाद ।
याश्छर्दयः पञ्च पुरा मयोक्तास्ता विस्तरेण ब्रुवतो निबोध ॥ ५ ॥

O greatest of physicians ! kindly tell us, for the welfare of men, the treatment with etiology and symptoms as they are, of the five types of vomiting as said by you earlier in the context of enumeration of diseases (sū. 19). Having heard the query of Agniveśa the greatest of physicians was pleased and said—the types of vomiting which have been said by me earlier are being described here in detail, listen. [4–5]

दोषैः पृथक् त्रिप्रभवा चतुर्थी द्विष्टार्थयोगादपि पञ्चमी स्यात् ।
तासां हृदुत्क्लेशकफप्रसेकौ द्वेषोऽशने चैव हि पूर्वरूपम् ॥ ६ ॥

Three types of vomiting are due to separate doṣas, the fourth one by the three doṣas jointly and the fifth one by contact with disgusting object.

Their prodromal symptoms are nausea, excessive salivation and aversion to food. [6]

व्यायामतीक्ष्णौषधशोकरोगभयोपवासाद्यतिकर्शितस्य ।
वायुर्महास्रोतसि संप्रवृद्ध उत्क्लेश्य दोषांस्तत ऊर्ध्वमस्यन् ॥ ७ ॥
आमाशयोत्क्लेशकृतां च मर्म प्रपीडयंश्छर्दिमुदीरयेत्तु ।
हृत्पार्श्वपीडामुखशोषमूर्धनाभ्यर्तिकासस्वरभेदतोदैः ॥ ८ ॥
उद्गारशब्दप्रबलं सफेनं विच्छिन्नकृष्णं तनुकं कषायम् ।
कृच्छ्रेण चाल्पं महता च वेगेनार्तोऽनिलाच्छर्दयतीह दुःखम् ॥ ९ ॥

In a person emaciated due to physical excercise, irritant drugs, grief, illness, fear, fasting etc., vāyu aggravated in mahāsrotas (gastro-intestinal tract) excite and throw the doṣas (impure contents) upwards and thus cause vomiting due to gastric irritation also producing discomfort pressing the cardiac region.

In vātika vomiting, the patient suffers from pain in cardiac region and dryness of mouth, pain in head and navel, cough, hoarseness of voice and, pricking pain. He vomits with loud sound of eructation, frothy, having broken up black colour, thin and astringent material with difficulty, in little quantity but with severe impulse and great distress. [7–9]

अजीर्णकट्वम्लविदाह्यशीतैरामाशये पित्तमुदीर्णवेगम् ।
रसायनीभिर्विसृतं प्रपीड्य मर्मोर्ध्वमागम्य वमिं करोति ॥ १० ॥
मूर्च्छापिपासामुखशोषमूर्धताल्वक्षिसंतापतमोभ्रमार्तः ।
पीतं भृशोष्णं हरितं सतिक्तं धूम्रं च पित्तेन वमेत् सदाहम् ॥ ११ ॥

Pitta aggravated in stomach due to intake of food during indigestion and ingestion of pungent, sour, burning and hot food spreads through rasāyanis (vessels) and pressing heart comes upwards and causes vomiting.

By this the patient is affected with fainting, thirst, dryness of mouth, burning in head, palate and eyes, feeling of darkness and giddiness. He vomits yellow, green, too hot, bitter and smoky material with burning sensation. [10–11]

स्निग्धातिगुर्वामविदाहिभोज्यैः स्वप्नादिभिश्चैव कफोऽतिवृद्धः ।
उरः शिरो मर्म रसायनीश्च सर्वाः समावृत्य वमिं करोति ॥ १२ ॥
तन्द्रास्यमाधुर्यकफप्रसेकसंतोषनिद्रारुचिगौरवार्तः ।
स्निग्धं घनं स्वादु कफाद्विशुद्धं सलोमहर्षोऽल्परुजं वमेत्तु ॥ १३ ॥

Kapha aggravated severely by the intake of unctuous, too heavy, uncooked and burning food, oversleep etc. covers chest, head, heart and all vessels and thus causes vomiting.

By this the patient suffers from drowsiness, sweetness in mouth, excessive salivation, contentment, sleep, anorexia, and heaviness, He vomits unctuous, solid, sweet and white material with horripilation and slight discomfort. [12–13]

समश्नतः सर्वरसान् प्रसक्तमामप्रदोषर्तुविपर्ययैश्च ।
सर्वे प्रकोपं युगपत् प्रपन्नाश्छर्दिं त्रिदोषां जनयन्ति दोषाः ॥ १४ ॥
शूलाविपाकारुचिदाहतृष्णाश्वासप्रमोहप्रबला प्रसक्तम् ।
छर्दिस्त्रिदोषाल्लवणाम्लनीलसान्द्रोष्णरक्तं वमतां नृणां स्यात् ॥ १५ ॥

Due to eating all sorts of things constantly, excessive defect of āma and seasonal perversions, all the doṣas get vitiated simultaneously and thus cause vomiting caused by tridoṣa.

In this the patient suffers from severe pain in abdomen, indigestion, anorexia, burning, thirst, dyspnoea and fainting. He vomits constantly salty, sour, blue, viscous, hot and red material. [14–15]

विट्स्वेदमूत्राम्बुवहानि वायुः स्रोतांसि संरुध्य यदोर्ध्वमेति ।
उत्सन्नदोषस्य समाचितं तं दोषं समुद्धूय नरस्य कोष्ठात् ॥ १६ ॥
विण्मूत्रयोस्तत् समवर्णगन्धं तृट्श्वासहिक्कार्तियुतं प्रसक्तम् ।
प्रच्छर्दयेद्दुष्टमिहातिवेगात्तयाऽर्दितश्चाशु विनाशमेति ॥ १७ ॥

When vāyu obstructing the channels carrying faeces, sweat, urine and water moves upwards, it throws up the accumulated doṣas out of the belly in the person having excited doṣas. Then the patient vomits defective material with colour and odour like those of faeces and urine with severe impulse and associated with thirst, dyspnoea, hiccup and distress. Having been inflicted by this, the patient dies instantaneously. [16–17]

द्विष्टप्रतीपाशुचिपूत्यमेध्यबीभत्सगन्धाशनदर्शनैश्च ।
यच्छर्दयेत्तप्तमना मनोघ्नैर्द्विष्टार्थसंयोगभवा मता सा ॥ १८ ॥

When a person stressed psychologically by the factors inflicting psyche such as smelling, seeing or eating disgusting, antagonistic, unclean, putrified, unpious and loathsome objects vomits, it is known as caused by the contact of disgusting object. [18]

क्षीणस्य या छर्दिरतिप्रवृद्धा सोपद्रवा शोणितपूययुक्ता ।
सचन्द्रिकां तां प्रवदन्त्यसाध्यां साध्यां चिकित्सेदनुपद्रवां च ॥ १९ ॥

The vomiting in a wasted person and which is too severe, complicated and associated with blood and pus and moon-like lustre is known as incurable. The vomiting which is curable and is not associated with complications should be treated. [19]

आमाशयोत्क्लेशभवा हि सर्वाश्छर्द्यो मता लङ्घनमेव तस्मात् ।
प्राक्कारयेन्मारुतजां विमुच्य संशोधनं वा कफपित्तहारि ॥ २० ॥
चूर्णानि लिह्यान्मधुनाऽभयानां हृद्यानि वा यानि विरेचनानि ।
मद्यैः पयोभिश्च युतानि युक्त्या नयन्त्यधो दोषमुदीर्णमूर्ध्वम् ॥ २१ ॥
वल्लीफलाद्यैर्वमनं पिबेद्वा यो दुर्बलस्तं शमनैश्चिकित्सेत ।
रसैर्मनोज्ञैर्लघुभिर्विशुष्कैर्भक्ष्यैः सभोज्यैर्विविधैश्च ॥ २२ ॥

All types of vomiting are caused by gastric irritation and as such in the beginning lightening measure should be adopted except in that caused by vāta or the evacuative measure eliminating kapha and pitta.

One should take the powder of harītakī with honey or the suitable purgatives with wine or milk which bring down the doṣas impelled upwards.

One should take emesis with vallīphala (cucurbitaceous fruits) etc. The debilitated patient should be treated with pacificatory measures. He should also be given favourite meat-soups, light and dry food and various drinks. [20–22]

सुसंस्कृतास्तित्तिरिबर्हिलावरसा व्यपोहन्त्यनिलप्रवृत्ताम् ।
छर्दिं तथा कोलकुलत्थधान्यबिल्वादिमूलाम्लयवैश्च यूषः ॥ २३ ॥
वातात्मिकायां हृदयद्रवार्तो नरः पिबेत् सैन्धववद्घृतं तु ।
सिद्धं तथा धान्यकनागराभ्यां दध्ना च तोयेन च दाडिमस्य ॥ २४ ॥
व्योषेण युक्तां लवणैस्त्रिभिश्च घृतस्य मात्रामथवा विदध्यात् ।
स्निग्धानि हृद्यानि च भोजनानि रसैः सयूषैर्दधिदाडिमाम्लैः ॥ २५ ॥

Well-processed meat-soups of partridge, peacock and common quail as well as the soup made of kola, kulattha, paddy, bilvādi (pañcamūla) and barley alleviate the vomiting caused by vāta.

In vātika vomiting, if a patient suffers from palpitation of heart, he should take ghee added with rock salt, or ghee cooked with dhānyaka and śuṇṭhī along with curd and pomegranate juice or he should take ample quantity of ghee mixed with trikaṭu and three salts. The diet should consist of unctuous and favourite food with meat-soup or vegetable soup soured with curd and pomegranates. [23–25]

पित्तात्मिकायामनुलोमनार्थं द्राक्षाविदारीक्षुरसैस्त्रिवृत् स्यात् ।
कफाशयस्थं त्वतिमात्रवृद्धं पित्तं हरेत् स्वादुभिरूर्ध्वमेव ॥ २६ ॥
शुद्धाय काले मधुशर्कराभ्यां लाजैश्च मन्थं यदि वाऽपि पेयाम् ।
प्रदापयेन्मुद्गरसेन वाऽपि शाल्योदनं जाङ्गलजै रसैर्वा ॥ २७ ॥
सितोपलामाक्षिकपिप्पलीभिः कुल्माषलाजायवसक्तुगृञ्जान् ।
खर्जूरमांसान्यथ नारिकेलं द्राक्षामथो वा बदराणि लिह्यात् ॥ २८ ॥
स्रोतोजलाजोत्पलकोलमज्जचूर्णानि लिह्यान्मधुनाऽभयां वा ।
कोलास्थिमज्जाञ्जनमक्षिकाविड्लाजासितामागधिकाकणान् वा ॥ २९ ॥
द्राक्षारसं वाऽपि पिबेत् सुशीतं मृद्भृष्टलोष्टप्रभवं जलं वा ।
जम्ब्वाम्रयोः पल्लवजं कषायं पिबेत् सुशीतं मधुसंयुतं वा ॥ ३० ॥
निशि स्थितं वारि समुद्गकृष्णं सोशीरधान्यं चणकोदकं वा ।
गवेधुकामूलजलं गुडूच्या जलं पिबेदिक्षुरसं पयो वा ॥ ३१ ॥
सेव्यं पिबेत् काञ्चनगैरिकं वा सबालकं तण्डुलधावनेन ।
धात्रीरसेनोत्तमचन्दनं वा तृष्णावमिघ्नानि समाक्षिकाणि ॥ ३२ ॥
कल्कं तथा चन्दनचव्यमांसीद्राक्षोत्तमाबालकगैरिकाणाम् ।
शीताम्बुना गैरिकशालिचूर्णं मूर्वां तथा तण्डुलधावनेन ॥ ३३ ॥

In paittika type of vomiting, trivṛt is a good drug for laxation if taken with the juice of drākṣā, vidārī or sugarcane. In case pitta is increased excessively in kaphāśaya (stomach) it should be eliminated by emesis with sweet drugs. When evacuated, the patient should be given timely diet of churned drink or liquid gruel made of parched paddy with honey and sugar, or śāli rice with soup of green gram or meat soup of wild animals.

One should take as linctus the boiled grains, parched paddy, parched barley flour and boiled barley, kharjūra fruit pulp, coconut, grapes or jujube fruits mixed with sugarcandy, honey and pippalī.

One should take the powder of galena, parched paddy, water lily, seed pulp of jujube fruit with honey or simply harītakī with honey.

One may also take seed-pulp of jujube, galena, excrement of fly, parched paddy, sugar or grains of pippalī.

Alternatively, one should drink too cold grape juice, or water dipped with earth or heated clod. He may also take decoction of the tender leaves of jambū and āmra too cold and mixed with honey.

The following things kept over-night should be taken—(1) water with green gram and pippalī, (2) water with uśīra and dhānyaka, (3) water with Bengal gram, (4) water with root of gavedhuka, (5) water with guḍūcī, (6) sugarcane juice, (7) milk.

One should take uśīra or swarṇagairika with bālaka followed by rice-water or best (white) sandal with āmalaka juice—they alleviate thirst and vomiting if mixed with honey.

One should take paste of candana, cavya, māṃsī, drākṣā, bālaka and gairika with cold water, or powder of gairika and śāli rice or mūrvā with rice water. [26-33]

कफात्मिकायां वमनं प्रशस्तं सपिप्पलीसर्षपनिम्बतोयैः ।
पिण्डीतकैः सैन्धवसंप्रयुक्तैर्वम्यां कफामाशयशोधनार्थम् ॥ ३४ ॥
गोधूमशालीन् सयवान् पुराणान् यूषैः पटोलामृतचित्रकाणाम् ।
व्योषस्य निम्बस्य च तक्रसिद्धैर्यूषैः फलाम्लैः कटुभिस्तथाऽद्यात् ॥ ३५ ॥
रसांश्च शूल्यानि च जाङ्गलानां मांसानि जीर्णान्मधुसीध्वरिष्टान् ।
रागांस्तथा षाडवपानकानि द्राक्षाकपित्थैः फलपूरकैश्च ॥ ३६ ॥
मुद्गान्मसूरांश्चणकान् कलायान् भृष्टान् युतान्नागरमाक्षिकाभ्याम् ।
लिह्यात्तथैव त्रिफलाविडङ्गचूर्णं विडङ्गप्लवयोरथो वा ॥ ३७ ॥
सजाम्बवं वा बदरस्य चूर्णं मुस्तायुतां कर्कटकस्य शृङ्गीम् ।
दुरालभां वा मधुसंप्रयुक्तां लिह्यात् कफच्छर्दिविनिग्रहार्थम् ॥ ३८ ॥
मनःशिलायाः फलपूरकस्य रसैः कपित्थस्य च पिप्पलीनाम् ।
क्षौद्रेण चूर्णं मरिचैश्च युक्तं लिहञ्जयेच्छर्दिमुदीर्णवेगाम् ॥ ३९ ॥

In kaphaja type of vomiting, emesis is prescribed with (1) decoction of pippalī, sarṣapa and nimba or (2) piṇḍītaka added with rock salt for cleaning the seat of kapha and āma (stomach).

The patient should take diet of old wheat, śāli rice and barley with soup of paṭola, and nimba cooked with buttermilk, soured with fruit and spiced with pungent substances. He should also take meat-soups, roasted meat of wild animals, old madhu, sīdhu and ariṣṭa (fermented beverages) rāga and ṣāḍava (pickles) and syrups made of grapes, kapittha and bījapūra.

He should take powder of (1) fried green gram, lentil, bengal gram and peas or (2) triphalā and viḍaṅga or (3) vidaṅga and plava mixed with śuṇṭhī and honey.

Or he should take powder of (1) jambū and badara fruits or (2) musta and karkaṭaśṛṅgī or (3) durālabhā mixed with honey for controlling the kaphaja vomiting.

The use of the powder of (1) realgar with the juice of bījapūraka or (2) pippalī with the juice of kapittha or (3) marica with honey controls the severe vomiting. [34–39]

यैषा पृथक्त्वेन मया क्रियोक्ता तां सन्निपातेऽपि समस्य बुद्ध्या ।
दोषर्तुरोगाग्निबलान्यवेक्ष्य प्रयोजयेच्छास्त्रविदप्रमत्तः ॥ ४० ॥

The therapeutic measure described separately (for each type) above should be applied jointly in sānnipātika type after carefully examining the strength of doṣa, season, disorder and agni by the cautious and learned physician. [40]

मनोभिघाते तु मनोनुकूला वाचः समाश्वासनहर्षणानि ।
लोकप्रसिद्धाः श्रुतयो वयस्याः शृङ्गारिकाश्चैव हिता विहाराः ॥ ४१ ॥
गन्धा विचित्रा मनसोऽनुकूला मृत्पुष्पशुक्ताम्लफलादिकानाम् ।
शाकानि भोज्यान्यथ पानकानि सुसंस्कृताः षाडवरागलेहाः ॥ ४२ ॥
यूषा रसाः काम्बलिका खडाश्च मांसानि धाना विविधाश्च भक्ष्याः ।
फलानि मूलानि च गन्धवर्णरसैरुपेतानि वमिं जयन्ति ॥ ४३ ॥
गन्धं रसं स्पर्शमथापि शब्दं रूपं च यद्यत् प्रियमप्यसात्म्यम् ।
तदेव दद्यात् प्रशमाय तस्यास्तज्जो हि रोगः सुख एव जेतुम् ॥ ४४ ॥

In case of psychic stress, fauourite talk, consolation, exhilaration, common stories, friends and amorous movements are useful, Moreover, various favourite odours such as of earth, flower, fermented beverage, sour fruits etc., vegetables, edibles, syrups, well-processed ṣāḍava, rāga and leha (types of pickles), vegetable and meat-soups, kāmbalika, khaḍa, meat, parched grains, various chewables, fruits, roots endowed with smell, colour and taste control the vomiting. Whatever smell, taste, touch, sound and vision is liked by him, though unsuitable, should be provided for pacification of vomiting because in this way disease can be controlled easily. [41–44]

छर्द्युत्थितानां च चिकित्सितात् स्वाच्चिकित्सितं कार्यमुपद्रवाणाम् ।
अतिप्रवृत्तासु विरेचनस्य कर्मातियोगे विहितं विधेयम् ॥ ४५ ॥

The complications arisen from the vomiting should be treated with their respective remedial measure. [45]

वमिप्रसङ्गात् पवनोऽप्यवश्यं धातुक्षयाद्वृद्धिमुपैति तस्मात् ।
चिरप्रवृत्तास्वनिलापहानि कार्याण्युपस्तम्भनबृंहणानि ॥ ४६ ॥
सर्पिर्गुडाः क्षीरविधिर्घृतानि कल्याणकत्र्यूषणजीवनानि ।
वृष्यास्तथा मांसरसाः सलेहाश्चिरप्रसक्तां च वमिं जयन्ति ॥ ४७ ॥

On continuance of vomiting, vāyu also gets aggravated definitely due to loss of dhātus. Hence in cases of vomiting continuing since long, sustaining and bulk-promoting measure should be applied. Sarpirguḍa, tryūṣaṇa and jīvanīya, semen-promoting meat-soups and lehas (cyavanaprāśa etc.) control the vomiting continuing since long. [46–47]

तत्र श्लोकाः —

हेतुं संख्यां लक्षणमुपद्रवान् साध्यतां न योगांश्च ।
छर्दीनां प्रशमार्थं प्राह चिकित्सितं मुनिवर्यः ॥ ४८ ॥

Now summing up verse—

(In this chapter) the best among the sages described etiology, number (types), symptoms, complications, prognosis, formulations and other measures for pacification of vomiting. [48]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थाने छर्दिचिकित्सितं
नाम विंशोऽध्यायः ॥ २० ॥

Thus ends the twentieth chapter on treatment of vomiting in
Cikitsāsthāna in the treatise composed by Agniveśa,
redacted by Caraka and reconstructed by Dṛḍhabala
as it was not available. (20)

एकविंशोऽध्यायः

CHAPTER XXI

अथातो विसर्पचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on treatment of visarpa (erysipeles). [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

कैलासे किन्नराकीर्णे बहुप्रस्रवणौषधे । पादपैर्विविधैः स्निग्धैर्नित्यं कुसुमसंपदा ॥ ३ ॥
वमद्भिर्मधुरान् गन्धान् सर्वतः स्वभ्यलङ्कृते । विहरन्तं जितात्मानमात्रेयमृषिवन्दितम् ॥ ४ ॥
महर्षिभिः परिवृतं सर्वभूतहिते रतम् । अग्निवेशो गुरुं काले विनयादिदमुक्तवान् ॥ ५ ॥
भगवन् ! दारुणं रोगमाशीविषविषोपमम् । विसर्पन्तं शरीरेषु देहिनामुपलक्षये ॥ ६ ॥
सहसैव नरास्तेन परीताः शीघ्रकारिणा । विनश्यन्त्यनुपक्रान्तास्तत्र नः संशयो महान् ॥ ७ ॥
स नाम्ना केन विज्ञेयः संज्ञितः केन हेतुना । कतिभेदः कियद्धातुः किंनिदानः किमाश्रयः ॥ ८ ॥
सुखसाध्यः कृच्छ्रसाध्यो ज्ञेयो यश्चानुपक्रमः । कथं कैर्लक्षणैः किं च भगवन् ! तस्य भेषजम् ॥ ९ ॥
तदग्निवेशस्य वचः श्रुत्वाऽऽत्रेयः पुनर्वसुः । यथावदखिलं सर्वं प्रोवाच मुनिसत्तमः ॥ १० ॥

Agniveśa submitted respectfully to his teacher Ātreya who had controlled his self, was surrounded by great sages and engaged in welfare of all creatures roaming about in Kailāśa inhabited by Kinnaras, having numerous water-streams and medicinal plants and adorned on all sides with various beautiful plants ever emitting sweet fragrance by their wealth of flowers :—

O Lord ! we observe a severe disease like serpent's poison spreading all over the body of the persons who attacked suddenly by this quick-acting disease die if not managed properly. We are in great confusion about this. Kindly tell us Lord ! by which name it is known and why ? What are the types, pothogenic material, etiology, location, prognosis, symptoms and treatment of the disease of the disorder ? Having heard the query of Agniveśa, Punarvasu, the best of the sages, dealt with the entire topic properly. [3–10]

विविधं सर्पति यतो विसर्पस्तेन स स्मृतः । परिसर्पोऽथवा नाम्ना सर्वतः परिसर्पणात् ॥ ११ ॥

This is known as 'visarpa' because of its spreading in various ways or it is named as parisarpa due to its extensive spreading. [11]

स च सप्तविधो दोषैर्विज्ञेयः सप्तधातुकः । पृथक् त्रयस्त्रिभिश्चैको विसर्पो द्वन्द्वजास्त्रयः ॥ १२ ॥
वातिकः पैत्तिकश्चैव कफजः सान्निपातिकः । चत्वार एते वीसर्पा वक्ष्यन्ते द्वन्द्वजास्त्रयः ॥ १३ ॥
आग्नेयो वातपित्ताभ्यां ग्रन्थ्याख्यः कफवातजः । यस्तु कर्दमको घोरः स पित्तकफसंभवः ॥ १४ ॥

It is of seven types according to doṣas and has seven pathogenic materials. Three types by three doṣas separately, one caused by three doṣas jointly and three types caused by duals, thus total seven types. Vātika, paittika, kaphaja and sānnipātika--these are the four types. The remaining three types caused by duals will be said as under. The 'āgneya' (inflamming) type is caused by vāta and pitta, the 'granthi' (glandular) type is caused by kapha and vāta and the kardamaka (muddy) type the severe one is caused by pitta and kapha. [12–14]

रक्तं लसीका त्वङ्मांसं दूष्यं दोषास्त्रयो मलाः । विसर्पाणां समुत्पत्तौ विज्ञेयाः सप्त धातवः ॥ १५ ॥

Rakta (blood), lasīkā (lymph), twak (skin) and māṃsa (muscle)—these are dūṣya (substratum of pathology) and three malas (vāta, pitta and kapha) are doṣas (pathogenic factors). These seven (pathogenic materials) are responsible for production of erysipelas. [15]

लवणाम्लकटूष्णानां रसानामतिसेवनात् । दध्यम्लमस्तुशुक्तानां सुरासौवीरकस्य च ॥ १६ ॥
व्यापन्नबहुमद्योष्णरागषाडवसेवनात् । शाकानां हरितानां च सेवनाच्च विदाहिनाम् ॥ १७ ॥
कूर्चिकानां किलाटानां सेवनान्मन्दकस्य च । दध्नः शाण्डाकिपूर्वाणामासुतानां च सेवनात् ॥ १८ ॥
तिलमाषकुलत्थानां तैलानां पैष्टिकस्य च । ग्राम्यानूपौदकानां च मांसानां लशुनस्य च ॥ १९ ॥
प्रक्लिन्नानामसात्म्यानां विरुद्धानां च सेवनात् । अत्यादानाद्दिवास्वप्नादजीर्णाध्यशनात् क्षतात् ॥ २० ॥

क्षतबन्धप्रपतनाद्धर्मकर्मातिसेवनात् । विषवाताग्निदोषाच्च विसर्पाणां समुद्भवः ॥ २१ ॥
एतैर्निदानैर्व्यामिश्रैः कुपिता मारुतादयः । दूष्यान् संदूष्य रक्तादीन् विसर्पन्त्यहिताशिनाम् ॥ २२ ॥

Excessive intake of salt, sour, pungent and hot things, sour curd, curd-water, vinegar, wine and sour-gruel, damaged wines, rāga and ṣāḍava (pickles) made of hot things, vegetables, green salads, burning thing, kūrcikā, kilāṭa-(inspissated and coagulated milk), immature curd, fermented perparations like śāṇḍāki (a type of sour gruel) sesamum, black gram, horse gram, oils, (rice) flour perparations, domestic , marshy and aquatic meats, garlic, decomposed, unsuitable and incompatible food items, over-eating, day-sleep, eating during indigestion and frequently; wound, falling of the bandage of wounds, excessive work in the sun, damage with poisonous air and fire-cause erysipelas. All these etiological factors mixed together vitiate vāta etc. and on affecting the dūṣyas (blood etc.) cause erysipelas in those indulged in unwholesome diet. [I6–22]

बहिःश्रितः श्रितश्चान्तस्तथा चोभयसंश्रितः । विसर्पो बलमेतेषां ज्ञेयं गुरु यथोत्तरम् ॥ २३ ॥
बहिर्मार्गाश्रितं साध्यमसाध्यमुभयाश्रितम् । विसर्पं दारुणं विद्यात् सुकृच्छ्रं त्वन्तराश्रयम् ॥ २४ ॥
अन्तःप्रकुपिता दोषा विसर्पन्त्यन्तराश्रये । बहिर्बहिःप्रकुपिताः सर्वत्रोभयसंश्रिताः ॥ २५ ॥

Erysipelas is of three types (according to situation)-externally situated, internally situated and situated both ways. Its severity increases in progressive order. That situated externally is curable, that situated both ways is incurable and the one situated internally is severe and very difficult to cure. Doṣas vitiated inwards spread internally, those vitiated outwards spread externally and those situated both ways spread everywhere. [23–25]

मर्मोपघातात् संमोहादयनानां विघट्टनात् । तृष्णातियोगाद्वेगानां विषमाणां प्रवर्तनात् ॥ २६ ॥
विद्याद्विसर्पमन्तर्जमाशु चाग्निबलक्षयात् । अतो विपर्ययाद्बाह्यमन्यैर्विद्यात् स्वलक्षणैः ॥ २७ ॥

Erysipelas should be known as situated internally by dysfunctioning of heart, fainting, compression of vessels, excessive thirst, irregularity in release of urges and quick loss of the digestive fire.

That situated externally may be known by the symptoms contrary to the above and also by their other specific symptoms. [26–27]

यस्य सर्वाणि लिङ्गानि बलवद्यस्य कारणम् । यस्य चोपद्रवाः कष्टा मर्मगो यश्च हन्ति सः ॥ २८ ॥

The erysipelas which has all the symbtoms, cause as potent, complications as troublesome and having affected the heart is fatal. [28]

रूक्षोष्णैः केवलो वायुः पूरणैर्वा समावृतः । प्रदुष्टो दूषयन् दूष्यान् विसर्पति यथाबलम् ॥ २९ ॥

तस्य रूपाणि – भ्रमदवथुपिपासानिस्तोदशूलाङ्गमर्दोद्वेष्टनकम्पज्वरतमककासास्थिसंधिभेदविश्लेषणवेपनारोचकाविपाकाश्चक्षुषोराकुलत्वमस्रागमनं पिपीलिकासंचार इव चाङ्गेषु, यस्मिंश्चावकाशे विसर्पो

विसर्पति सोऽवकाशः श्यावारुणाभासः श्वयथुमान् निस्तोदभेदशूलायामसंकोचहर्षस्फुरणैरतिमात्रं प्रपीड्यते, अनुपक्रान्तश्चोपचीयते शीघ्रभेदैः स्फोटकैस्तनुभिररुणाभैः श्यावैर्वा तनुविशदारुणाल्पास्रावैः, विबद्धवातमूत्रपुरीषश्च भवति, निदानोक्तानि चास्य नोपशेरते विपरीतानि चोपशेरत इति वातविसर्पः ॥ ३० ॥

Vāyu alone vitiated by rough and hot or covering with over-saturation affects the dūṣyas and spreads according to strength.

It produces the following symptoms—giddiness, burning sensation, thirst, pricking pain, colic pain, body-ache, cramps, shivering, fever, feeling of darkness, cough, breaking pain in bones, looseness in joints, trembling, anorexia, indigestion, congestion of eyes, lachrymation, feeling as if crawling of ants on the body, the part where the disease spreads looks blackish or reddish, has swelling, intense pain with cutting, tearing, expansion, contraction, horrpilation and quivering. If not managed, it gives rise to quick-bursting, small, blackish or reddish eruptions, with thin clear, reddish and scanty discharge. The patient also suffers from retention of flatus, urine and stool. The etiological factors do not suit and the contrary ones suit hīm. This is vātika visarpa. [29–30]

पित्तमुष्णोपचारेण विदाह्यम्लाशनैश्चितम् । दूष्यान् संदूष्य धमनीः पूरयन् वै विसर्पति ॥ ३१ ॥

तस्य रूपाणि—ज्वरस्तृष्णा मूर्च्छा मोहश्छर्दिररोचकोऽङ्गभेदः स्वेदोऽतिमात्रमन्तर्दाहः प्रलापः शिरोरुक् चक्षुषोराकुलत्वमस्वप्नमरतिर्भ्रमः शीतवातवारितर्षोऽतिमात्रं हरितहारिद्रनेत्रमूत्रवर्चस्त्वं हरितहारिद्ररूपदर्शनं च, यस्मिंश्चावकाशे विसर्पोऽनुसर्पति सोऽवकाशस्ताम्रहरितहारिद्रनीलकृष्णरक्तानां वर्णानामन्यतमं पुष्यति, सोत्सेधैश्चातिमात्रं दाहसंभेदनपरीतैः स्फोटकैरुपचीयते तुल्यवर्णास्रावैरचिरपाकैश्च, निदानोक्तानि चास्य नोपशेरते विपरीतानि चोपशेरत इति पित्तविसर्पः ॥ ३२ ॥

Pitta aggravated by hot regimens and intake of burning and sour foods effects the dūṣyas and while filling up vessels spreads.

It has the following symptoms—fever, thirst, fainting, confusion, vomiting, anorexia, breaking pain in limbs, excessive sweating, internal heat, delirium, headache, congestion of eyes, sleeplessness, restlessness, giddiness, intense desire for cold air and water, deep green and yellow colour in eyes, urine and stool and vision of green and yellow objects. The part where the disorder spreads has any of the coppery, green, yellow, blue, black and red colours; is filled with raised eruptions having intense burning sensation and tearing pain, suppurating quickly and discharging fluid of similar colour. The etiological factors do not suit and the contrary ones suit the patient. This is paittika visarpa. [31-32]

स्वाद्वम्ललवणस्निग्धगुर्वन्नस्वप्नसंचितः । कफः संदूषयन् दूष्यान् कृच्छ्रमङ्गे विसर्पति ॥ ३३ ॥

तस्य रूपाणि—शीतकः शीतज्वरो गौरवं निद्रा तन्द्राऽरोचको मधुरास्यत्वमास्योपलेपो निष्ठीविका छर्दिरालस्यं स्तैमित्यमग्निनाशो दौर्बल्यं च, यस्मिंश्चावकाशे विसर्पोऽनुसर्पति सोऽवकाशः श्वयथुमान् पाण्डुर्नातिरक्तः स्नेहसुप्तिस्तम्भगौरवैरन्वितोऽल्पवेदनः कृच्छ्रपाकैश्चिरकारिभिर्बहुलत्वगुपलेपैः स्फोटैः श्वेतपाण्डुभिरनुबध्यते, प्रभिन्नस्तु श्वेतं पिच्छिलं तन्तुमद्धनमनुबद्धं स्निग्धमास्रावं स्रवति, ऊर्ध्वं च गुरुभिः स्थिरैर्जालावततैः स्निग्धैर्बहुलत्वगुपलेपैर्व्रणैरनुबध्यतेऽनुषङ्गी च भवति, श्वेतनखनयनवदनत्वङ्मूत्रवर्चस्त्वं, निदानोक्तानि चास्य नोपशेरते विपरीतानि चोपशेरत इति श्लेष्मविसर्पः ॥ ३४ ॥

Kapha vitiated by intake of sweet, sour, salty, fatty and heavy food affects the dūṣyas and spreads over the body slowly.

It exhibits the following symptoms—feeling of cold, cold fever (fever with shivering), heaviness, sleep, drowsiness, anorexia, sweetness of mouth, sliminess in mouth, spitting, vomiting, lassitude, feeling of wetness, loss of digestive power and debility. The part where the disease spreads becomes swollen, pale and reddish, associated with unctuousness, numbness, stiffness, heaviness and slight pain. It is also attended by eruptions which suppurate hardly, continue for long, have copious smearing on skin and are white-pale, when burst they discharge white, slimy, thready, viscous, continuous and unctuous fluid. Later on big, stable, membranous, unctuous wounds with copious smearing on skin appear and re-appear. There is also whiteness in nails, eyes, face, skin, urine and stool. The etiological factors do not suit while those contrary to them suit the patient. This is kaphaja visarpa. [33–34]

वातपित्तं प्रकुपितमतिमात्रं स्वहेतुभिः। परस्परं लब्धबलं दहद्गात्रं विसर्पति ॥ ३५ ॥

तदुपतापादातुरः सर्वशरीरमङ्गारैरिवाकीर्यमाण मन्यते, छर्द्यतीसारमूर्च्छादाहमोहज्वरतमकारोचकास्थिसंधिभेदतृष्णाविपाकाङ्गभेदादिभिश्चाभिभूयते, यं यं चावकाशं विसर्पोऽनुसर्पति सोऽवकाशः शान्ताङ्गारप्रकाशोऽतिरक्तो वा भवति, अग्निदग्धप्रकारैश्च स्फोटैरुपचीयते, स शीघ्रगत्वादाश्वेव मर्मानुसारी भवति, मर्मणि चोपतप्ते पवनोऽतिबलो भिनत्त्यङ्गान्यतिमात्रं प्रमोहयति संज्ञां, हिक्काश्वासौ जनयति, नाशयति निद्रां, स नष्टनिद्रः प्रमूढसंज्ञो व्यथितचेता न क्वचन सुखमुपलभते, अरतिपरीतः स्थानाद्‌आसनाच्छय्यां क्रान्तुमिच्छति, क्लिष्टभूयिष्ठश्चाशु निद्रां भजति, दुर्बलो दुःखप्रबोधश्च भवति; तमेवंविधमग्निविसर्पपरीतमचिकित्स्यं विद्यात् ॥ ३६ ॥

When vāta and pitta are jointly vitiated severely by their respective causes and strengthened mutually they spread producing burning sensation in the body.

Due to affliction by them, the patient feels his body as scattered over by flaming charcoals and is also afflicted with vomiting, diarrhoea, fainting, burning sensation, mental confusion, fever, feeling of darkness, anorexia, breaking pain in bones and joints, thirst, indigestion, tearing of body parts etc., the part where the disease spreads looks like extinguished charcoal or red and is attended by pimples as in burns. Due to quick-moving it reaches heart and on affection of heart, vāyu becoming very strong produces tearing in body parts and excessive unconsciousness. Besides, it causes hiccup and dyspnoea and sleeplessness. Thus having lost his sleep and getting mental confusion and affliction he does not find solace anywhere. Being restless from standing he moves to sitting and then falls upon the bed, being afflicted enormously he falls asleep instantaneously and the weak one is aroused with difficulty. Such patient should be known as afflicted with angi visarpa which is incurable [35-36]

कफपित्तं प्रकुपित्तं बलवत् स्वेन हेतुना। विसर्पत्येकदेशे तु प्रक्लेदयति देहिनम्॥ ३७॥

तद्विकाराः—शीतज्वरः शिरोगुरुत्वं दाहः स्तैमित्यमङ्गावसदनं निद्रा तन्द्रा मोहोऽन्नद्वेषः प्रलापोऽग्निनाशो दौर्बल्यमस्थिभेदो मूर्च्छा पिपासा स्रोतसां प्रलेपो जाड्यमिन्द्रियाणां प्रायोपवेशनमङ्गमर्दोऽरतिरौत्सुक्यं चोपजायते, प्रायश्चामाशये विसर्पत्यलसक एकदेशग्राही च, यस्मिंश्चावकाशे विसर्पो विसर्पति सोऽवकाशो रक्तपीतपाण्डुपिडकावकीर्ण इव मेचकाभः कालो मलिनः स्निग्धो बहूष्मा गुरुः स्तिमितवेदनः श्वयथुमान् गम्भीरपाको निरास्रावः शीघ्रक्लेदः स्विन्नक्लिन्नपूतिमांसत्वक् क्रमेणाल्परुक् परामृष्टोऽवदीर्यते कर्दम इवावपीडितोऽन्तरं प्रयच्छत्युपक्लिन्नपूतिमांसत्यागी सिरास्नायुसंदर्शी कुणपगन्धी च भवति संज्ञास्मृतिहन्ता च; तं कर्दमविसर्पपरीतमचिकित्स्यं विद्यात्॥ ३८॥

Powerful kapha and pitta aggravated jointly by their respective causes spread to localised part and produce moistening in the body. They exhibit the following symptoms—cold fever, heaviness in head, burning sensation, feeling of wetness, depression in body parts, sleep, drowsiness, mental confusion, aversion to food, delirium, loss of digestive power, debility, breaking pain in bones, fainting, thirst, smearing within vessels, inaction of senses, mostly sitting, throwing of limbs, body-ache, restlessness and anxiety. Often it spreads to āmāśaya (stomach) being slow and localised. The part where the disease spreads looks as if filled with red, yellow and pale pimples, shining black, dirty, unctuous, too hot, heavy, with slow but continuous pain, swelling, deep suppuration, no discharge, quick moistening, sweated, moistened and putrified muscle and skin, gradually less pain when touched, it bursts and gives space on pressing, throws out decomposed and putrified flesh, shows blood vessels and ligaments and has cadaverous smell. It also destroys consciousness and memory. Such patient should be known as afflicted with kardama visarpa and is incurable. [37-38]

स्थिरगुरुकठिनमधुरशीतस्निग्धान्नपानाभिष्यन्दिसेविनामव्यायामादिसेविनामप्रतिकर्मशीलानां श्लेष्मा वायुश्च प्रकोपमापद्यते, तावुभौ दुष्टप्रवृद्धावतिबलौ प्रदूष्य दूष्यान् विसर्पाय कल्पेते; तत्र वायुः श्लेष्मणा विबद्धमार्गस्तमेव श्लेष्माणमनेकधा भिन्दन् क्रमेण ग्रन्थिमालां कृच्छ्रपाकसाध्यां कफाशये संजनयति, उत्सन्नरक्तस्य वा प्रदूष्य रक्तं सिरास्नायुमांसत्वगाश्रितं ग्रन्थीनां मालां कुरुते तीव्ररुजानां स्थूलानामणूनां वा दीर्घवृत्तरक्तानां, तदुपतापाज्ज्वरातिसारकासहिक्काश्वासशोषप्रमोहवैवर्ण्यारोचकाविपाकप्रसेकच्छर्दि-

मूर्च्छाङ्गभङ्गनिद्रारतिसदनाद्याः प्रादुर्भवन्त्युपद्रवाः; स एतैरुपद्रुतः सर्वकर्मणां विषयमतिपतितो विवर्जनीयो भवतीति ग्रन्थिविसर्पः ॥ ३९ ॥

Both kapha and vāyu get vitiated due to intake of solid, heavy, hard, sweet, cold and fatty food and drinks and other channel-blocking things, avoiding physical exercise, evacuation etc. and getting deranged, aggravated and too strong damage the dūṣyas and cause visarpa. Here vāyu obstructed in its passage by kapha disintegrates kapha itself in many ways and gradually gives rise to a chain of glands hardly suppurating and curable, in kaphāśaya (stomach). In person having aggravated rakta, it affects blood and thereby produces chain of glands, exceedingly painful, big or small, or long, round and red, located in blood vessels, ligaments, flesh and skin. Due to their affliction complications appears such as fever, diarrhoea, cough, hiccup, dyspnoea, comsumption, mental confusion, abnormal complexion, anorexia, indigestion, excessive salivation, vomiting, fainting, breaking of body parts, sleep, restlessness, malaise etc., the patient associated with these complications goes beyond the reach of all remedial measures and as such is rejectable. This is granthi visarpa. [39]

उपद्रवस्तु खलु रोगोत्तरकालजो रोगाश्रयो रोग एव स्थूलोऽणुर्वा, रोगात् पश्चाज्जायत इत्युपद्रवसंज्ञः । तत्र प्रधानो व्याधिः, व्याधेर्गुणभूत उपद्रवः, तस्य प्रायः प्रधानप्रशमे प्रशमो भवति । स तु पीडाकरतरो भवति पश्चादुत्पद्यमानो व्याधिपरिक्लिष्टशरीरत्वात्; तस्मादुपद्रवं त्वरमाणोऽभिबाधेत ॥४०॥

Upadrava (complication) is disorder itself, big or small, manifesting in the later period of a disease and rooted in the same. Upadrava is so named because it appears after the disease (manifests). Thus disease is main (or primary) while complication is secondary. The latter is often pacified when the main disease is pacified. As it appears later it becomes more afflicting because of the patient being already suffering from the disease. Hence one should overcome the complication quickly. [40]

सर्वायतनसमुत्थं सर्वलिङ्गव्यापिनं सर्वधात्वनुसारिणमाशुकारिणं महात्ययिकमिति सन्निपातविसर्पमचिकित्स्यं विद्यात् ॥ ४१ ॥

Sannipātaja visarpa is caused by all the etiological factors, has all the symptoms, spreads to all the dhātus, is quick-acting and great disastrous and as such is incurable. [41]

तत्र वातपित्तश्लेष्मनिमित्ता विसर्पास्त्रयः साध्या भवन्ति; अग्निकर्दमाख्यौ पुनरनुपसृष्टे मर्मणि अनुपगते वा सिरास्नायुमांसक्लेदे साधारणक्रियाभिरुभावेवाभ्यस्यमानौ प्रशान्तिमापद्येयाताम्, अनादरोपक्रान्तः पुनस्तयोरन्यतरो हन्याद्देहमाश्वेवाशीविषवत्; तथा ग्रन्थिविसर्पमजातोपद्रवमारभेत चिकित्सितुम् उपद्रवोपद्रुतं त्वेनं परिहरेत्; सन्निपातजं तु सर्वधात्वनुसारित्वादाशुकारित्वाद्विरुद्धोपक्रमत्वाच्चासाध्यं विद्यात् ॥ ४२ ॥

Of the above types, types of visarpa caused by vāta, pitta and kapha are curable. Agni and kardama types of visarpa having not affected the heart or reached (the stage of) moistening of blood vessels, ligaments and flesh are pacified by regular treatment with general measures, but if managed with negligence any of the two can kill the patient quickly like serpent. Granthi visarpa should be treated before complication has arisen, otherwise should be rejected. Sannipātaja should be taken as incurable because of its spreading to all dhātus, quick acting and contraditory treatment. [42]

तत्र साध्यानां साधनमनुव्याख्यामः ॥ ४३ ॥
लङ्घनोल्लेखने शस्ते तिक्तकानां च सेवनम् । कफस्थानगते सामे रूक्षशीतैः प्रलेपनम् ॥ ४४ ॥
पित्तस्थानगतेऽप्येतत् सामे कुर्याच्चिकित्सितम् । शोणितस्यावसेकं च विरेकं च विशेषतः ॥ ४५ ॥
मारुताशयसंभूतेऽप्यादितः स्याद्विरूक्षणम् । रक्तपित्तान्वयेऽप्यादौ स्नेहनं न हितं मतम् ॥ ४६ ॥
वातोल्बणे तिक्तघृतं पैत्तिके च प्रशस्यते । लघुदोषे, महादोषे पैत्तिके स्याद्विरेचनम् ॥ ४७ ॥
न घृतं बहुदोषाय देयं यन्न विरेचयेत् । तेन दोषो ह्युपष्टब्धस्त्वङ्मांसरुधिरं पचेत् ॥ ४८ ॥
तस्माद्विरेकमेवादौ शस्तं विद्याद्विसर्पिणः । रुधिरस्यावसेकं च तद्ध्यस्याश्रयसंज्ञितम् ॥ ४९ ॥

Now (I) will describe the management of the curable ones.

If the disease is associated with āma and is located in kaphasthāna (stomach), one should apply lightening, vomiting, use of bitters and pasting with rough and cold drugs. The same treatment should be adopted in case of association of āma and location in pittasthāna added particularly with blood-letting and purgation. If it is arisen from vātāśaya, roughening measures should be adopted from the very beginning. In association of rakta-pitta uncting measure should not be applied in the beginning.

If there be little doṣa (impurity), tiktaghṛta (ghṛta cooked with bitter drugs) is recommended but in case of profuse impurity in the paittika type purgative should be prescribed.

Ghṛta which is not evacuating should not be administered to one having profuse impurity because the impurity held up by the same decompose skin, flesh and blood.

Hence in visarpa at first purgation and then blood-letting is recommended because the disorder is located in blood. [43-49]

इति वीसर्पनुत् प्रोक्तं समासेन चिकित्सितम् । एतदेव पुनः सर्वं व्यासतः संप्रवक्ष्यते ॥ ५० ॥
मदनं मधुकं निम्बं वत्सकस्य फलानि च । वमनं संप्रदातव्यं विसर्पे कफपित्तजे ॥ ५१ ॥
पटोलपिचुमर्दाभ्यां पिप्पल्या मदनेन च । विसर्पे वमनं शस्तं तथा चेन्द्रयवैः सह ॥ ५२ ॥
यांश्च योगान् प्रवक्ष्यामि कल्पेषु कफपित्तिनाम् । विसर्पिणां प्रयोज्यास्ते दोषनिर्हरणाः शिवाः ॥ ५३ ॥

Thus the treatment of visarpa is said briefly. The same is being detailed further.

Madana, madhuka, nimba, kuṭaja seeds should be given as emesis in visarpa caused by kapha and pitta.

In visarpa, emesis is prescribed with paṭola, nimba, pippalī, madana and indrayava.

The formulations which would be said in kalpasthāna for those suffering from kapha-pitta should be used for the patients of visarpa as well because they eliminate the impurity and are beneficial. [50–53]

मुस्तनिम्बपटोलानां चन्दनोत्पलयोरपि । सारिवामलकोशीरमुस्तानां वा विचक्षणः ॥ ५४ ॥
कषायान् पाययेद्वैद्यः सिद्धान् वीसर्पनाशनान् । किराततिक्तकं लोध्रं चन्दनं सदुरालभम् ॥ ५५ ॥
नागरं पद्मकिञ्जल्कमुत्पलं सविभीतकम् । मधुकं नागपुष्पं च दद्याद्वीसर्पशान्तये ॥ ५६ ॥
प्रपौण्डरीकं मधुकं पद्मकिञ्जल्कमुत्पलम् । नागपुष्पं च लोध्रं च तेनैव विधिना पिबेत् ॥ ५७ ॥
द्राक्षां पर्पटकं शुण्ठीं गुडूचीं धन्वयासकम् । निशापर्युषितं दद्यात्तृष्णावीसर्पशान्तये ॥ ५८ ॥
पटोलं पिचुमर्दं च दार्वीं कटुकरोहिणीम् । यष्ट्याह्वां त्रायमाणां च दद्याद्वीसर्पशान्तये ॥ ५९ ॥
पटोलादिकषायं वा पिबेत्त्रिफलया सह । मसूरविदलैर्युक्तं घृतमिश्रं प्रदापयेत् ॥ ६० ॥
पटोलपत्रमुद्गानां रसमामलकस्य च । पाययेत घृतोन्मिश्रं नरं वीसर्पपीडितम् ॥ ६१ ॥

The physician should prescribe the following efficacious decoctions to alleviate erysipelas- (1) musta, nimba and potala, (2) candana and utpala, (3) sārivā, āmalaka, uśīra and musta.

Kirātatikta, lodhra, candan, durālahā, śuṇṭhī, padmakeśara, utpala, bibhītaka, madhuka, and nāgakeśara—this formulation should be administered (as decoction) to pacify erysipelas.

Prapauṇḍarīka, madhuka, padmakeśara, utpala, nāgakeśara and lodhra should be taken by the above method.

Drākṣā, parpaṭaka, śuṇṭhī, guḍūcī, dhanvayāsa kept for the whole night in water should be given to alleviate thirst and erysipelas.

Paṭola, nimba, dāruharidā, kaṭurohiṇī, madhuyaṣṭī and trāyamāṇā should be given to alleviate erysipelas.

One should prescribe paṭolādi decoction with triphalā and grains of lentils added with ghee.

One should advise the patient of visarpa to drink the juice of paṭola leaves, mudga and āmalaka added with ghee. [54–61]

यच्च सर्पिर्महातिक्तं पित्तकुष्ठनिबर्हणम्। निर्दिष्टं तदपि प्राज्ञो दद्याद्वीसर्पशान्तये ॥ ६२ ॥
त्रायमाणाघृतं सिद्धं गौल्मिके यदुदाहृतम्। विसर्पाणां प्रशान्त्यर्थं दद्यात्तदपि बुद्धिमान् ॥ ६३ ॥
त्रिवृच्चूर्णं समालोड्य सर्पिषा पयसाऽपि वा। घर्माम्बुना वा संयोज्य मृद्वीकानां रसेन वा ॥ ६४ ॥
विरेकार्थं प्रयोक्तव्यं सिद्धं वीसर्पनाशनम्। त्रायमाणाशृतं वाऽपि पयो दद्याद्विरेचनम् ॥ ६५ ॥
त्रिफलारससंयुक्तं सर्पिस्त्रिवृतया सह। प्रयोक्तव्यं विरेकार्थं विसर्पज्वरनाशनम् ॥ ६६ ॥
रसमामलकानां वा घृतमिश्रं प्रदापयेत्। स एव गुरुकोष्ठाय त्रिवृच्चूर्णयुतो हितः ॥ ६७ ॥
दोषे कोष्ठगते भूय एतत् कुर्याच्चिकित्सितम्।

The mahātikta ghṛta indicated in paittika kuṣṭha should also be given by the wise physician for alleviation of erysipelas.

(Likewise) Trāyamāṇā ghṛta mentioned in the context ot gulma should de prescribed by the the wise physician to alleviate erysipelas.

For purgation, the powder of trivṛt dissolved in ghee or milk or hot water or grape juice should be administered to alleviate erysipelas.

One should give milk boiled with trāyamāṇā as purgative.

Ghee mixed with decoction of triphalā and added with trivṛt should be used as purgative to alleviate erysipelas and fever.

One should give the juice of āmalaka fruits mixed with ghee. In case of heavy bowels the same added with powder of trivṛt is beneficial.

Thus these measures should be adopted when the doṣa is situated in bowels. [62-67]

शाखादुष्टे तु रुधिरे रक्तमेवादितो हरेत् ॥ ६८ ॥
भिषग्वातान्वितं रक्तं विषाणेन विनिर्हरेत्। पित्तान्वितं जलौकोभिः, कफान्वितमलाबुभिः ॥ ६९ ॥
यथासन्नं विकारस्य व्यधयेदाशु वा सिराम्। त्वङ्मांसस्नायुसंक्लेदो रक्तक्लेदाद्धि जायते ॥ ७० ॥

In case blood is affected by the doṣas situated in śākhās (periphery), blood-letting should be done at first. The physician should take out the blood with horn, leeches and pumpkin in association of vāta, pitta and kapha respectively. Or he should resort to venesection in the area adjacent to the disorder. (If blood-letting is not performed) skin, flesh and ligaments are decomposed due to moistening of blood. [68–70]

अन्तःशरीरे संशुद्धे दोषे त्वङ्मांससंश्रिते। आदितो वाऽल्पदोषाणां क्रिया बाह्या प्रवक्ष्यते ॥ ७१ ॥
उदुम्बरत्वङ्मधुकं पद्मकिञ्जल्कमुत्पलम्। नागपुष्पं प्रियङ्गुश्च प्रदेहः सघृतो हितः ॥ ७२ ॥
न्यग्रोधपादास्तरुणाः कदलीगर्भसंयुताः। बिसग्रन्थिश्च लेपः स्याच्छतधौतघृताप्लुतः ॥ ७३ ॥
कालीयं मधुकं हेम वन्यं चन्दनपद्मकौ। एला मृणालं फलिनी प्रलेपः स्याद्घृताप्लुतः ॥ ७४ ॥
शाद्वलं च मृणालं च शङ्खं चन्दनमुत्पलम्। वेतसस्य च मूलानि प्रदेहः स्यात् सतण्डुलः ॥ ७५ ॥
सारिवा पद्मकिञ्जल्कमुशीरं नीलमुत्पलम्। मञ्जिष्ठा चन्दनं लोध्रमभया च प्रलेपनम् ॥ ७६ ॥

नलदं च हरेणुश्च लोध्रं मधुकपद्मकौ। दूर्वा सर्जरसश्चैव सघृतं स्यात् प्रलेपनम् ॥ ७७ ॥
यावकाः सक्तवश्चैव सर्पिषा सह योजिताः। प्रदेहो मधुकं वीरा सघृता यवसक्तवः ॥ ७८ ॥
बलामुत्पलशालूकं वीरामगुरुचन्दनम्। कुर्यादालेपनं वैद्यो मृणालं च बिसान्वितम् ॥ ७९ ॥
यवचूर्णं समधुकं सघृतं च प्रलेपनम्। हरेणवो मसूराश्च समुद्गा श्वेतशालयः ॥ ८० ॥
पृथक् पृथक् प्रदेहाः स्युः सर्वे वा सर्पिषा सह। पद्मिनीकर्दमः शीतो मौक्तिकं पिष्टमेव वा ॥ ८१ ॥
शङ्खः प्रवालः शुक्तिर्वा गैरिकं वा घृताप्लुतम्।
(पृथगेते प्रदेहाश्च हिता ज्ञेया विसर्पिणाम्)। प्रपौण्डरीकं मधुकं बला शालूकमुत्पलम् ॥ ८२ ॥
न्यग्रोधपत्रतुन्धीके सघृतं स्यात् प्रलेपनम्। बिसानि च मृणालं च सघृताश्च कशेरुकाः ॥ ८३ ॥
शतावरीविदार्योश्च कन्दौ धौतघृताप्लुतौ। शैवालं नलमूलानि गोजिह्वा वृषकर्णिका ॥ ८४ ॥
इन्द्राणिशाकं सघृतं शिरीषत्वग्बलाघृतम्। न्यग्रोधोदुम्बरप्लक्षवेतसाश्वत्थपल्लवैः ॥ ८५ ॥
कल्कितैर्बहुसर्पिर्भिः शीतैरालेपनं हितम्। प्रदेहाः सर्व एवैते वातपित्तोल्बणे शुभाः ॥ ८६ ॥
सकफे तु प्रवक्ष्यामि प्रदेहानपरान् हितान्। त्रिफलां पद्मकोशीरं समङ्गां करवीरकम् ॥ ८७ ॥
नलमूलान्यनन्तां च प्रदेहमुपकल्पयेत्। खदिरं सप्तपर्णं च मुस्तमारग्वधं धवम् ॥ ८८ ॥
कुरण्टकं देवदारु दद्यादालेपनं भिषक्। आरग्वधस्य पत्राणि त्वचं श्लेष्मातकस्य च ॥ ८९ ॥
इन्द्राणिशाकं काकाह्वां शिरीषकुसुमानि च। शैवालं नलमूलानि वीरां गन्धप्रियङ्गुकाम् ॥ ९० ॥
त्रिफलां मधुकं वीरां शिरीषकुसुमानि च। प्रपौण्डरीकं ह्रीबेरं दार्वीत्वङ्मधुकं बलाम् ॥ ९१ ॥
पृथगालेपनं कुर्याद्द्वन्द्वशः सर्वशोऽपि वा। प्रदेहा सर्व एवैते देयाः स्वल्पघृताप्लुताः ॥ ९२ ॥
वातपित्तोल्बणे ये तु प्रदेहास्ते घृताधिकाः। घृतेन शतधौतेन प्रदिह्यात् केवलेन वा ॥ ९३ ॥
घृतमण्डेन शीतेन पयसा मधुकाम्बुना। पञ्चवल्ककषायेण सेचयेच्छीतलेन वा ॥ ९४ ॥
वातासृक्पित्तबहुलं विसर्पं बहुशो भिषक्। सेचनास्ते प्रदेहा ये त एव घृतसावनाः ॥ ९५ ॥
ते चूर्णयोगा वीसर्पव्रणानामवचूर्णनाः। दूर्वास्वरससिद्धं च घृतं स्याद्व्रणरोपणम् ॥ ९६ ॥
दार्वीत्वङ्मधुकं लोध्रं केशरं चावचूर्णनम्। पटोलः पिचुमर्दश्च त्रिफला मधुकोत्पले ॥ ९७ ॥
एतत् प्रक्षालनं सर्पिर्व्रणचूर्णं प्रलेपनम्।

When the body from whithin is cleansed and the morbidity is located in skin and flesh external application is given or if morbidity is little it is prescribed from the very beginning.

Bark of udumbara, madhuka, padmkeśara, utpala, nāgapuṣpa and priyaṅgu are mixed with ghee and applied as paint.

Tender offshoots of vaṭa, interior of kadali-stem (or root) and lotus rhizome nodes—this formulation mixed with ghee washed hundred times is applied as paste.

Kālīya, madhuka, nāgakeśara, vanya, candana, padmaka, elā, mṛṇāla and priyaṅgu mixed with ghee is applied as paste.

Dūrvā, mṛṇāla, śaṅkha, utpala, roots of vetasa and rice grains make a paste (for erysipelas).

Sārivā, padmakeśara, uśīra, nīla, utpala, mañjiṣṭhā, candana, lodhra, and harītakī—these mixed together are administered as paste.

Nalada, hareṇu, lodhra, madhuka, padmaka, dūrvā and sarjarasa mixed with ghee make a paste.

The flour of parched barley mixed with ghee makes a paste and also the formulation of madhuka, vetra and flour of parched barley mixed with ghee.

The physician should use the following as paste—balā, utpala, lotus root, vīrā, aguru, candana, lotus stalk and lotus rhizome.

Barley powder and madhuka mixed with ghee make a paste.

Peas, lentils, green grams and white rice grains individually or jointly mixed with ghee make pastes (for erysipelas).

The cold mud clinging to the root of lotus, plant or powered pearl, conch, coral, oyster-shell or ochre mixed with ghee are used separately as paste in erysipelas.

Prapauāṇḍarīka, madhuka, balā, lotus root, utpala, vaṭa leaves and dugdhikā mixed with ghee are used as paste.

(1) Lotus rhizome, lotus stalk, kaśeruka mixed with ghee, (2) roots and tubers of śatāvarī and vidārī washed and mixed with ample ghee., (3) śaivāla, nala roots, gojihvā, vṛṣakarṇikā and indrāṇī śāka mixed ghee, (4) śirīṣa bark and balā mixed with ghee make paste for erysipelas.

The cold paste made of the powdered tender leaves of vaṭa, udumbara, plakṣa, vetasa and aśvattha mixed with ample ghee is beneficial.

All these pastes are useful in the disease predominant in vāta and pitta. Now I will say the other pastes beneficial in kaphaja type.

Triphalā, padmaka, uśīra, samaṅgā, karavīra, nala roots and anantā—this should be applied as paste.

Khadira, saptaparṇa, musta, āragvadha, dhava, kuraṇṭaka and devadāru should be applied as paste.

Āragvadha (leaves), śleṣmātaka (bark), indrāṇī śāka, kākāhvā, śirīṣa-flowers, triphalā, madhuka, vīrā and śirīṣa flowers, prapauṇḍarīka, hrībera, dāruharidrā (bark), madhuka and balā—these should be applied singly, dually or all collectively as paste.

All these pastes should be mixed with little quantity of ghee while those prescribed in the disease predominant in vāta and pitta are mixed with profuse quantity of ghee.

In erysipelas predominant in vāta, rakta and pitta the physician should prescribe frequent application of simple ghee washed hundred times or sprinkling with cold ghee-scum, milk, decoction of madhuka or pañcavalkala.

The formulations mentioned as pastes may also be applied as sprinkling media for processing ghṛtas and powders for powdering the wounds of erysipelas.

Ghṛta cooked with dūrvā juice promotes healing of wounds.

Bark of dāruharidrā, madhuka, lodhra and nāgakeśara make a powder.

Paṭola, nimba, triphalā, madhuka and utpala – this formulation is used for making lotion, ghṛta, powder and paste. [71–97]

प्रदेहाः सर्व एवैते कर्तव्याः संप्रसादनाः ॥ ९८ ॥
क्षणे क्षणे प्रयोक्तव्याः पूर्वमुद्धृत्य लेपनम् । अधावनोद्धृते पूर्वे प्रदेहा बहुशोऽघनाः ।। ९९ ॥
देयाः प्रदेहाः कफजे धावनेनोद्धृते घनाः । त्रिभागाङ्गुष्ठमात्रः स्यात् प्रलेपः कल्कपेषितः ॥ १०० ॥
नाति स्निग्धो न रूक्षश्च न पिण्डो न द्रवः समः । न च पर्युषितं लेपं कदाचिदवचारयेत् ॥ १०१ ॥
न च तेनैव लेपेन पुनर्जातु प्रलेपयेत् । क्लेदवीसर्पशूलानि सौष्ण्यभावात् प्रवर्तयेत् ॥ १०२ ॥
लेपो ह्युपरि पट्टस्य कृतः स्वेदयति व्रणम् । स्वेदजाः पिडकास्तस्य कण्डूश्चैवोपजायते ॥ १०३ ॥
उपर्युपरि लेपस्य लेपो यद्यवचार्यते । तानेव दोषाञ्जनयेत् पट्टस्योपरि यान् कृतः ॥ १०४ ॥
अतिस्निग्धोऽतिद्रवश्च लेपो यद्यवचार्यते । त्वचि न श्लिष्यते सम्यङ् न दोषं शमयत्यपि ॥ १०५ ॥
तन्वालिप्तं न कुर्वीत संशुष्को ह्यापुटायते । न चौषधिरसो व्याधिं प्राप्नोत्यपि च शुष्यति ॥ १०६ ॥
तन्वालिप्तेन ये दोषास्तानेव जनयेद्भृशम् । संशुष्कः पीडयेद्व्याधिं निःस्नेहो ह्यवचारितः ॥ १०७ ॥

All these pastes should be applied for soothing. The paste should be applied constantly after removing the previous one. Thin paste should be applied frequently after removing the previous one without washing but in kaphaja type the previous one should be removed with washing and then thick paste should be applied. The paste should be of the pounded drug and with thickness equal to one-third of the thumb. Moreover, the paste should be neither too unctuous nor too rough, neither too solid nor too liquid but of average consistency. The stale paste should not be applied nor should the same paste be applied again because it produces moisture and pain on the diseased site due to absence of heat.

Paste should not be applied over the bandage because that sudates the wound and consequently pimples and itching are produced. If another paste is added to the previous one it produces the same defects as produced by the one applied over the bandage.

If paste is applied as too unctuous or too liquid it does not stick to the skin and as such does not pacify the disorder.

The paste should not be appplied as thin because after drying it becomes like a pouch. Beside, the active fraction does not reach the site of disorder and is dried up beforehand.

The dried paste too has the same defects as in thin one but in pronounced measure. Moreover, if it is devoid of unctuous substance, it exerts pressure on the site. [98–107]

अन्नपानानि वक्ष्यामि विसर्पाणां निवृत्तये। लङ्घितेभ्यो हितो मन्थो रूक्षः सक्षौद्रशर्करः ॥ १०८ ॥
मधुरः किंचिदम्लो वा दाडिमामलकान्वितः। सपरूषकमृद्वीकः सखर्जूरः शृताम्बुना ॥ १०९ ॥
तर्पणैर्यवशालीनां सस्नेहा चावलेहिका। जीर्णे पुराणशालीनां यूषैर्भुञ्जीत भोजनम् ॥ ११० ॥
मुद्गान्मसूरांश्चणकान् यूषार्थमुपकल्पयेत्। अनम्लान् दाडिमाम्लान् वा पटोलामलकैः सह ॥ १११ ॥
जाङ्गलानां च मांसानां रसांस्तस्योपकल्पयेत्। रूक्षान् परूषकद्राक्षादाडिमामलकान्वितान् ॥ ११२ ॥
रक्ताः श्वेता महाह्वाश्च शालयः षष्टिकैः सह। भोजनार्थं प्रशस्यन्ते पुराणाः सुपरिस्रुताः ॥ ११३ ॥
यवगोधूमशालीनां सात्म्यान्येव प्रदापयेत्। येषां नात्युचितः शालिर्नरा ये च कफाधिकाः ॥ ११४ ॥

Now I shall mention the diet for the patients of erysipelas.

After lightening, intake of rough mantha (churned drink) added with honey and sugar and sweet or slightly soured with pomegranates or āmalaka is wholesome. The mantha should be prepared with paruṣaka, mṛdvikā and kharjūra in boiled water.

Avalehikā (paste-like rice-preparation) added with slight fat should be taken with mantha made of barley and śāli. When it is digested, one should take old śāli rice with soups of green grams, lentils or bengal gram prepared with paṭola and āmalaka and unsoured or soured with pomegranates. He may also take meat-soup of wild animals without fat and added with paruṣaka, drākṣā, dāḍima and āmalaka.

In cereals, old red, white and mahāśāli types of rice and ṣaṣṭika rice well-drained are prescribed. The persons who have predominance of kapha and not suited to śāli (rice) should be given the suitable preparations of barley, wheat and śāli. [108–114]

विदाहीन्यन्नपानानि विरुद्धं स्वपनं दिवा। क्रोधव्यायामसूर्याग्निप्रवातांश्च विवर्जयेत् ॥ ११५ ॥

The patient should avoid the diet causing burning, antagonistic foods, day sleep, anger, physical exercise, the sun, fire and winds. [115]

कुर्याच्चिकित्सितादस्माच्छीतप्रायाणि पैत्तिके। रूक्षप्रायाणि कफजे स्नैहिकान्यनिलात्मके ॥ ११६ ॥
वातपित्तप्रशमनमग्निवीसर्पिणे हितम्। कफपित्तप्रशमनं प्रायः कर्दमसंज्ञिते ॥ ११७ ॥
रक्तपित्तोत्तरं दृष्ट्वा ग्रन्थिवीसर्पमादितः। रूक्षणैर्लङ्घनै सेकैः प्रदेहैः पाञ्चवल्कलैः ॥ १६८ ॥
सिरामोक्षैर्जलौकोभिर्वमनैः सविरेचनैः। घृतैः कषायतिक्तैश्च कालज्ञः समुपाचरेत् ॥ ११९ ॥
ऊर्ध्वं चाधश्च शुद्धाय रक्ते चाप्यवसेचिते। वातश्लेष्महरं कर्म ग्रन्थिवीसर्पिणे हितम् ॥ १२० ॥
उत्कारिकाभिरुष्णाभिरुपनाहः प्रशस्यते। स्निग्धाभिर्वेशवारैर्वा ग्रन्थिवीसर्पशूलिनाम् ॥ १२१ ॥
दशमूलोपसिद्धेन तैलेनोष्णेन सेचयेत्। कुष्ठतैलेन चोष्णेन पाक्यक्षारयुतेन च ॥ १२२ ॥

गोमूत्रैः पत्रनिर्यूहैरुष्णैर्वा परिषेचयेत् । सुखोष्णया प्रदिह्याद्वा पिष्ट्या चाश्वगन्धया ॥ १२३ ॥
शुष्कमूलककल्केन नक्तमालत्वचाऽपि वा । बिभीतकत्वचां वाऽपि कल्केनोष्णेन लेपयेत् ॥ १२४ ॥
बलां नागबलां पथ्यां भूर्जग्रन्थिं बिभीतकम् । वंशपत्राण्यग्निमन्थं कुर्याद्ग्रन्थिप्रलेपनम् ॥ १२५ ॥
दन्ती चित्रकमूलत्वक् सुधार्कपयसी गुडः । भल्लातकास्थि कासीसं लेपो भिन्द्याच्छिलामपि ॥ १२६ ॥
बहिर्मार्गस्थितं ग्रन्थिं किं पुनः कफसंभवम् । दीर्घकालस्थितं ग्रन्थिं भिन्द्याद्वा भेषजैरिमैः ॥ १२७ ॥
मूलकानां कुलत्थानां यूषैः सक्षारदाडिमैः । गोधूमान्नैर्यवान्नैर्वा ससीधुमधुशर्करैः ॥ १२८ ॥
सक्षौद्रैर्वारुणीमण्डैर्मातुलुङ्गरसान्वितैः । त्रिफलायाः प्रयोगैश्च पिप्पलीक्षौद्रसंयुतैः ॥ १२९ ॥
मुस्तभल्लातसक्तूनां प्रयोगैर्माक्षिकस्य च । देवदारुगुडूच्योश्च प्रयोगैर्गिरिजस्य च ॥ १३० ॥
धूमैर्विरेकैः शिरसः पूर्वोक्तैर्गुल्मभेदनैः । अयोलवणपाषाणहेमताम्रप्रपीडनैः ॥ १३१ ॥
आभिः क्रियाभिः सिद्धाभिर्विविधाभिर्बली स्थिरः । ग्रन्थि पाषाणकठिनो यदा नैवोपशाम्यति ॥ १३२ ॥
अथास्य दाहः क्षारेण शरैर्हेम्नाऽथ वा हितः । पाकिभिः पाचयित्वा वा पाटयित्वा समुद्धरेत् ॥ १३३ ॥
मोक्षयेद्बहुशश्चास्य रक्तमुत्क्लेशमागतम् । पुनश्चापहृते रक्ते वातश्लेष्मजिदौषधम् ॥ १३४ ॥
धूमो विरेकः शिरसः स्वेदनं परिमर्दनम् । अप्रशाम्यति दोषे च पाचनं वा प्रशस्यते ॥ १३५ ॥
प्रक्लिन्नं दाहपाकाभ्यां भिषक् शोधनरोपणैः । बाह्यैश्चाभ्यन्तरैश्चैव व्रणवत् समुपाचरेत् ॥ १३६ ॥
कम्पिल्लकं विडङ्गानि दार्वीं कारञ्जकं फलम् । पिष्ट्वा तैलं विपक्तव्यं ग्रन्थिव्रणचिकित्सितम् ॥ १३७ ॥
द्विव्रणीयोपदिष्टेन कर्मणा चाप्युपाचरेत् । देशकालविभागज्ञो व्रणान् वीसर्पजान् बुधः ॥ १३८ ॥
इति ग्रन्थिविसर्पचिकित्सा ।

Of these measures, mostly cold, mostly rough and unctuous treatment should be given in the disease caused by pitta, kapha and vāta respectively. In agni-visarpa, the measures pacifying vāta and pitta are beneficial while in kardama visarpa those pacifying kapha and pitta are administered.

On observing the granthi visarpa predominant in rakta-pitta, the time-knowing physician should manage the case with roughening, lightening, sprinkling, pastes of pañcavalkala, blood-letting by leeches, emesis, purgation and astringent-bitter ghṛtas. When the patient of granthi visarpa is cleansed upwards and downwards and also blood-letting is performed, measures alleviating vāta and kapha-are beneficial.

When there is pain in granthi visarpa, poultice of hot and unctuous utkārikā or vesavāra should be applied on the part. Moreover, it should be sprinkled on with the hot oil prepared of daśamūla, hot kuṣṭha taila added with cooked alkali or cow's urine or hot decoction of leaves.

The part should be pasted on with pounded and heated aśvagandhā, paste of dried radish, bark of naktamāla or the hot paste of bibhītaka bark.

Balā, nāgabalā, harītakī, bhūrja-granthi (nodule formed in bhūrja tree), bibhītaka, vaṃsa leaves, agnimantha—these together should be applied as paste on granthi.

Dantī or citraka root, latex of suṇṭhi and arka, jaggery, bhallātaka nut, kāsīsa-this paste can break even stone what to say of gland caused by kapha and situated in external passage.

The granthi of long duration should be broken by the following medicaments such as—soup of radish and horse gram added with yavakṣāra and dāḍima; diet of wheat and barley with sīdhu, honey and sugar; vāruṇī scum with honey and mātuluṅga juice; use of triphalā with pippalī and honey, mustasaktu (ci.7), bhallātakasaktu (ci. 1), swarṇamākṣika, devadāru and guḍūcī, śilājatu, smoking, head evacuation, gulma-breaking measures said earlier and compression with iron salt, stone, gold and copper.

If the strong, firm and stony hard granthi does not subside by the above various efficacious remedies, then it should be cauterized with alkali, iron arrow or gold. Or after making it suppurate by applying suitable drugs one should open it and extract the growth.

Besides, his excited blood should be eliminated frequently followed by administration of drugs to pacify vāta and kapha.

Smoking, head evacuation, sudation, compression or suppuration are prescribed if doṣa does not respond to the above treatment.

When the site is decomposed with inflammation and suppuration, the physician should manage it with external as well as internal cleaning and healing measures as in wounds.

Kampillaka, viḍaṅga, dāruharidrā, karañja fruit—all should be pounded and used for cooking an oil. This oil is efficacious in granthi visarpa.

The wise physician knowing place and time should manage the wounds of erysipelas with measures prescribed in the chapter of 'dvivraṇīya. [116–138]

(Thus treatment of granthi visarpa).

य एव विधिरुद्दिष्टो ग्रन्थीनां विनिवृत्तये । स एव गलगण्डानां कफजानां निवृत्तये ॥ १३९ ॥
गलगण्डास्तु वातोत्था ये कफानुगता नृणाम् । घृतक्षीरकषायाणामभ्यासान्न भवन्ति ते ॥ १४० ॥

The measure preseribed for treatment of granthi should also be applied for alleviation of kaphaja galagaṇḍa (goitre). The vātika types of galagaṇḍa associated with kapha are destroyed by regular use of ghṛtas, milk and decoctions. [139–140]

यानीहोक्तानि कर्माणि विसर्पाणां निवृत्तये । एकतस्तानि सर्वाणि रक्तमोक्षणमेकतः ॥ १४१ ॥
विसर्पो न ह्यसंसृष्टो रक्तपित्तेन जायते । तस्मात् साधारणं सर्वमुक्तमेतच्चिकित्सितम् ॥ १४२ ॥

विशेषो दोषवैषम्यान्न च नोक्तः समासतः । समासव्याससनिर्दिष्टां क्रियां विद्वानुपाचरेत् ॥ १४३ ॥

All the remedial measures for visarpa are on one side and blood-letting alone on the other one.

Visarpa does not arise without associaction of raktapitta, hence entirely general treatment has been described.

It is not that the particular conditions of variations of doṣas have not been said briefly. The wise physician should select the measures out of the above said also in details. [141–143]

तत्र श्लोकाः—
निरुक्तं नामभेदाश्च दोषा दूष्याणि हेतवः । आश्रयो मार्गतश्चैव विसर्पगुरुलाघवम् ॥ १४४ ॥
लिङ्गान्युपद्रवा ये च यल्लक्षण उपद्रवः । साध्यत्वं, न च, साध्यानां साधनं च यथाक्रमम् ॥ १४५ ॥
इति पिप्रक्षवे सिद्धिमग्निवेशाय धीमते । पुनर्वसुरुवाचेदं विसर्पाणां चिकित्सितम् ॥ १४६ ॥

Now the summing up verses—

Derivation of various names, doṣa, dūṣya, pathogenic material, location, severity and otherwise according to passage, symptoms, complications, nature of complications, prognosis and treatment of the curable ones—all this has been said by Punaravasu for the inquisitive and intelligent Agniveśa under the treatment of visarpa. [144–146]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने विसर्पचिकित्सितं
नामैकविंशोऽध्यायः ॥ २१ ॥

Thus ends the twenty first chapter on treatment of visarpa in Cikitsāsthāna
in the treatise composed by Agniveśa and
redacted by Caraka. (21)

द्वाविंशोऽध्यायः

CHAPTER XXII

अथातस्तृष्णाचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on treatment of tṛṣṇā (polydipsia or excessive thirst). [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

ज्ञानप्रशमतपोभिः ख्यातोऽत्रिसुतो जगद्धितेऽभिरतः । तृष्णानां प्रशमार्थं चिकित्सितं प्राह पञ्चानाम् ॥ ३ ॥

The son of Atri, famous for this knowledge, serenity and penance and engaged in welfare of the world said the treatment for pacification of five types of tṛṣṇā. [3]

क्षोभाद्भयाच्छ्रमादपि शोकात्क्रोधाद्विलङ्घनान्मद्यात् । क्षाराम्ललवणकटुकोष्णरूक्षशुष्कान्नसेवाभिः ॥४॥
धातुक्षयगदकर्षणवमनाद्यतियोगसूर्यसंतापैः । पित्तानिलौ प्रवृद्धौ सौम्यान्धातूंश्च शोषयतः ॥ ५ ॥
रसवाहिनीश्च धमनीर्जिह्वामूलगलतालुकक्लोम्नः । संशोष्य नृणां देहे कुरुतस्तृष्णां महाबलावेतौ ॥ ६ ॥
पीतं पीतं हि जलं शोषयतस्तावतो न याति शमम् । घोरव्याधिकृशानां प्रभवत्युपसर्गभूता सा ॥७॥

Pitta and vāyu aggravated due to excitement, fear, exertion, grief, anger, excessive lightening, wines, habitual intake of alkaline, sour, salty, pungent, hot, rough and dry food, depletion of dhātus, emaciation by diseasee, excessive application of emesis etc., intense heat of the sun dry up the saumya (soft) dhātus and also the blood vessels of tongue root, throat, palate and kloman, and thus, being very strong, cause tṛṣṇā. The patient drinks water frequently but as they (vāta and pitta) absorb it quickly, hc does not get solace. Tṛṣṇā appears as a complication in those emaciated by severe diseases. [4–7]

प्राग्रूपं मुखशोषः, स्वलक्षणं सर्वदाऽम्बुकामित्वम् । तृष्णानां सर्वासां लिङ्गानां लाघवमपायः ॥ ८ ॥

The prodromal symptom of tṛṣṇā is dryness of mouth; the specific character as longing for water and the alleviation of all types of tṛṣṇā is characterised by diminution in symptoms. [8]

मुखशोषस्वरभेदभ्रमसंतापप्रलापसंस्तम्भान् । ताल्वोष्ठकण्ठजिह्वाकर्कशतां चित्तनाशं च ॥ ९ ॥
जिह्वानिर्गममरुचिं बाधिर्यं मर्मदूयनं सादम् । तृष्णोद्भूता कुरुते, पञ्चविधां लिङ्गतः शृणु ताम् ॥१०॥

The manifested tṛṣṇā produces the following symptoms such as–dryness of mouth, hoarseness of voice, lips, throat and tongue, loss of mind (concentration), protrusion of tongue, anorexia, deafness, afflication in heart and lassitude. Now listen about the symptoms of the five types. [9–10]

अब्धातुं देहस्थं कुपितः पवनो यदा विशोषयति । अस्मिञ्शुष्के शुष्यत्यबलस्तृष्यत्यथ विशुष्यन् ॥११॥
निद्रानाशः शिरसो भ्रमस्तथा शुष्कविरसमुखता च । स्रोतोऽवरोध इति च स्याल्लिङ्गं वाततृष्णायाः ॥१२॥

When vitiated vāyu dries up the fluid portion of the body, the weakened patient is dried up and consequently suffers from tṛṣṇā.

Sleeplessness, giddiness, dryness and distaste in mouth, obstruction in channels-these are the symtoms of vātika tṛṣṇā. [11–12]

पित्तं मतमाग्नेयं कुपितं चेत्तापयत्यपां धातुम् । संततः स हि जनयेत्तृष्णां दाहोल्बणां नृणाम् ॥१३॥
तिक्तास्यत्वं शिरसो दाहः शीताभिनन्दता मूर्च्छा । पीताक्षिमूत्रवर्चस्त्वमाकृतिः पित्ततृष्णायाः ॥१४॥

Pitta is regarded as 'āgneya' (of firy nature) and as such when vitiated it heats the fluid portion which produces thirst predominant in burning sensation.

Bitterness in mouth, heat in head, welcoming cold, fainting and yellowness of eyes, urine and stool–these are the symptoms of paittika tṛṣṇā [13–14]

तृष्णा याऽऽमप्रभवा साऽप्याग्नेयाऽऽमपित्तजनितत्वात् । लिङ्गं तस्याश्चारुचिराध्मानकफप्रसेकौ च ॥१५॥

The thirst caused by āma is also āgneya (firy) in nature because of being produced by āma pitta. Its symptoms are anorexia, tympanitis and excessive salivation. [15]

देहो रसजोऽम्बुभवो रसश्च तस्य क्षयाच्च तृष्येद्धि । दीनस्वरः प्रताम्यन् संशुष्कहृदयगलतालु ॥१६॥

Body is a product of rasa which is produced from water. Hence due to diminution of rasa one is afflicted with thirst. He suffers from feebleness of voice, feeling of darkness (or fainting) and dryness of heart, throat and palate. [16]

भवति खलु योपसर्गात्तृष्णा सा शोषिणी कष्टा । ज्वरमेहक्षयशोषश्वासाद्युपसृष्टदेहानाम् ॥ १७ ॥

The thirst which appears as complication in fever, prameha, wasting, phthisis etc. is troublesome and leads to further emaciation. [17]

सर्वास्त्वतिप्रसक्ता रोगकृशानां वमिप्रसक्तानाम् । घोरोपद्रवयुक्तास्तृष्णा मरणाय विज्ञेयाः ॥ १८ ॥

All types of tṛṣṇā are taken as fatal if they are continuous, in a person reduced by some disease particularly constant vomiting, and associated with severe complication. [13]

नाग्निं विना हि तर्षः पवनाद्वा तौ हि शोषणे हेतू । अब्धातोरतिवृद्धावपां क्षये तृष्यति हि नरः ॥ १९ ॥
गुर्वन्नपयःस्नेहैः संमूर्च्छद्भिर्विदाहकाले च । यस्तृष्येद्वृतमार्गे तत्राप्यनिलानलौ हेतू ॥ २० ॥
तीक्ष्णोष्णरूक्षभावान्मद्यं पित्तानिलौ प्रकोपयति । शोषयतोऽपां धातुं तावेव हि मद्यशीलानाम् ॥२१॥
तप्तास्विह सिकतासु हि तोयमाशु शुष्यति क्षिप्तम् । तेषां संतप्तानां हिमजलपानाद्भवति शर्म ॥२२॥

There is no thirst without pitta or vāta because they are the agents of absorption of body fluid. Hence when they get aggravated too much they lead to loss of fluid and consequently produce thirst.

One who suffers from thirst due to mixing of heavy food, milk and fatty substances and also during burning of food by obstruction in the passage, there also the agents are the same e. g. vāta and pitta.

Wine due to nature of sharpness, hotness and roughness vitiates pitta and vāta which absorb the body fluid in alcoholic addicts. As water poured over heated sand is absorbed quickly, the above patients heated too much find solace by drinking cold water. [19–22]

शिशिरस्नातस्योष्मा रुद्धः कोष्ठं प्रपद्य तर्षयति । तस्मान्नोष्णक्लान्तो भजेत सहसा जलं शीतम् ॥२३॥

In a person having bathed with cold water the heat blocked gets into the belly and causes thirst. Hence one exhausted with heat should not come in contact with cold water suddenly. [23]

लिङ्गं सर्वास्वेतास्वनिलक्षयपित्तजं भवत्यथ तु । पृथगागमाच्चिकित्सितमतः प्रवक्ष्यामि तृष्णानाम् ॥२४॥

In all types of tṛṣṇā the symptoms pertain to vāta, loss of fluid and pitta. However, because of their different causes of origin, I will describe their treatment. [24]

अपां क्षयाद्धि तृष्णा संशोष्य नरं प्रणाशयेदाशु । तस्मादैन्द्रं तोयं समधु पिबेत्तद्गुणं वाऽन्यत् ॥२५॥
किञ्चित्तुवरानुरसं तनु लघु शीतलं सुगन्धि सुरसं च ।
अनभिष्यन्दि च यत्तत्क्षितिगतमप्यैन्द्रवज्ज्ञेयम् ॥ २६ ॥

Excessive thirst due to loss of fluid dries up the patient and kills him instantly. Hence one should take rain water (distilled water) mixed with honey or other similar water. The ground water which is astringent in aftertaste, thin, light, cold, fragrant, of good taste and non-blocking for channels should be considered like rain water. [25–26]

शृतशीतं ससितोपलमथवा शरपूर्वपञ्चमूलेन । लाजासक्तुसिताढ्यामधुयुतमैन्द्रेण वा मन्थम् ॥२७॥
वाट्यं वाऽऽमयवानां शीतं मधुशर्करायुतं दद्यात् । पेयां वा शालीनां दद्याद्वा कोरदूषाणाम् ॥ २८ ॥
पयसा शृतेन भोजनमथवा मधुशर्करायुतं योज्यम् । पारावतादिकरसैर्घृतभृष्टैर्वाऽप्यलवणाम्लैः ॥२९॥
तृणपञ्चमूलमुञ्जातकैः प्रियालैश्च जाङ्गलाः सुकृताः । शस्ता रसाः पयो वा तैः सिद्धं शर्करामधुमत् ॥३०॥
शतधौतघृतेनाक्तः पयः पिबेच्छीततोयमवगाह्य । मुद्गमसूरचणकजा रसास्तु भृष्टा घृते देयाः ॥ ३१ ॥
मधुरैः सजीवनीयैः शीतैश्च सतिक्तकैः शृतं क्षीरम् । पानाभ्यञ्जनसेकेष्विष्टं मधुशर्करायुक्तम् ॥३२॥
तज्जं वा घृतमिष्टं पानाभ्यङ्गेषु नस्यमपि च स्यात् । नारीपयः सशर्करमुष्ट्र्या अपि नस्यमिक्षुरसः ॥३३॥

The patient should be given water boiled with śarādi pañcamūla when cold mixed with sugarcandy or mantha (churned drink) prepared with rain water and containing parched paddy flour, sugar and honey. Or one should give vāṭya (cakes) made of unripe barley grains cold and added with honey and sugar or liquid gruel of śāli rice or kodo. Food added with honey and sugar along with boiled milk or meat soup of dove etc. fried with ghee, unsalted and unsoured should be given. Meat-soup of wild animals or milk well–processed with tṛṇapañcamūla, muñjātaka and priyāla and mixed with sugar and honey is prescribed.

The patient having been massaged with ghee washed hundred times should take dip in cold water and then take milk. The soups of green gram, lentils and bengal gram fried in ghee may also be given.

Milk boiled with sweet, vitalising, cold and bitter drugs added with honey and sugar is recommended for drink, massage and sprinkling. Or ghee extracted from the same may be used as drink, massage or snuff. Snuff may also be used of woman's or camel's milk added with sugar or of sugarcane juice. [27–33]

क्षीरेक्षुरसगुडोदकसितोपलाक्षौद्रसीधुमार्द्वीकैः । वृक्षाम्लमातुलुङ्गैर्गण्डूषास्तालुशोषघ्नाः ॥ ३४ ॥
जम्ब्वाम्रातकबदरीवेतसपञ्चवल्कपञ्चाम्लैः । हन्मुखशिरःप्रदेहाः सघृता मूर्च्छाभ्रमतृष्णाघ्नाः स्युः ॥३५॥
दाडिमदधित्थलोध्रैः सविदारीबीजपूरकैः शिरसः । लेपो गौरामलकैर्घृतारनालायुतैश्च हितः ॥३६॥
शैवलपङ्काम्बुरुहैः साम्लैः सघृतैश्च सक्तुभिर्लेपः । मस्त्वारनालार्द्रवसनकमलमणिहारसंस्पर्शाः ॥३७॥
शिशिराम्बुचन्दनार्द्रस्तनतटपाणितलगात्रसंस्पर्शाः । क्षौमार्द्रनिवसनानां वराङ्गनानां प्रियाणां च ॥३८॥
हिमवद्दरीवनसरित्सरोऽम्बुजपवनेन्दुपादशिशिराणाम् ।
रम्यशिशिरोदकानां स्मरणं कथाश्च तृष्णाघ्नाः ॥ ३९ ॥

Gargles with milk, sugar cane juice, jaggery water, sugar candy, honey, sīdhu, mīrdvīka, vṛkṣāmla and mātuluṅga alleviate dryness of palate.

Application of paste with jambū, āmrātaka, badarī, vetasa, pañcavalkala and pañcāmla (five sours) mixed with ghee on cardiac region, face and head alleviate fainting, giddiness and thirst.

(In these conditions) applications of paste on head with dāḍima, dadhittha, lodhra, vidārī and bījapūraka or white mustard mixed with ghee and sour gruel is beneficial. Similar in effect is the paste with śaivāla, mud, lotus flowers and flour of parched grains added with sours and ghṛta.

Contact of curd water, sour gruel, wet cloth, garland of lotus or gems, touch of breasts, sole of hand and other body parts wet with cold water and sandal, embracing lovely and charming women wearing kṣauma (silk) and wet clothes, recollection and narration of places having beautiful cold water reservoirs, exposed to cold breeze of snow glaciers, forests, rivers, lakes and lotus flowers and to moon-rays—alleviate thirst. [34–39]

वातघ्नमन्नपानं मृदु लघु शीतं च वाततृष्णायाम् । क्षयकासनुच्छृतं क्षीरघृतमूर्ध्ववातपित्ततृष्णाघ्नम् ॥४०॥

In vātika tṛṣṇā, food and drink should be taken as vāta-alleviating, soft, light and cold. Ghee extracted from milk and boiled with drugs useful in kṣayaja kāsa (cough caused by wasting) alleviates ūrdhvavāta (udāvarta) and tṛṣṇā. The same boiled with vitalisers is useful in thirst caused by vāta and pitta. [40]

स्याज्जीवनीयसिद्धं क्षीरघृतं वातपित्तजे तर्षे ।
पैत्ते द्राक्षाचन्दनखर्जूरोशीरमधुयुतं तोयम् ॥ ४१ ॥

लोहितशालितण्डुलखर्जूरपरूषकोत्पलद्राक्षाः । मधु पक्वामलोष्टजजले स्थितं शीतलं पेयम् ॥ ४२ ॥
लोहितशालिप्रस्थः सलोध्रमधुकाञ्जनोत्पलः क्षुण्णः । पक्वामलोष्टजलमधुसमायुतो मृन्मये पेयः ॥४३॥

वटमातुलुङ्गवेतसपल्लवकुशकाशमूलयष्ट्याह्वैः । सिद्धेऽम्भस्यग्निनिभां कृष्णमृदं कृष्णसिकतां वा ॥४४॥
तप्तानि नवकपालान्यथवा निर्वाप्य पाययेताच्छम् । अपाकशर्करं वाऽमृतवल्ल्युदकं तृषां हन्ति ॥४५॥
क्षीरवतां मधुराणां शीतानां शर्करामधुविमिश्राः । शीतकषाया मृद्भृष्टसंयुताः पित्ततृष्णाघ्नाः ॥४६॥

In paittika tṛṣṇā, water mixed with drākṣā, candana, kharjūra, uśīra and honey should be taken.

Grains of red śāli rice, kharjūra, paruṣaka, utpala and drākṣā kept in water should be taken as cold drink added with honey. Or the cooked clod is kept within water and this water added with honey is taken as cold drink.

Red śāli 640 gm. along with lodhra, madhuka, añjana and utpala is crushed and then put in an earthen vessel in water of cooked unripe cold added with honey. This is taken as drink.

Black earth or sand heated fire-like or heated new earthen pieces are dipped in water boiled with tender leaves of vaṭa, mātuluṅga and vetasa, roots of kuśa and kāśa and madhuyaṣṭī. This clear water is given to the patient. Or the decoction of guḍūcī added with sugar alleviates thirst.

Cold infusion of latex-bearing, sweet and cold drugs kept with heated clod and added with sugar and honey alleviates paittika tṛṣṇā. [41–46]

व्योषवचाभल्लातकतिक्तकषायास्तथाऽऽमतृष्णाघ्नाः । यच्चोक्तं कफजायां वम्यां तच्चैव कार्यं स्यात् ॥४७॥
स्तम्भारुच्यविपाकालस्यच्छर्दिषु कफानुगां तृष्णाम् ।
ज्ञात्वा दधिमधुतर्पणलवणोष्णजलैर्वमनमिष्टम् ॥ ४८ ॥

दाडिममम्लफलं वाऽप्यन्यत् सकषायमथ लेह्यम् । पेयमथवा प्रदद्याद्रजनीशर्करायुक्तम् ॥ ४९ ॥
क्षयकासेन तु तुल्या क्षयतृष्णा सा गरीयसी नृणाम् । क्षीणक्षतशोषहितैस्तस्मात्तां भेषजैः शमयेत् ॥५०॥
पानतृषार्तः पानं त्वर्धोदकमम्ललवणगन्धाढ्यम् । शिशिरस्नातः पानं मद्याम्बु गुडाम्बु वा प्रपिबेत् ॥५१॥
भक्तोपरोधतृषितः स्नेहतृषार्तोऽथवा तनुयवागूम् । प्रपिबेद्गुरुणा तृषितो भुक्तेन तदुद्धरेद्भुक्तम् ॥५२॥
मद्याम्बु वाऽम्बु कोष्णं बलवांस्तृषितः समुल्लिखेत् पीत्वा ।
मागधिकाविशदमुखः सशर्करं वा पिबेन्मन्थम् ॥ ५३ ॥
बलवांस्तु तालुशोषे पिबेद्घृतं तृष्यमद्याच्च । सर्पिर्भृष्टं क्षीरं मांसरसांश्चाबलः स्निग्धान् ॥ ५४ ॥
अतिरूक्षदुर्बलानां तर्षं शमयेन्नृणामिहाशु पयः । छागो वा घृतभृष्टः शीतो मधुरो रसो हृद्यः ॥५५॥
स्निग्धेऽन्ने भुक्ते या तृष्णा स्यात्तां गुडाम्बुना शमयेत् । तर्षं मूर्च्छाभिहतस्य रक्तपित्तापहैर्हन्यात् ॥५६॥

Trikaṭu, vacā, bhallātaka, bitter and astringent drugs alleviate āma tṛṣṇā. The measures prescribed for the kaphaja tṛṣṇā should also be applied here.

If the thirst is diagnosed as kaphaja from the presence of stiffness, anorexia, indigestion, lassitude and vomiting, emesis with curd, honey, saturating drinks, salt and hot water is desirable.

Dāḍima or other sour fruit should be taken with astringent drugs or added with haridrā and sugar.

Kṣayaja tṛṣṇā is severe like kṣayaja kāsa. Hence it should be pacified with medicaments useful in wasting, chest wound and phthisis.

One afflicted with thirst due to alcoholism should take, after cold bath, alcoholic drink diluted with half water and added with sours, salt and aromatic substances or wine with water or jaggery with water.

If one suffers from thirst due to anorexia or excessive intake of fat he should take thin gruel. In case he is thirsty due to heavy food that should be evacuated (with emesis). If the patient is strong, he should vomit after drinking wine mixed with water or simple warm water and thereafter having cleansed his mouth with māgadhikā should take churned drink added with sugar.

The strong patient should take ghee and other thirst-alleviating edibles fried with ghee while the weak one should take milk and unctuous meat-soups.

Milk quenches the thirst quickly caused in very rough and debilitated persons. Similarly acts the cold, sweet and palatable goat's meat soup fried with ghee.

The thirst arisen on taking the fatty food should be quenched with jaggery. The same in patient afflicted with fainting should be alleviated by administering drugs useful in raktapitta. [47–56]

तृट्दाहमूर्च्छाभ्रमक्लममदात्ययास्रविषपित्ते । शस्तं स्वभावशीतं शृतशीतं सन्निपातेऽम्भः ॥ ५७ ॥
हिक्काश्वासनवज्वरपीनसघृतपीतपार्श्वगलरोगे । कफवातकृते स्त्याने सद्यःशुद्धे च हितमुष्णम् ॥५८॥
पाण्डूदरपीनसमेहगुल्ममन्दानलातिसारेषु । प्लीह्नि च तोयं न हितं काममसह्ये पिबेदल्पम् ॥ ५९ ॥
पूर्वामयातुरः सन् दीनस्तृष्णार्दितो जलं काङ्क्षन् । न लभेत स चेन्मरणमाश्वेवाप्नुयाद्दीर्घरोगं वा ॥६०॥
तस्माद्धान्याम्बु पिबेत्तृष्यन् रोगी सशर्कराक्षौद्रम् । यद्वा तस्यान्यत्स्यात् सात्म्यं रोगस्य तच्चेष्टम् ॥६१॥
तस्यां विनिवृत्तायां तज्जन्य उपद्रवः सुखं जेतुम् । तस्मात्तृष्णां पूर्वं जयेद्बहुभ्योऽपि रोगेभ्यः ॥६२॥

In conditions of thirst, burning sensation, fainting, giddiness, exhaustion, poisoning and raktapitta, naturally cold water is recommended. In sannipāta, water cooled after boiling should be given. In hiccup, dyspnoea, acute fever, coryza, after intake of ghee, diseases of chest and throat, kaphaja and vātika disorders, unctuousness and just after evacuation hot water is wholesome.

Intake of water is not wholesome in cases of pāṇḍu, udara, coryza, prameha, gulma, poor digestion, diarrhoea and spleen enlargement. However, if the desire is intolerable one should take water in little quantity.

If afflicted with severe previous disease the patient is exhausted and desires water because of excessive thirst, he may die or be inflicted with some chronic disorder. Hence he should drink coriander water added with sugar and honey or some other suitable and favourite preparation.

It becomes easy to control the complications when the thirst itself is alleviated. Hence one should overcome the thirst before so many other disorders. [57-62]

तत्र श्लोकः—

हेतू यथाऽग्निपवनौ कुरुतः सोपद्रवां च पञ्चानाम् । तृष्णानां पृथगाकृतिरसाध्यता साधनं चोक्तम् ॥६३॥

Now the summing up verse—

How pitta and vāta as cause produce tṛṣṇā with complications, symptoms of the five types of tṛṣṇā, incurability and treatment—All this has been said (in this chapter).

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थाने तृष्णारोगचिकित्सितं नाम द्वाविंशोऽध्यायः ॥ २२ ॥

Thus ends the twenty second chapter on treatment of Tṛṣṇā in
Cikitsāsthāna in the treatise composed by Agniveśa,
redacted by Caraka and re-constructed by
Dṛḍhabala as it was not available. (22)

त्रयोविंशोऽध्यायः

CHAPTER XXIII

अथातो विषचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now [I] shall expound treatment of poisoning. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

प्रागुत्पत्तिं गुणान् योनिं वेगाँल्लिङ्गान्युपक्रमान् । विषस्य ब्रुवतः सम्यगग्निवेश निबोध मे ॥ ३ ॥

I am telling about the early origin, properties, sources of poison and impulses, symptoms and treatment of poisoning O Agniveśa ! listen. [3]

अमृतार्थं समुद्रे तु मथ्यमाने सुरासुरैः । जज्ञे प्रागमृतोत्पत्तेः पुरुषो घोरदर्शनः ॥ ४ ॥
दीप्ततेजाश्चतुर्दंष्ट्रो हरिकेशोऽनलेक्षणः । जगद्विषण्णं तं दृष्ट्वा तेनासौ विषसंज्ञितः ॥ ५ ॥

While the ocean was being churned by gods and demons for nectar a human form firce-looking, brilliant, with four large teeth, brown hairs and firy eyes appeared before the origin of nectar. As the creatures got afflicted to see him he was named as 'Viṣa' (poison). [4–5]

जङ्गमस्थावरायां तद्योनौ ब्रह्मा न्ययोजयत् । तदम्बुसंभवं तस्माद्द्विविधं पावकोपमम् ॥ ६ ॥
अष्टवेगं दशगुणं चतुर्विंशत्युपक्रमम् ।

Brahmā (the creator),. placed him in two sources—mobile and immobile. That originates from water, is of two types and fire-like and has eight impulses, ten properties and twenty four remedial measures. [6]

तद्वर्षास्वम्बुयोनित्वात् संक्लेदं गुडवद्गतम् ॥ ७ ॥
सर्पत्यम्बुधरापाये तदगस्त्यो हिनस्ति च । प्रयाति मन्दवीर्यत्वं विषं तस्माद्घनात्यये ॥ ८ ॥

Because of its watery source, it gets liquified and flows like jaggery in rains but thereafer it is destroyed by Agastya (appearance of Agastya constellation in sky) and as such poison becomes mild in action after the rainy season (in autumn). [7–8]

सर्पाः कीटोन्दुरा लूता वृश्चिका गृहगोधिकाः । जलौकामत्स्यमण्डूकाः कणभाः कृकलासकाः ॥ ९ ॥
श्वसिंहव्याघ्रगोमायुतरक्षुनकुलादयः । दंष्ट्रिणो ये विषं तेषां दंष्ट्रोत्थं जाङ्गमं मतम् ॥ १० ॥

The poison of serpents, insects, rats, spiders, scorpions, house lizards, leeches, fishes, frogs, hornets, lizards, dogs, tigers, jackals, hyenas, mongooses and other fanged animals is known as 'jāñgama' (of animal source). [9–10]

मुस्तकं पौष्करं क्रौञ्चं वत्सनाभं बलाहकम् । कर्कटं कालकूटं च करवीरकसंज्ञकम् ॥ ११ ॥
पालकेन्द्रायुधं तैलं मेघकं कुशपुष्पकम् । रोहिषं पुण्डरीकं च लाङ्गलक्यञ्जनाभकम् ॥ १२ ॥
सङ्कोचं मर्कटं शृङ्गीविषं हालाहलं तथा । एवमादीनि चान्यानि मूलजानि स्थिराणि च ॥ १३ ॥

Mustaka, pauṣkara, krauñca, vatsanābha, balāhaka, karkaṭa, kālakūṭa, karavīraka, pālaka, indrāyudha, taila, meghaka, kuśapuṣpaka, puṇḍarīka, lāṅgalakī, añjanābha, saṅkoca, markaṭa, śṛṅgīviṣa, halāhala and other similar root poisons are known as sthira (sthāvara or of vegetable source). [11–13]

गरसंयोगजं चान्यद्गरसंज्ञं गदप्रदम् । कालान्तरविपाकित्वान्न तदाशु हरत्यसून् ॥ १४ ॥

'Gara' is a toxic combination of substances, non-poisonous or poisonous, which exerts toxic effect after interval of some time and as such does not kill the patient instantly. [14]

निद्रां तन्द्रां क्लमं दाहं संपाकं लोमहर्षणम् । शोफं चैवातिसारं च जनयेज्जाङ्गमं विषम् ॥ १५ ॥
स्थावरं तु ज्वरं हिक्कां दन्तहर्षं गलग्रहम् । फेनवम्यरुचिश्वासमूर्च्छाश्च जनयेद्विषम् ॥ १६ ॥
जाङ्गमं स्यादधोभागमूर्ध्वभागं तु मूलजम् । तस्माद्दंष्ट्राविषं मौलं हन्ति मौलं च दंष्ट्रजम् ॥ १७ ॥

The animal poison produces sleep, drowsiness, exhaustion, burning sensation, inflammation, horripilation, oedema and diarrhoea.

The vegetable poison produces fever, hiccup, sensitiveness of teeth, spasm in throat, frothy saliva, vomiting, anorexia, dyspnoea and fainting.

The animal poison is situated below while the vegetable poison is situated above. Hence one counteracts the other. [15–17]

तृष्मोहदन्तहर्षप्रसेकवमथुक्लमा भवन्त्याद्ये । वेगे रसप्रदोषादसृक्प्रदोषाद्द्वितीये तु ॥ १८ ॥
वैवर्ण्यभ्रमवेपथुमूर्च्छाजृम्भाङ्गचिमिचिमातमकाः । दुष्टपिशितात्तृतीये मण्डलकण्डूश्वयथुकोठाः ॥१९॥
वातादिजाश्चतुर्थे दाहच्छर्द्यङ्गशूलमूर्च्छाद्याः । नीलादीनां तमसश्च दर्शनं पञ्चमे वेगे ॥ २० ॥
षष्ठे हिक्का, भङ्गः स्कन्धस्य तु सप्तमेऽष्टमे मरणम् ।
नृणां, चतुष्पदां स्याच्चतुर्विधः, पक्षिणां त्रिविधः ॥ २१ ॥
सीदत्याद्ये भ्रमति च, चतुष्पदो वेपते, ततः शून्यः । मन्दाहारो म्रियते श्वासेन हि चतुर्थवेगे तु ॥२२॥
ध्यायति विहगः प्रथमे वेगे, प्रभ्राम्यति द्वितीये तु । स्रस्ताङ्गश्च तृतीये विषवेगे याति पञ्चत्वम् ॥२३॥

During the first impulse, the poison exhibits symptoms such as thirst, mental confusion, sensitiveness of teeth, excessive salivation, vomiting and exhaustion due to morbidity of rasa.

Symptoms in the second impulse are abnormal complexion, giddiness, trembling, fainting, yawning, irritating sensation and feeling of drakness due to morbidity of rakta.

In the third impulse māṃsa is affected which gives rise to circular patches, itching, swelling and urticaria.

In the fourth impulse burning sensation, vomiting, body-pain, fainting etc. arise due to vitiation of vāta etc. (doṣas).

In the fifth impulse one sees the objects as blue etc. and has vision of darkness.

In the sixth impulse there is hiccup, in the seventh one shoulder falls down and in the eight one the patient dies. This is in case of human beings.

In animals there are four impulses while in birds there are only three. In the first impulse the four-hoofed one (animal) has lassitude and giddiness then it trembles, later becomes vacant and with diminished ingestion (of food) and lastly it dies of dyspnoea in the fourth impulse.

Bird, during the first impulse, looks anxious, feels giddy during the second one, becomes slackened in the third one and dies therein. [18–23]

लघु रूक्षमाशु विशदं व्यवायि तीक्ष्णं विकासि सूक्ष्मं च ।
उष्णमनिर्देश्यरसं दशगुणमुक्तं विषं तज्ज्ञैः ॥ २४ ॥
रौक्ष्याद्वातमशैत्यात्पित्तं सौक्ष्म्यादसृक् प्रकोपयति । कफमव्यक्तरसत्वादन्नरसांश्चानुवर्तते शीघ्रम् ।२५।
शीघ्रं व्यवायिभावादाशु व्याप्नोति केवलं देहम् । तीक्ष्णत्वान्मर्मघ्नं प्राणघ्नं तद्विकासित्वात् ॥ २६ ॥

दुरुपक्रमं लघुत्वाद्वैशद्यात् स्यादसक्तगतिदोषम्। दोषस्थानप्रकृतीः प्राप्यान्यतमं ह्युदीरयति ॥ २७ ॥

Poison is said to possess the following ten properties such as—light, rough, quick-acting, non-slimy, quickly absorbed, sharp, vikāsī (depressent), sūkṣma (minute) and having undefinable taste.

It vitiates vāta due to roughness, pitta due to hotness, rakta due to minuteness (quality of entering into fine channels), kapha and annarasa (chyle) due to undefined taste. It is absorbed quickly due to vyavāyī property and pervades the entire body due to 'āśu' (quick-acting) property. It affects vital parts due to sharpness and vital breath due to vikāsī property. It is managable with difficulty due to lightness and is not adhered to doṣas due to non-sliminess but aggravates any of them according to location and constitution. [24–27]

स्याद्वातिकस्य वातस्थाने कफपित्तलिङ्गमीषत्तु । तृण्मोहारतिमूर्च्छागलग्रहच्छर्दिफेनादि ॥ २८ ॥
पित्ताशयस्थितं पैत्तिकस्य कफवातयोर्विषं तद्वत् । तृट्कासज्वरवमथुक्लमदाहतमोतिसारादि ॥२९॥
कफदेशगं कफस्य च दर्शयेद्वातपित्तयोश्चेषत् । लिङ्गं श्वासगलग्रहकण्डूलालावमथ्वादि ॥ ३० ॥

In a person of vātika constitution, the poison affecting the location of vāta shows the symptoms of kapha and pitta slightly. Thirst, confusion, restlessness, fainting, spasm of throat, vomiting, frothing etc. are the symptoms in this condition.

In a person of paittika constitution, the poison affecting the seat of pitta exhibits symptoms such as thirst, cough, fever, vomiting, exhaustion, burning sensation, vision of darkness, diarrhoea etc. The symptoms of kapha and vāta are exhibited less.

Similarly, in that of kaphaja constitution and affecting the seat of kapha shows the symptoms such as dyspnoea, spasm of throat, itching, excessive salivation, vomiting etc. and the symptoms of vāta and pitta less. [28-30]

दूषीविषं तु शोणितदुष्ट्यारुःकिटिभकोठलिङ्गं च । विषमेकैकं दोषं संदूष्य हरत्यसूनेवम् ॥ ३१ ॥

Dūṣīviṣa (latent poison) produces pustules, kiṭibha and urticarial rashes due to disorder of blood. Thus poison takes away life soon by affecting each doṣa. [31]

क्षरति विषतेजसाऽसृक् तत् खानि निरुध्य मारयति जन्तुम् ।
पीतं मृतस्य हृदि तिष्ठति दष्टविद्धयोर्दंशदेशे स्यात् ॥ ३२ ॥

Blood flows down due to heat of poison and it kills the man by blocking the channels. The poison ingested stays in the heart of the dead while that infused by biting or stinging is located at the particular site. [32]

नीलौष्ठदन्तशैथिल्यकेशपतनाङ्गभङ्गविक्षेपाः । शिशिरैर्न लोमहर्षो नाभिहते दण्डराजी स्यात् ॥३३॥

क्षतजं क्षताच्च नायात्येतानि भवन्ति मरणलिङ्गानि ।
पभ्योऽन्यथा चिकित्स्यास्तेषां चोपक्रमाञ्छृणु मे ॥ ३४ ॥

Blueness of lips and teeth (cyanosis), prostration, falling of hair, loss of movement and thown out limbs, no horripilation with cold, no mark of stick on blowing and no bleeding on injury—these are the signs of death. In absence of them, the patient should be treated. Now listen the remedial measures. [33–34]

मन्त्रारिष्टोत्कर्तननिष्पीडनचूषणाग्निपरिषेकाः । अवगाहरक्तमोक्षणवमनविरेकोपधानानि ॥ ३५ ॥
हृदयावरणाञ्जननस्यधूमलेहौषधप्रधमनानि । प्रतिसारणं प्रतिविषं संज्ञासंस्थापनं लेपः ॥ ३६ ॥
मृतसञ्जीवनमेव च विंशतिरेते चतुर्भिरधिकाः ।
स्युरुपक्रमा यथा ये यत्र योज्याः शृणु तथा तान् ॥ ३७ ॥

The following are the twenty-four remedial measures to be applied according to condition in cases of poisoning :—

1. Mantra (incantation)
2. Ariṣṭā (binding)
3. Utkartana (incision)
4. Niṣpīḍana (compression)
5. Cūṣaṇa (sucking)
6. Agni (heating)
7. Pariṣeka (sprinkling)
8. Avagāha (bath)
9. Raktamokṣaṇa (blood-letting)
10. Vamana (emesis)
11. Vireka (purgation)
12. Upadhāna (Medication on incised scalp)
13. Hṛdayāvaraṇa (protection of heart)
14. Añjana (collyrium)
15. Nasya (snuffing)
16. Dhūma (smoking)
17. Leha (linctus)
18. Auṣadha (other medicament)
19. Pradhamana (blowing up through nose)
20. Pratisāraṇa (local application)
21. Prativiṣa (antidotes)
22. Sañjñāsaṃsthāpana (rasuscitation)
23. Lepa (pastes)
24. Mṛtasaṃjīvana (revivation). [35–37]

दंशात्तु विषं दष्टस्याविसृतं वेणिकां भिषग्बद्ध्वा । निष्पीडयेद्भृशं दंशमुद्धरेन्मर्मवर्जं वा ॥ ३८ ॥
तं दंशं वा चूषेन्मुखेन यवचूर्णपांशुपूर्णेन ।

In case of the bite-poison not spread (localised) the physician should bind the tourniquet above the bitten point and compress it fully or should extract the fang (through inçision) except in vital part or should suck it through his mouth full of barley powder or dust. [38]

प्रच्छनशृङ्गजलौकाव्यधनैः स्राव्यं ततो रक्तम् ॥ ३९ ॥

रक्ते विषप्रदुष्टे दुष्येत् प्रकृतिस्ततस्त्यजेत् प्राणान् । तस्मात् प्रघर्षणैरसृगवर्तमानं प्रवर्त्यं स्यात् ॥४०॥
त्रिकटुगृहधूमरजनीपञ्चलवणरोचनाः सवार्ताकाः । घर्षणमतिप्रवृत्ते वटादिभिः शीतलैर्लेपः ॥ ४१ ॥
रक्तं हि विषाध्मानं वायुरिवाग्नेः प्रदेहसेकैस्तत् ।
शीतैः स्कन्दति तस्मिन् स्कन्ने व्यपयाति विषवेगः ॥ ४२ ॥
विषवेगान्मदमूर्च्छाविषादहृदयद्रवाः प्रवर्तन्ते । शीतैर्निवर्तयेत्तान् वीज्यश्चालोमहर्षात् स्यात् ॥४३॥

Therefrom blood should be eliminated through scraping, application of horn or leech or venesection because blood being affected by poison, the constitution is deranged and thus the patient expires. Hence, if blood is not coming out, it should be impelled by application of rubbing powders such as of trikaṭu, soot, haridrā, five salts, gorocana and vārtāka. When the bleeding is excessive, paste of cold drugs like vaṭa etc. should be applied. Blood blows up the poison as air blows up the fire, by application of cold paste or sprinkling blood drops down and as such the force of poison goes away. Due to force of poison, narcosis, fainting, affliction and palpitation of heart arise, these should be averted with cold applications. Moreover, the paṭient should be fanned till there is horripilation. [39–43]

तरुरिव मूलच्छेदाद्दंशच्छेदान्न वृद्धिमेति विषम् । आचूषणमानयनं जलस्य सेतुर्यथा तथाऽरिष्टाः ॥४४॥
त्वङ्मांसगतं दाहो दहति विषं स्रावणं हरति रक्तात् । पीतं वमनैः सद्यो हरेद्विरेकैर्द्वितीये तु ॥४५॥

Poison does not advance after excision of the bite like a tree after cutting its root. Sucking is taking out and ariṣṭās (bindings) are like water bundhs. Application of heat (cauterization) burns the poison situated in twak (skin) and māṃsa (flesh). Blood-letting eliminates it from blood. During the first phase the ingested poison should be eliminated by emesis and during the second one by purgation. [44–45]

आदौ हृदयं रक्ष्यं तस्यावरणं पिबेद्यथालाभम् । मधुसर्पिर्मज्जपयोगैरिकमथ गोमयरसं वा ॥ ४६ ॥
इक्षुं सुपक्वमथवा काकं निष्पीड्य तद्रसं वरणम् । छागादीनां वाऽसृग्भस्म मृदं वा पिबेदाशु ॥ ४७ ॥
क्षारागदस्तृतीये शोफहरैर्लेखनं समध्वम्बु । गोमयरसश्चतुर्थे वेगे सकपित्थमधुसर्पिः ॥ ४८ ॥
काकाण्डशिरीषाभ्यां स्वरसेनाश्च्योतनाञ्जने नस्यम् ।
स्यात्पञ्चमेऽथ षष्ठे संज्ञायाः स्थापनं कार्यम् ॥ ४९ ॥

गोपित्तयुता रजनी मञ्जिष्ठामरिचपिप्पलीपानम् । विषपानं दष्टानां विषपीते दंशनं चान्ते ॥ ५० ॥

First of all, heart should be protected and for this the medicaments covering it should be taken immediately as available such as (1) honey, ghee, marrow, milk and gairika (ochre), (2) cow-dung juice, (3) pressed juice of cooked sugarcane or crow, (4) blood of goat etc. or (5) ash or earth.

During the third impulse, use of kṣārāgada (alkaline antidotes) along with reducing with anti-swelling drugs mixed with honey-water is desirable.

During the fourth impulse, cow-dung juice mixed with kapittha, honey and ghee is administered.

During the fifth impulse, application of drops and collyrium in eyes and snuffing with the juice of kakāṇḍa and śirīṣa should be done.

During the sixth impulse resuscitative measures should be applied and the patient should be given haridrā with cow's bile or mañjiṣṭhā, marica and pippalī.

At the end (during the seventh impulse) intake of vegetable poison in case of bites and animal biting in case of vegetable poison should be resorted to. [46–50]

शिखिपित्तार्धयुतं स्यात् पलाशबीजमगदो मृतेषु वरः । वार्ताकुफाणितागारधूमगोपित्तनिम्बं वा ॥५१॥
गोपित्तयुतैर्गुटिकाः सुरसाग्रन्थिद्विरजनीमधुककुष्ठैः ।
शस्ताऽमृतेन तुल्या शिरीषपुष्पकाकाण्डकरसैर्वा ॥ ५२ ॥
काकाण्डसुरसगवाक्षीपुनर्नवावायसीशिरीषफलैः ।
उद्बन्धविषजलमृते लेपौषधिनस्यपानानि ॥ ५३ ॥

During the eighth impulse, palāśa seeds mixed with half peacock's bile act as good resuscitative anti-poison in almost dead patients. The formulation of vārtāku, phāṇita, soot, cow bile and nimba acts in similar way.

Pills made of surasā, granthi, haridrā and dāruharidrā, madhuka and kuṣṭha mixed with cow-bile or the juice of śirīṣa flowers and kākāṇḍa are commended like nectar.

Kākāṇḍa, surasa, indrāyaṇa, punarnavā, vāyasī, śirīṣa and madanaphala combined together are administered in forms of paste, applications on incised scalp, snuffing and intake in cases of apparent death by hanging or strangulation, poisoning or drowning. [51–53]

स्पृक्काप्लवस्थौणेयकांक्षीशैलेयरोचनातगरम् । ध्यामककुङ्कुममांसीसुरसाम्रैलालकुष्ठघ्नम् ॥ ५४ ॥
बृहती शिरीषपुष्पं श्रीवेष्टकपद्मचारटिविशालाः । सुरदारुपद्मकेशरशाबरकमनःशिलाकौन्त्यः ॥ ५५ ॥
जात्यर्कपुष्परसरजनीद्वयहिङ्गुपिप्पलीलाक्षाः । जलमुद्गपर्णिचन्दनमधुकमदनसिन्धुवाराश्च ॥ ५६ ॥

शम्पाकलोध्रमयूरकगन्धफलानाकुलीविडङ्गाश्च । पुष्ये संहृत्य समं पिष्ट्वा गुटिका विधेयाः स्युः ॥५७॥
सर्वविषघ्नो जयकृद्विषमृतसंजीवनो ज्वरनिहन्ता । घ्रेयविलेपनधारणधूमग्रहणैर्गृहस्थश्च ॥ ५८ ॥
भूतविषजन्त्वलक्ष्मीकार्मणमन्त्राग्न्यशन्यरीन् हन्यात् । दुःस्वप्नस्त्रीदोषानकालमरणाम्बुचौरभयम् ॥५९॥
धनधान्यकार्यसिद्धिः श्रीपुष्ट्यायुर्विवर्धनो धन्यः । मृतसंजीवन एष प्रागमृताद्ब्रह्मणा विहितः ॥ ६० ॥
इति मृतसंजीवनोऽगदः ।

Spṛkkā, plava, sthauṇeya, kāṃkṣī, śaileya, rocanā, tagara, dhyāmaka, kuṃkuma māṃsī, surasa, agryailā (sthūla elā), ala (orpiment), khadira, bṛhatī, śirīṣa flowers, śriveṣṭaka, padma cāraṭī, viśālā, devadāru, padmakeśara, śābaraka, realgar, kauntī, jātī flowers, arka flowers, rasa (bola), haridrā, dāruharidrā, hiṅgu, pippalī, lac, bālaka, mudgaparṇī, candana, madhuka, madana, sindhuvāra, āragvadha, lodhra, mayūraka, gandhaphalā, nākulī and viḍaṅga—these should be collected in puṣya constellation and be pounded together in equal quantity and made into pills. This alleviates all poisons, gives victory, revives the apperently dead by poisoning and destroys fever. A house-holder, by using it as snuff, paste, amulet and smoking destroys evil spirits, poisons, organisms, unauspiciousness, evil incantation, charms, fire, thunderbolt, enemies, bad dreams, evils caused by women, fear of untimely death, floods and thieves. This antipoison formulation named as mṛtasaṃjivana is revealed by Brahmā before the appearance of nectar and gives success in wealth, agriculture and other efforts, promotes auspiciousness, corpulence and life-span and is commendable. [54–60]

(Thus Mṛtasaṃjīvana agada).

मन्त्रैर्धमनीबन्धोऽवमार्जनं कार्यमात्मरक्षा च । दोषस्य विषं यस्य स्थाने स्यात्तं जयेत्पूर्वम् ॥ ६१ ॥
वातस्थाने स्वेदो दध्ना नतकुष्ठकल्कपानं च । घृतमधुपयोऽम्बुपानावगाहसेकाश्च पित्तस्थे ॥ ६२ ॥
क्षारागदः कफस्थानगते स्वेदस्तथा सिराव्यधनम् । दूषीविषेऽथ रक्तस्थिते सिराकर्म पञ्चविधम् ॥६३॥
भेषजमेवं कल्प्यं भिषग्विदाऽऽलक्ष्य सर्वदा सर्वम् । स्थानं जयेद्धि पूर्वं स्थानस्थस्याविरुद्धं च ॥ ६४ ॥

Binding of vessels, rubbing the site in reverse direction and self-protection with mantras should be performed. Doṣa in the place of which the poison is situated should be overcome first. If the poison is in the site of vāta, one should foment it and administer intake of the paste of tagara and kuṣṭha with curd. If it is in the site of pitta ghee, honey, milk and water as intake, bath and sprinkling are prescribed. In case the poison is situated at the site of kapha, fomentation and venesestion are applied. In dūṣīviṣa or the poison situated in blood, venesection and five evacuative measures should be applied. Thus the physician should prescribe medicines taking all aspects into consideration. However, he should, first of all control the (doṣa at) site without antagonising the one (poison) situated there. [61–64]

विषदूषितकफमार्गः स्रोतःसंरोधरुद्धवायुस्तु । मृत इव श्वसेन्मर्त्यः स्यादसाध्यलिङ्गैर्विहीनश्च ॥ ६५ ॥
चर्मकषायाः कल्कं विल्वसमं मूर्ध्नि काकपदमस्य । कृत्वा दद्यात्कटभीकटुकट्फलप्रधमनं च ॥ ६६ ॥

छागं गव्यं माहिषं वा मांसं कौक्कुटमेव वा । दद्यात् काकपदे तस्मिंस्ततः संक्रमते विषम् ॥ ६७ ॥
नासाक्षिकर्णजिह्वाकण्ठनिरोधेषु कर्म नस्तः स्यात् । वार्ताकुबीजपूरज्योतिष्मत्यादिभिः पिष्टैः ॥ ६८ ॥
अञ्जनमक्ष्युपरोधे कर्तव्यं बस्तमूत्रपिष्टैस्तु । दारुव्योषहरिद्राकरवीरकरञ्जनिम्बसुरसैस्तु ॥ ६९ ॥
श्वेता वचाऽश्वगन्धा हिङ्ग्वमृता कुष्ठसैन्धवे लशुनम् ।
सर्षपकपित्थमध्यं डुण्डुककरञ्जबीजानि ॥ ७० ॥
व्योषं शिरीषपुष्पं द्विरजन्यौ वंशलोचनं च समम् । पिष्ट्वाऽजस्य मूत्रेण गोश्वपित्तेन सप्ताहम् ॥ ७१ ॥
व्यत्यासभावितोऽयं निहन्ति शिरसि स्थितं विषं क्षिप्रम् ।
सर्वज्वरभूतग्रहविसूचिकाजीर्णमूर्च्छार्तीः ॥ ७२ ॥
उन्मादापस्मारौ काचपटलनीलिकाशिरोदोषान् । शुष्काक्षिपाकपिल्लार्बुदार्मकण्डूतमोदोषान् ॥ ७३ ॥
क्षयदौर्बल्यमदात्ययपाण्डुगदांश्चाञ्जनात्तथा मोहान् । लेपाद्विषदिग्धक्षतलीढदष्टपीतविषघाती ॥ ७४ ॥
अर्शःस्वानद्धेषु च गुदलेपो योनिलेपनं स्त्रीणाम् । मूढे गर्भे दुष्टे ललाटलेपः प्रतिश्याये ॥ ७५ ॥
वृद्धौ किटिभे कुष्ठे श्वित्रविचर्चिकादिषु लेपः । गज इव तरून् विषगदान्निहन्त्यगदगन्धहस्त्येषः ॥ ७६ ॥

इति गन्धहस्तीनामाऽगदः ।

If the patient with the passage of kapha affected by poison and blockade of vāyu due to obstruction in channels respires as if dead and is devoid of symptoms of incurablity, one should apply the paste of carmaṅkāṣā 40 gm. after making incision in the scalp. He should also blow up in his nostrils the powder of katabhī, kaṭuka and kaṭphala.

Or one should apply the flesh of goat, cow, buffalow or cock on the incised scalp. Thus the poison is absorbed out.

If there is obstruction in nose, eyes, ears, tongue and throat, snuffing with the paste of vārtāku, bījapūra, jyotiṣmatī etc. should be applied.

In distress of eyes, collyrium of devadāru, trikaṭu, haridrā, karavīra, karañja, nimba and surasa (tulasi) pounded with goat's urine.

Śvetā, vaca, aśvagandhā, hiṅgu, guḍūcī, kuṣṭha, saindhava, laśuna, sarṣapa, kapittha (fruit pulp), seeds of syonāka and karañja, trikaṭu, śirīṣa flowers, two types of haridrā (haridrā and dāruharidrā), vaṃśalocana—all in equal parts are pounded with goat's urine and impregnated with cow's and horse's bile alternately for a week. This counteracts the poison quickly if applied on head (incised scalp). Besides, it alleviates all sorts of fever, seizures by evil spirits and grahas, visūcikā, indigestion and fainting, by application as collyrium, it alleviates insanity, epilepsy, kāca (cataract), paṭala, nīlikā, head-diseases, suṣkākṣipāka, pilla, arbuda, arma, itching, vision of darkness, wasting, debility, alcoholism and confusion. If applied as paste it counteracts poison contaminated through injury with poisoned arrow, licking, biting or ingestion. In piles and hardness of bowels, it is pasted on anus.

Similarly, in obstructod or abnormally presented foetus in women, it is applied on vagina and in coryza on forehead. It is also applied in cases of scrotal enlargement, kitibha, kuṣṭha, leucoderma, eczema etc. This antipoison formulation named 'gandhahastī' destroys the toxic effects of poisons as elephant destroys the trees. [65-76]

(Thus the anti-poison formulation named 'Gandhahastī).

पत्रागुरुमुस्तैला निर्यासाः पञ्च चन्दनं स्पृक्का । त्वङ्नलदोत्पलबालकहरेणुकोशीरवन्यनखाः ॥ ७७ ॥
सुरदारुकनककुङ्कुमध्यामककुष्ठप्रियङ्गवस्तगरम् । पञ्चाङ्गानि शिरीषाद्‌द्वयोषालमनःशिलाजाज्यः ॥ ७८ ॥
श्वेतकटभीकरञ्जौ रक्षोघ्नी सिन्धुवारिका रजनी । सुरसाञ्जनगैरिकमञ्जिष्ठानिम्बनिर्यासाः ॥ ७९ ॥
वंशत्वगश्वगन्धाहिङ्गुदधित्थाम्लवेतसं लाक्षा । मधुमधुकसोमराजीवचारुहारोचनातगरम् ॥ ८० ॥
अगदोऽयं वैश्रवणायाख्यातस्त्र्यम्बकेण षष्ट्यङ्गः । अप्रतिहतप्रभावः ख्यातो महागन्धहस्तीति ॥ ८१ ॥
पित्तेन गवां पेष्यो गुटिकाः कार्यास्तु पुष्ययोगेन । पानाञ्जनप्रलेपैः प्रसाधयेत् सर्वकर्माणि ॥ ॥ ८२ ॥
पिल्लं कण्डूं तिमिरं राज्यान्ध्यं काचमर्बुदं पटलम् । हन्ति सततप्रयोगाद्धितमितपथ्याशिनां पुंसाम् ॥८३॥
विषमज्वरानजीर्णान्दद्रुं कण्डूं विचर्चिकां पामाम् ।
विषमूषिकलूतानां सर्वेषां पन्नगानां च । आशु विषं नाशयति समूलजमथ कन्दजं सर्वम् ॥ ८४ ॥
एतेन लिप्तगात्रः सर्पान् गृह्णाति भक्षयेच्च विषम् । कालपरीतोऽपि नरो जीवति नित्यं निरातङ्कः ॥८५॥
आनद्धे गुदलेपो योनौ लेपश्च मूढगर्भाणाम् । मूर्च्छार्तिषु च ललाटे प्रलेपनमाहुः प्रधानतमम् ॥ ८६ ॥
भेरीमृदङ्गपटहाञ्छत्राण्यमुना तथा ध्वजपताकाः । लिप्त्वाऽहिविषनिरस्त्यै प्रध्वनयेद्दर्शयेन्मतिमान् ॥८७॥
यत्र च सन्निहितोऽयं न तत्र बालग्रहा न रक्षांसि । न च कार्मणवेताला वहन्ति नाथर्वणा मन्त्राः ॥८८॥
सर्वग्रहा न तत्र प्रभवन्ति न चाग्निशस्त्रनृपचौराः । लक्ष्मीश्च तत्र भजते यत्र महागन्धहस्त्यस्ति ॥८९॥
पिष्यमाण इमं चात्र सिद्धं मन्त्रमुदीरयेत् । 'मम माता जया नाम जयो नामेति मे पिता ॥ ९० ॥
सोऽहं जयजयापुत्रो विजयेऽथ जयामि च । नमः पुरुषसिंहाय विष्णवे विश्वकर्मणे ॥ ९१ ॥
सनातनाय कृष्णाय भवाय विभवाय च । तेजो वृषाकपेः साक्षात्तेजो ब्रह्मेन्द्रयोर्यमे ॥ ९२ ॥
यथाऽहं नाभिजानामि वासुदेवपराजयम् । मातुश्च पाणिग्रहणं समुद्रस्य च शोषणम् ॥ ९३ ॥
अनेन सत्यवाक्येन सिध्यतामगदो ह्ययम् । हिलिमिलिसंस्पृष्टे रक्ष सर्वभेषजोत्तमे स्वाहा ॥ ९४ ॥

इति महागन्धहस्तीनामाऽगदः ।

ऋषभकजीवकभार्गीमधुकोत्पलधान्यकेशराजाज्यः । ससितगिरिकोलमध्याः पेयाः श्वासज्वरादिहराः ॥
हिङ्गु च कृष्णायुक्तं कपित्थरससुयुक्तमग्र्यलवणं च । समधुसितौ पातव्यौ ज्वरहिक्काश्वासकासघ्नौ ॥९६॥
लेहः कोलास्थ्यञ्जनलाजोत्पलमधुघृतैर्वम्याम् । बृहतीद्वयाढकीपत्रधूमवर्तिस्तु हिक्काघ्नी ॥ ९७ ॥
शिखिबर्हिबलाकास्थीनि सर्षपाश्चन्दनं च घृतयुक्तम् । धूमो गृहशयनासनवस्त्रादिषु शस्यते विषनुत् ९८
घृतयुक्ते नतकुष्ठे भुजगपतिशिरः शिरीषपुष्पं च । धूमागदः स्मृतोऽयं सर्वविषघ्नः श्वयथुहच्च ॥ ९९ ॥
जतुसेव्यपत्रगुग्गुलुभल्लातककुकुभपुष्पसर्जरसाः । श्वेता च धूम उरगाखुकीटवस्त्रक्रिमिनुदग्र्यः ॥१००॥
तरुणपलाशक्षारं स्रुतं पचेच्चूर्णितैः सह समांशैः । लोहितमृद्रजनीद्वयशुक्लसुरसमञ्जरीमधुकैः ॥१०१॥
लाक्षासैन्धवमांसीहरेणुहिङ्गुद्विसारिवाकुष्ठैः । सव्योषैर्बाह्लीकैर्दर्व्यांविलेपनं घट्टयेद्यावत् ॥ १०२ ॥
सर्वविषशोफगुल्मत्वग्दोषार्शोभगन्दरप्लीह्नः । शोथापस्मारक्रिमिभूतस्वरभेदपाण्डुगदान् ॥ १०३ ॥
मन्दाग्नित्वं कासं सोन्मादं नाशयेयुरथ पुंसाम् । गुटिकाश्छायाशुष्काः कोलसमास्ताः समुपयुक्ताः ॥

इति क्षारागदः ।

Patra, aguru, musta, elā, five exudations, candana, spṛkkā, twak, nalada, utpala, bālaka, hareṇukā, uśira, vanya, nakha, devadāru, nāgakeśara, kuṅkuma, dhyāmaka, kuṣṭha, priyaṅgu, tagara, five parts of śirīṣa, trikaṭu, ala (orpiment), realgar, white kaṭabhī, karañja, rakṣoghnī, sindhuvāra, haridrā, surasa, añjana, gairika, mañjiṣṭhā, nimba (exudation), vaṃśa (bark), aśvagandhā, hiṅgu, kapittha, amlavetasa, lac, honey, madhuka, somarājī, vacā, ruhā, rocanā and tagara—this anti-poison formulation known as 'Mahāgandhahastī' containing sixty drugs and with unfailing effect was revealed by Tryambaka (Rudra) to Kubera. In puṣya constellation, it should be pounded with cow's bile and made into pills. Applied as intake, collyrium and local paste it performs all the functions.

By constant use with observance of wholesome and measured diet it destroys eye diseases (pilla, itching, timira, night-blindness, cataract and arbuda), irregular fever, indigestion, skin diseases (ringworm, itching, eczema and pimples). It destroys quickly the poisons of all rats, spiders, serpents and also of roots and tubers. If one smears his body with it, he can hold the snakes and ingest poisons. Even destined by death, he lives always free from disorders. In hardness of bowels, it is applied as paste mainly on anus, in obstructed labour on vagina and in fainting on forehead.

Musical instruments like bherī, mṛdaṅga and paṭaha (types of drums) and banners pasted with it should be sounded or shown for counteracting the snake poison.

Wherever this formulation is present no children's seizures, no demons, no inflicting vetālas and no Atharvanic mantras (magical spells) can stand. Where there is mahāgandha hastī none of the grahas (seizures), fire, weapons, king or thief can succeed and prosperity ablides.

While pounding the formulation one should recite the following accomplished hymn—'Mother is Jayā and my father Jaya, so being the son of Jaya and Jayā I come out victorious. My salutation is offered to Viṣṇu who is lion among the persons, creator of the entire universe, Kṛṣṇa, the eternal one and Bhava (Rudra), the omnipresent one. The powerful lustre of sun as well as Brahmā and Indra is in the god of death. I do not know it as possible like the defeat of Vāsudeva (Kṛṣṇa), mother's marriage and absorbing the ocean. By this truthful statement may this formulation succeed. O the best among all the medicaments ! conjoined by 'hilimili' protect me, I call upon you.

(Thus Mahagandhastī agada).

Ṛṣabhaka, jīvaka, bhārgī, madhuka, utpala, dhānyaka, keśarāja, jīraka, sugar and fruit-pulp of wild jujube should be taken as potion to relieve dyspnoea, fever etc.

Hiṅgu, pippalī, juice of kapittha, rock salt should be taken with honey and sugar to relieve fever, hiccup, dyspnoea and cough.

Seed of jujube, añjana, parched paddy, water lily, honey and ghee are taken as linctus in vomiting.

Smoking stick prepared of two types of bṛhatī and āḍhakī leaves relieves hiccup.

Feathers of peacock and bones of crane, mustard and sandal mixed with ghee and used as fumigation alleviates poison from house, beds, chairs, cloths etc.

Tagara and kuṣṭha mixed with ghee, head of the king serpent and śirīṣa flowers make 'dhūmāgada' (antipoison fumigation) which alleviates all types of poison and swelling. Lac, uśīra, patra, guggulu, bhallātaka, kakubha flowers and śvetā make an excellent fume to destroy serpents, rats, insects and tiny insects of clothings.

Alkali prepared from young palāśa tree should be cooked with powders of each in equal quantity of ochre, haridrā, dāruharidrā, flower stalk of white tulasī, madhuka, lākṣā, rock salt, māṃsī, hareṇu, hiṅgu, both types of sārivā, kuṣṭha, trikaṭu and kuṅkuma till it sticks to the laddle. This should be made into pills, dried in shade and used. It alleviates all poisons, swelling, gulma, skin disorder, piles, fistula-in-ano, oedema, epilepsy, worms, evil spirits, hoarseness of voice, anaemia, loss of appetite, cough and insanity. [77–104]

(Thus Kṣārāgada).

विषपीतदष्टविद्धेष्वेतद्दिग्धे च वाच्यमुद्दिष्टम् । सामान्यतः, पृथक्त्वान्निर्देशमतः शृणु यथावत् ॥१०५॥
रिपुयुक्तेभ्यो नृभ्यः स्वेभ्यः स्त्रीभ्योऽथवा भयं नृपते । आहारविहारगतं तस्मात् प्रेष्यान् परीक्षेत ॥१०६॥
अत्यर्थशङ्कितः स्याद्बहुवागथवाऽल्पवाग्विगतलक्ष्मीः । भ्रान्तः प्रकृतिविकारं विषप्रदाता नरो ज्ञेयः ॥१०७॥
दृष्ट्वैवं न तु सहसा भोज्यं कुर्यात्तदन्नमग्नौ तु । सविषं हि प्राप्यान्नं बहून्विकारान् भजत्यग्निः ॥ १०८ ॥
शिखिबर्हविचित्रार्चिस्तीक्ष्णाक्षमरूक्षकुणपधूमश्च ।
स्फुटति च सशब्दमेकावर्तो विहतार्चिरपि च स्यात् ॥ १०९ ॥
पात्रस्थं च विवर्णं भोज्यं स्यान्मक्षिकांश्च मारयति । क्षामस्वरांश्च काकान् कुर्याद्विरजेश्चकोराक्षि ॥११०॥
पाने नीला राजी वैवर्ण्यं स्वां च नेक्षते छायाम् ।
पश्यति विकृतामथवा लवणाक्ते फेनमाला स्यात् ॥ १११ ॥
पानान्नयोः सविषयोर्गन्धेन शिरोरुग्घृदि च मूर्च्छा च ।
स्पर्शेन पाणिशोथः सुप्त्यङ्गुलिदाहतोदनखभेदाः ॥ ११२ ॥
मुखगे त्वोष्ठचिमिचिमा जिह्वा शूना जडा विवर्णा च ।
द्विजहर्षहनुस्तम्भास्यदाहलालागलविकाराः ॥ ११३ ॥
आमाशयं प्रविष्टे वैवर्ण्यं स्वेदसदनमुत्क्लेदः । दृष्टिहृदयोपरोधो बिन्दुशतैश्चीयते चाङ्गम् ॥ ११४ ॥
पक्वाशयं तु याते मूर्च्छामदमोहदाहबलनाशाः । तन्द्रा कार्श्यं च विषे पाण्डुत्वं चोदरस्थे स्यात् ॥११५॥

दन्तपवनस्य कूर्चौ विशीर्यंते दन्तौष्ठमांसशोफश्च ।
केशच्युतिः शिरोरुग्ग्रन्थयश्च सविषेऽथ शिरोभ्यङ्गे ॥ ११६ ॥
दुष्टेऽन्नेऽक्षिदाहस्रावात्युपदेहशोथरागाश्च । खाद्यैरादौ कोष्ठः स्पृश्यैस्त्वग्दूष्यते दुष्टैः ॥ ११७ ॥
स्नानाभ्यङ्गोत्सादनवस्त्रालङ्कारवर्णकैर्दुष्टैः । कण्ड्वर्तिकोठपिडकारोमोद्गमचिमिचिमाशोथाः ॥ ११८ ॥
एते करचरणदाहतोदक्लमाविपाकाश्च । भूपादुकाश्वगजवर्मकेतुशयनासनैर्दुष्टैः ॥ ११९ ॥
माल्यमगन्धं म्लायति शिरोरुजा लोमहर्षकरम् । स्तम्भयति खानि नासामुपहन्ति दर्शनं च धूमः ॥१२०॥
कूपतडागादिजलं दुर्गन्धं सकलुषं विवर्णं च । पीतं श्वयथुं कोठान् पिडकाश्च करोति मरणं च ॥१२१॥
आदावामाशयगे वमनं त्वक्स्थे प्रदेहसेकादि । कुर्याद्भिषक् चिकित्सां दोषबलं चैव हि समीक्ष्य ॥१२२॥
इति मूलविषविशेषाः प्रोक्ताः

Facts about the cases of poisoning by ingestion, bites, piercing and contamination have been said in ganeral, now listen in details.

There is danger of the king from poisoning through food and other items by persons attached to enemies, kinsmen or women hence one should examine the attendants (carefully).

The person administering the poison should be identified as he is utterly suspicious, talking too much or less, devoid of lustre and having derangement of his normal behaviour.

Considering this one should not take the food only on appearance but put it to flame test. The flame of fire acquires various abnormal colours in contact of poisoned food. The flame becomes of variegated colour like those of peacock's feathers with intense, intolerable and rough smoke with cadaverous odour, bursting with sound, has one-sided movement and is diminished in intensity.

If such food is kept in a utensil, it becomes devoid of normal colour and it kills flies, make the crows feeble-voiced and depigments the (red) eyes of Cakora.

If the poison is put in (alcoholic) drink it develops blue lines, abnormal colour, one does not see his image or sees deformed image in it and there is excessive frothing on addition of salt.

By smell of poisoned food and drinks one gets headache, cardiac pain and fainting. By touch of the same, there is swelling in hands, numbness, burning sensation and piercing pain in fingers, tearing of nails.

When it goes into mouth, there is pricking sensation in lips, swelling, stiffness and discolouration of tongue, sensitivity of teeth, lockjaw, burning sensation in mouth, salivation and throat troubles.

When the poison enters into stomach, there are abnormality in complexion, excessive sweating, lassitude, nausea, dysfunction of eye and heart and appearance of hundreds of spots on the body. When it reaches colon, it produces fainting, narcosis, confusion, burning sensation and debility. If it stays in abdomen, it produces drowsiness and paleness.

In poisoned tooth-brush, the brushing portion is disintegrated and swelling appears in gums and lips.

If the hair oil is poisoned, the hairs begin to fall down, there appear headache and glands.

If collyrium is poisoned, it causes burning, discharge, sliminess, swelling and redness.

By (poisoned) edibles and touchables gastrointestinal tract and skin are affected first respectively.

Poisoned bath, massage, anointing, clothing, ornaments and cosmetics cause itching, discomfort, rashes, boils, horripilation, pricking sensation and swelling.

In contact of poison earth, shoes and slippers, horse back, elephant back, armour, banner, bed and chairs produce burning and piercing pain in hands and feet, exhaustion and indigestion in addition to the above manifestations.

If garland is poisoned, it loses its fragrance, withers up and causes headache and horripilation.

The poisoned smoke blocks the channels and destroys functions of nose and eyes.

Water wells, ponds etc. when poisoned become foetid, dirty and of abnormal colour. When it is drunk, it causes swelling, rashes, boils and finally death.

At first emesis in gastric poison and paste, sprinkling etc. in skin poisoning should be applied by the physician along with the other remedial measures according to severity of affection.

Thus details about the root poisons (vegetable poisons) have been said. [105–122]

शृणु जाङ्गमस्यातः।
सविशेषचिकित्सितमेवादौ तत्रोच्यते तु सर्पाणाम् ॥ १२३ ॥
इह दर्वीकरः सर्पो मण्डली राजीमानिति । त्रयो यथाक्रमं वातपित्तश्लेष्मप्रकोपणाः ॥ १२४ ॥
दर्वीकरः फणी ज्ञेयो मण्डली मण्डलाफणः । बिन्दुलेखविचित्राङ्गः पन्नगः स्यात्तु राजिमान् ॥ १२५ ॥
विशेषाद्रूक्षकटुकमम्लोष्णं स्वादु शीतलम् । विषं यथाक्रमं तेषां तस्माद्वातादिकोपनम् ॥ १२६ ॥
दर्वीकरकृतो दंशः सूक्ष्मदंष्ट्रापदोऽसितः । निरुद्धरक्तः कूर्माभो वातव्याधिकरो मतः ॥ १२७ ॥

पृथ्वर्पितः सशोथश्च दंशो मण्डलिना कृतः । पीताभः पीतरक्तश्च सर्वपित्तविकारकृत् ॥ १२८ ॥
कृतो राजिमता दंशः पिच्छिलः स्थिरशोफकृत् ।
स्निग्धः पाण्डुश्च सान्द्रासृक् श्लेष्मव्याधिसमीरणः ॥ १२९ ॥

Now listen about the animal poisons. First of all, detailed therapeutic management of snake poisoning is being said.

There are three types of snakes—darvīkara (hooded), maṇḍalī (coiled) and rājimān (streaked) which aggravaie vāta, pitta and kapha respectively. The darvīkara snake is identified from hood, maṇḍala one from coiled hood and rājimān from the body variegated with spots and streaks. Their poison is rough and pungent, sour and hot, and sweet and cold respectively and as such vitiate vāta etc. The bite of darvīkara has minute mark of fangs, is black, congested with blood, tortoise-like and produces vātika disorders, the bite of maṇḍali has big mark of fangs, is swollen, yellowish or yellow-red and causes all sorts of paittika disorders. The bite of rājimān is slimy, with stable swelling, unctuous, pale having viscous blood and causes disorders of kapha. [123–129]

वृत्तभोगो महाकायः श्वसन्नूर्ध्वेक्षणः पुमान् । स्थूलमूर्धा समाङ्गश्च स्त्री त्वतः स्याद्विपर्ययात् ॥ १३० ॥
क्लीबस्त्रसत्यधोदृष्टिः स्वरहीनः प्रकम्पते । स्त्रिया दष्टो विपर्यस्तैरेतैः पुंसा नरो मतः ॥ १३१ ॥
व्यामिश्रलिङ्गैरेतैस्तु क्लीबदष्टं नरं वदेत् । इत्येतदुक्तं सर्पाणां स्त्रीपुंक्लीबनिदर्शनम् ॥ १३२ ॥
पाण्डुवक्त्रस्तु गर्भिण्या शूनौष्ठोऽप्यसितेक्षणः । जृम्भाक्रोधोपजिह्वार्तः सूतया रक्तमूत्रवान् ॥ १३३ ॥
सर्पो गौधेर(य)को नाम गोधायां स्याच्चतुष्पदः । कृष्णसर्पेण तुल्यः स्यान्नाना स्युर्मिश्रजातयः ॥१३४॥
गाढसंपादितोद्वृत्तं पीडितं लम्बितार्पितम् । सर्पितं च भृशाबाधं, दंशा येऽन्ये न ते भृशाः ॥ १३५ ॥

The snake round-coiled, huge-bodied, with remarkable respiration, upward eyes, large head and even organs is male otherwise female. The enunch one is terrorised.

One bitten by female snake looks downwards, has feeble voice and trembles. In the one bitten by male snake characteristics contrary to the above are found. If mixed characters are found, one should be known as bitten by an enunch snake. Thus characters of female, male and enunch snakes are said.

If one is bitten by a pregnant snake, he suffers from paleness of face, swelling in lips and blackness of eyes. If one is bitten by the puerperant snake, he suffers from yawning, anger, upajihvikā and haematuria.

Quadruped serpent born by godhā (alligator) is known as 'gaudheyaka'. This is similar to black snake. Besides, there are several other cross-breeds.

The bite which is deeply performed, elevated, painful, placed lengthwise and having marks of fangs and inflammation is very troublesome while the other bites are not so much distressing. [130–135]

तरुणाः कृष्णसर्पास्तु गोनसाः स्थविरास्तथा । राजिमन्तो वयोमध्ये भवन्त्याशीविषोपमाः ॥ १३६ ॥

Black snakes in young age, gonasa in old age the rājimān in middle age are like āśīviṣa (dreadful snakes with poisoned vision and breath). [136]

सर्पदंष्ट्राश्चतस्रस्तु तासां वामाधरा सिता । पीता वामोत्तरा दंष्ट्रा रक्तश्यावाऽधरोत्तरा ॥ १३७ ॥
यन्मात्रः पतते बिन्दुर्गोबालात् सलिलोद्धृतात् । वामाधरायां दंष्ट्रायां तन्मात्रं स्यादहेर्विषम् ॥ १३८ ॥
एकद्वित्रिचतुर्वृद्धविषभागोत्तरोत्तराः । सवर्णास्तत्कृता दंशा बहूत्तरविषा भृशाः ॥ १३९ ॥

The fangs of snakes are four in number. Of them left upper is white, left lower is yellow, right lower is red and right upper is blackish.

The quantity of drop fallen from a cow's hair taken out of water is that of snake poison located in the left lower fang.

The bites caused by fangs have the quantity of poison increased in progressive order and are similar (to fangs) in colour. The later ones have profuse poison and are very troublesome. [137–139]

सर्पाणामेव विण्मूत्रात् कीटाः स्युः कीटसंमताः । दूषीविषाः प्राणहरा इति संक्षेपतो मताः ॥ १४० ॥
गात्रं रक्तं सितं कृष्णं श्यावं वा पिडकान्वितम् । सकण्डूदाहवीसर्पपाकि स्यात् कुथितं तथा ॥ १४१ ॥
कीटैर्दूषीविषैर्दष्टं लिङ्गं प्राणहरं शृणु । सर्पदष्टे यथा शोथो वर्धते सोग्रगन्ध्यसृक् ॥ १४२ ॥
दंशोऽक्षिगौरवं मूर्च्छा स रुगार्तः श्वसित्यपि । तृष्णारुचिपरीतश्च भवेत्प्राणहरार्दितः ॥ १४३ ॥

From faeces and urine of snakes themselves, insects arise which are of two kinds—dūṣīviṣa (chronic poison) and prāṇahara (deadly poison). In bites of dūṣīviṣa insects, the part becomes red, white, black or blackish, covered with boils, associated with itching, burning, spreading and inflammation and gets necrosed. Now listen the symptoms of the deadly poison. The swelling increases as in snake-bite, the bitten spot contains blood with intense odour, there are heaviness in eyes, fainting, pain, dyspnoea, thirst and anorexia. [140–143]

दंशस्य मध्ये यत् कृष्णं श्यावं वा जालकावृतम् । दग्धाकृति भृशं पाकि क्लेदशोथज्वरान्वितम् ॥१४४॥
दूषीविषाभिर्लूताभिस्तं दष्टमिति निर्दिशेत् । सर्वासामेव तासां च दंशे लक्षणमुच्यते ॥ १४५ ॥
शोफः श्वेतासिता रक्ताः पीता वा पिडका ज्वरः । प्राणान्तको भवेच्छ्वासो दाहहिक्काशिरोग्रहाः ॥१४६॥

The bite is black or blackish in centre, covered with membrane, burn-like, exceedingly inflamming and associated with moistening, swelling and fever—these are the signs and symptoms of the bite by dūṣīviṣa lūtā (spider). In general, the following are the signs and symptoms of spider bite—swelling, boils, white black, red or yellow, fever, terrible dyspnoea, burning sensation, hiccup and stiffness in head. [144–146]

आदंशाच्छोणितं पाण्डु मण्डलानि ज्वरोऽरुचिः । लोमहर्षश्च दाहश्चाप्याखुदूषीविषार्दिते ॥ १४७ ॥

मूर्च्छाङ्गशोथवैवर्ण्यक्लेदशब्दाश्रुतिज्वराः । शिरोगुरुत्वं लालासृक्छर्दिश्चासाध्यमूषिकैः ॥ १४८ ॥
श्यावत्वमथ कार्ष्ण्यं वा नानावर्णत्वमेव वा । मोहः पुरीषभेदश्च दष्टे स्यात् कृकलासकैः ॥ १४९ ॥
दहत्यग्निरिवादौ तु भिनत्तीवोर्ध्वमाशु च । वृश्चिकस्य विषं याति दंशे पश्चात्तु तिष्ठति ॥ १५० ॥
दष्टो साध्येन दृग्घ्राणरसनोपहतो नरः । मांसैः पतद्भिरत्यर्थं वेदनार्तो जहात्यसून् ॥ १५१ ॥
विसर्पः श्वयथुः शूलं ज्वरश्छर्दिरथापि च । लक्षणं कणभैर्दष्टे दंशश्चैव विशीर्यते ॥ १५२ ॥
हृष्टरोमोच्चिटिङ्गेन स्तब्धलिङ्गो भृशार्तिमान् । दष्टः शीतोदकेनेव सिक्तान्यङ्गानि मन्यते ॥ १५३ ॥
एकदंष्ट्रार्दितः शूनः सरुक् स्यात् पीतकः सतृट् । छर्दिर्निद्रा च मण्डूकैः सविषैर्दष्टलक्षणम् ॥ १५४ ॥
मत्स्यास्तु सविषाः कुर्युर्दाहशोफरुजस्तथा । कण्डूं शोथं ज्वरं मूर्च्छां सविषास्तु जलौकसः ॥ १५५ ॥
दाहतोदस्वेदशोथकरी तु गृहगोधिका । दंशे स्वेदं रुजं दाहं कुर्याच्छतपदीविषम् ॥ १५६ ॥
कण्डूमान्मशकैरीषच्छोथः स्यान्मन्दवेदनः । असाध्यकीटसदृशमसाध्यमशकक्षतम् ॥ १५७ ॥
सद्यःप्रस्राविणी श्यावा दाहमूर्च्छाज्वरान्विता । पिडका मक्षिकादंशे तासां तु स्थगिकाऽसुहृत् ॥१५८॥

Pale blood (coming out) in the region of bite, rashes, fever, anorexia, horripilation and burning sensation—these are the signs and symptoms in the bite by dūṣīviṣa rats. In incurable rat poisoning there are fainting, swelling in the part, discolouration, moistening, deafness, fever, heaviness in head, salivation and haemetemesis.

In bite by lizard, there are blackishness, blackness, other various colours, mental confusion and diarrhoea.

In scorpion bite, at first, the part as if burns like fire and the poison moves upwards quickly with tearing pain and later on becomes stationed in the bitten part. If bitten by scorpion with incurable poison, the patient loses the senses of vision, swell and taste, has flesh falling down excessively, suffers from intense pain and finally dies.

Spreading affection, swelling, pain, fever, vomiting and decomposition of the bitten part—these are the symptoms of the hornet sting.

If bitten by ucciṭiṅga the patient suffers from horripilation, stiffness of penis, intense pain and feels as if the body parts are sprinkled over by cold water.

In bite by poisonous frogs, the part is pierced with single fang, is swollen, painful and yellow associated with general symptoms like thirst, vomiting and sleep.

The poisonous fishes produce burning, swelling and pain.

The poisonous leechs cause itching, swelling, fever and fainting.

The house lizard produces burning, piercing pain, sweating and swelling.

The poison of centiped causes sweating, pain and burning in the site of sting.

By sting of mosquito the site is affected with itching, slight swelling and mild pain. The sting of incurable mosquito poison causes symptoms similar to those in incurable insect bites.

In bee stings, there is pimple oozing quickly and blackish associated with general symptoms such as burning, fainting and fever. Of them sthagikā bee is fatal. [147–158]

श्मशानचैत्यवल्मीकयज्ञाश्रमसुरालये । पक्षसन्धिषु मध्याह्ने सार्धरात्रेऽष्टमीषु च ॥ १५९ ॥
न सिद्धयन्ति नराः दष्टाः पाषण्डायतनेषु च । दृष्टिश्वासमलस्पर्शविषैराशीविषैस्तथा ॥ १६० ॥
विनश्यन्त्याशु संप्राप्ता दष्टाः सर्वेषु मर्मसु ।
(येन केनापि सर्पेण संभवे न च सर्वतः) ॥ १६१ ॥

The persons bitten in cremation ground, religious tree, ant hill, sacrifices, hermitage, temple, on last days of fortnight, in noon and on eighth day of the fortnight, in midnight and also in places of tāntrika practices do not recover.

Those inflicted by āśīviṣa serpents with poisons through vision, breath, excrements and touch and also bitten in all vital parts die soon.

This is observed in bites by snakes as well as the insects born of them. [159–161]

भीतमत्ताबलोष्णक्षुत्तृषार्ते वर्धते विषम् । देहप्रकृतिकालौ च तुल्यौ प्राप्याल्पमन्यथा ॥ १६२ ॥
वारिविप्रहताः क्षीणा भीता नकुलनिर्जिताः । वृद्धा बालास्त्वचोमुक्ताः सर्पा मन्दविषाः स्मृताः ॥१६३॥
सर्वदेहाश्रितं क्रोधाद्विषं सर्पो विमुञ्चति । तदेवाहारहेतोर्वा भयाद्वा न प्रमुञ्चति ॥ १६४ ॥

Poison aggravates in persons who are afraid, drunken, weak and afflicted with heat, hunger and thirst and also if the body constitution and time are similar otherwise it has mild effect.

The snakes which are affected with water, are weak, terrorised, defeated by mongoose, old, of tender age, sloughened are known as having mild poison.

The poison though situated in whole body is released by snake when angry, but the same is not released due to hunger or fear. [162–164]

वातोल्बणविषाः प्राय उच्चिटिङ्गाः सवृश्चिकाः । वातपित्तोल्बणाः कीटाः श्लैष्मिकाः कणभादयः ॥१६५॥
यस्य यस्य हि दोषस्य लिङ्गाधिक्यानि लक्षयेत् । तस्य तस्यौषधैः कुर्याद्विपरीतगुणैः क्रियाम् ॥ १६६ ॥
हृत्पीडोर्ध्वानिलः स्तम्भः सिरायामोऽस्थिपर्वरुक् । घूर्णनोद्वेष्टनं गात्रश्यावता वातिके विषे ॥ १६७ ॥
संज्ञानाशोष्णनिश्वासौ हृद्दाहः कटुकास्यता । दंशावदरणं शोथो रक्तपीतश्च पैत्तिके ॥ १६८ ॥
वम्यरोचकहृल्लासप्रसेकोत्क्लेशगौरवैः । सशैत्यमुखमाधुर्यैर्विद्याच्छ्लेष्माधिकं विषम् ॥ १६९ ॥

Poisons of uccitiṅga and scorpion are predominant in vāta, those of insects are predominant in vāta and pitta and hornets etc. are predominant in kapha.

Treatment is given with the measures having qualities contrary to those of the doṣa exhibiting predominant symptoms.

In vātika poisoning, the symptoms are cardiac pain, upward movement of vāyu, stiffness, dilataion of blood vessels, pain in bone joints, giddiness, twisting and blackishness in body.

In paittika poisoning, the symptoms are loss of consciousness, hot expiration, heart-burning, pungent taste in mouth, tearing down of flesh, swelling red or yellow.

Poison predominant in kapha should be known by vomiting, anorexia, nausea, salivation, excitement, heaviness, cold and sweetness of mouth. [165–169]

खण्डेन च व्रणालेपस्तैलाभ्यङ्गश्च वातिके। स्वेदो नाडीपुलाकाद्यैर्बृंहणश्च विधिर्हितः ॥ १७० ॥
सुशीतैः स्तम्भयेत् सेकैः प्रदेहैश्चापि पैत्तिकम्। लेखनच्छेदनस्वेदवमनैः श्लैष्मिकं जयेत् ॥ १७१ ॥
विषेष्वपि च सर्वेषु सर्वस्थानगतेषु च। अवृश्चिकोच्चिटिङ्गेषु प्रायः शीतो विधिर्हितः ॥ १७२ ॥
वृश्चिके स्वेदमभ्यङ्गं घृतेन लवणेन च। सेकांश्चोष्णान् प्रयुञ्जीत भोज्यं पानं च सर्पिषः ॥ १७३ ॥
एतदेवोच्चिटिङ्गेऽपि प्रतिलोमं च पांशुभिः। उद्वर्तनं सुखाम्बूष्णैस्तथाऽवच्छादनं घनैः ॥ १७४ ॥

The case of vātika poisoning should be treated with local application of khaṇḍa (brown sugar), oil massage, fomentation with tubular method or pulāka (inferior cereals) and bulk-promoting regimens.

Paittika poisoning should be treated with very cold sprinklings and anointments.

Kaphaja poisoning should be overcome with scraping, excision, fomentation and vomiting. In all poisons and those located in all parts mostly the cold measures are adopted except in cases of scorpion and uccitiṅga.

In scorpion sting fomentation, massage with ghee and salt, hot sprinklings, intake of ghee with edibles or singly should be used.

The same should be adopted in case of uccitiṅga, in addition, rubbing with dust in direction reverse to that of skin hair, intake of tepid water and covering the part with hot and thick layer of dust are prescribed. [170–174]

श्वा त्रिदोषप्रकोपात्तु तथा धातुविपर्ययात्। शिरोऽभितापी लालास्राव्यधोवक्त्रस्तथा भवेत् ॥ १७५ ॥
अन्येऽप्येवंविधा व्यालाः कफवातप्रकोपणाः। हृच्छिरोरुग्ज्वरस्तम्भतृषामूर्च्छाकरा मताः ॥ १७६ ॥
कण्डूनिस्तोदवैवर्ण्यसुप्तिक्लेदोपशोषणम्। विदाहरागरुक्पाकाः शोफो ग्रन्थिनिकुञ्चनम् ॥ १७७ ॥
दंशावदरणं स्फोटाः कर्णिका मण्डलानि च। ज्वरश्च सविषे लिङ्गं विपरीतं तु निर्विषे ॥ १७८ ॥
तत्र सर्वं यथावस्थं प्रयोज्याः स्युरुपक्रमाः। पूर्वोक्ता विधिमन्यं च यथावद्ब्रुवतः शृणु ॥ १७९ ॥
हृद्विदाहे प्रसेके वा विरेकवमनं भृशम्। यथावस्थं प्रयोक्तव्यं शुद्धे संसर्जनक्रमः ॥ १८० ॥
शिरोगते विषे नस्तः कुर्यान्मूलानि बुद्धिमान्। बन्धुजीवस्य भार्ग्याश्च सुरसस्यासितस्य च ॥ १८१ ॥
दक्षकाकमयूराणां मांसासृङ्मस्तके क्षते। उपधेयमधोदष्टस्योर्ध्वदष्टस्य पादयोः ॥ १८२ ॥
पिप्पलीमरिचक्षारवचासैन्धवशिग्रुकाः। पिष्टा रोहितपित्तेन घ्नन्त्यक्षिगतमञ्जनात् ॥ १८३ ॥

कपित्थमामंससिताक्षौद्रं कण्ठगते विषे । लिह्यादामाशयगते ताभ्यां चूर्णपलं नतात् ॥ १८४ ॥
विषे पक्वाशयगते पिप्पलीं रजनीद्वयम् । मञ्जिष्ठां च समं पिष्ट्वा गोपित्तेन नरः पिबेत् ॥ १८५ ॥
रक्तं मांसं च गोधायाः शुष्कं चूर्णीकृतं हितम् । विषे रसगते पानं कपित्थरससंयुतम् ॥ १८६ ॥
शेलोर्मूलत्वगग्राणि बादरौदुम्बराणि च । कटभ्याश्च पिबेद्रक्तगते, मांसगते पिबेत् ॥ १८७ ॥
सक्षौद्रं खादिरारिष्टकौटजं मूलमम्भसा । सर्वेषु च बले द्वे तु मधूकं मधुकं नतम् ॥ १८८ ॥

Dog, due to vitiation of tridoṣa and contrariety of dhātus, suffers from headache, salivation and drooped face. Other such fierce animals too vitiate kapha and vāta and cause cardiac pain, headache, fever, stiffness, thirst and fainting.

Itching, piercing pain, discoloration, numbness, moistening, drying, heat, redness, pain, suppuration, swelling, formation of cysts, shrivellings, tearing down of flesh, boils, growths, rashes and fever—these are signs and symptoms of the poisonous bite. The contrary ones are found in the non-poisonous one. In these cases, the above measures as well as others useful remedies should be applied according to condition, I am describing this, listen.

In heart-burning or salivation purgation or emesis should be administered frequently according to condition. After evacuation, the dietitic order should be followed.

If the poison is situated in head, the wise should use snuff of the roots of bandhujīva, bhārgī and black tulasī. Moreover, flesh with blood of cock, crow and peacock should be applied on incised scalp if the bite is below and on feet if it is above.

Pippalī, marica, yavakṣāra, vacā, rock salt and śigru pounded with bile of rohita fish and applied to eyes as collyrium destroy the poison in eyes.

If the poison is in throat, the unripe fruit of kapittha should be taken mixed with sugar and honey.

In case of poison located in stomach 40 gms. powder of tagara mixed with sugar and honey should be taken. In poison situated in pakvāśaya (colon), one should take pippalī, haridrā, dāruharidrā, and mañjiṣṭhā each in equal quantity pounded with cow bile.

In poisoning of Rasa, one should take blood and flesh of alligator, dried and powdered, mixed with juice of kapittha.

In poisoning of blood, root bark of śleṣmātaka, shoots of badara, udumbara and kaṭabhī should be taken.

In poisoning of flesh, roots of khadira, nimba and kuṭaja should be taken mixed with honey and along with water.

In all types of poisoning, two types of balā (balā, atibalā), madhūka, madhuka and tagara should be taken. [175–188]

पिप्पलीं नागरं क्षारं नवनीतेन मूर्च्छितम् । कफे भिषगुदीर्णे तु विदध्यात्प्रतिसारणम् ॥ १८९ ॥
मांसीकुङ्कुमपत्रत्वग्रजनीनतचन्दनैः । मनःशिलाव्याघ्रनखसुरसैरम्बुपेषितैः ॥ १९० ॥
पाननस्याञ्जनालेपाः सर्वशोथविषापहाः । चन्दनं तगरं कुष्ठं हरिद्रे द्वे त्वगेव च ॥ १९१ ॥
मनःशिला तमालश्च रसः कैशर एव च । शार्दूलस्य नखश्चैव सुपिष्टं तण्डुलाम्बुना ॥ १९२ ॥
हन्ति सर्वविषाण्येव वज्रिवज्रमिवासुरान् । रसे शिरीषपुष्पस्य सप्ताहं मरिचं सितम् ॥ १९३ ॥
भावितं सर्पदष्टानां नस्यपानाञ्जने हितम् । द्विपलं नतकुष्ठाभ्यां घृतक्षौद्रचतुष्पलम् ॥ १९४ ॥
अपि तक्षकदष्टानां पानमेतत् सुखप्रदम् । सिन्धुवारस्य मूलं च श्वेता च गिरिकर्णिका ॥ १९५ ॥
पानं दर्वीकरैर्दष्टे नस्यं समधु पाकलम् । मञ्जिष्ठा मधुयष्टी च जीवकर्षभकौ सिता ॥ १९६ ॥
काश्मर्यं वटशुङ्गानि पानं मण्डलिनां विषे । व्योषं सातिविषं कुष्ठं गृहधूमो हरेणुका ॥ १९७ ॥
तगरं कटुका क्षौद्रं हन्ति राजीमतां विषम् । गृहधूमं हरिद्रे द्वे समूलं तण्डुलीयकम् ॥ १९८ ॥
अपि वासुकिना दष्टः पिबेन्मधुघृताप्लुतम् ।

Pippalī, śuṇṭhi, yavakṣāra mixed with fresh butter should be painted on the site if there is aggravation of kapha.

Māṁsī, kuṅkuma, patra, twak, haridrā, tagara, candana, realgar, vyāghranakha and surasa (tulasī) pounded with water and applied as potion, snuff, collyrium and paste counteract all poisons.

Candana, tagara, kuṣṭha, haridrā, dāruharidrā, twak, realgar, tamāla, juice of nāgakeśara and vyāghranakha pounded with rice water destroys all poisons as Indra's thunderbolt kills demons.

White (decorticated) marica impregnated with the juice of śirīṣa flowers for a week is efficacious in snake bite as snuff, potion and collyrium.

Tagara and kuṣṭha 80 gms. ghee and honey 160 gms.–this potion renders relief even in bites by Takṣaka (king of snake).

Sindhuvāra root, śvetā and girikarṇikā—this is a potion for the bite by darvīkara type of snake along with snuffing with kuṣṭha mixed with honey.

Mañjiṣṭhā, madhuyaṣṭī, jīvaka, ṛṣabhaka, śvetā, kāśmarya, leaf buds of vaṭa-this is potion for the bite by maṇḍalī type of snake.

Trikaṭu, ativiṣā, kuṣṭha, soot, hareṇukā, tagara, kaṭukā-powder of all these mixed with honey destroys the poison of rājimān type of snakes.

Soot, haridrā, dāruharidrā, taṇḍulīyaka with root mixed with plenty of honey and ghee should be taken bitten even by Vāsuki (snake-king). [189–198]

क्षीरिवृक्षत्वगालेपः शुद्धे कीटविषापहः ॥ १९९ ॥
मुक्तालेपो वरः शोथदाहतोदज्वरापहः । चन्दनं पद्मकोशीरं शिरीषः सिन्धुवारिका ॥ २०० ॥
क्षीरशुक्ला नतं कुष्ठं पाटलोदीच्यसारिवाः । शेलुस्वरसपिष्टोऽयं लूतानां सार्वकार्मिकः ॥ २०१ ॥
(यथायोगं प्रयोक्तव्यः समीक्ष्यालेपनादिषु) ।
मधूकं मधुकं कुष्ठं शिरीषोदीच्यपाटलाः । सनिम्बसारिवाक्षौद्राः पानं लूताविषापहम् ॥ २०२ ॥
कुसुम्भपुष्पं गोदन्तः स्वर्णक्षीरी कपोतविट् । दन्ती त्रिवृत्सैन्धवं च कर्णिकापातनं तयोः ॥ २०३ ॥
कटभ्यर्जुनशैरीषशेलुक्षीरिद्रुमत्वचः । कषायकल्कचूर्णाः स्युः कीटलूताव्रणापहाः ॥ २०४ ॥
त्वचं च नागरं चैव समांशं श्लक्ष्णपेषितम् । पेयमुष्णाम्बुना सर्वमूषिकाणां विषापहम् ॥ २०५ ॥
कुटजस्य फलं पिष्टं तगरं जालमालिनी । तिक्तेक्ष्वाकुश्च योगोऽयं पानप्रधमनादिभिः ॥ २०६ ॥
वृश्चिकोन्दुरुलूतानां सर्पाणां च विषं हरेत् । समानो ह्यमृतेनायं गराजीर्णं च नाशयेत् ॥ २०७ ॥
सर्वेऽगदा यथादोषं प्रयोज्याः स्युः कृकण्टके । कपोतविण्मातुलुङ्गं शिरीषकुसुमाद्रसः ॥ २०८ ॥
शङ्खिन्यार्कं पयः शुण्ठी करञ्जो मधु वार्श्चिके । शिरीषस्य फलं पिष्टं स्नुहीक्षीरेण दार्दुरे ॥ २०९ ॥
मूलानि श्वेतभण्डीनां व्योषं सर्पिश्च मत्स्यजे । कीटदष्टक्रियाः सर्वाः समानाः स्युर्जलौकसाम् ॥२१०॥
वातपित्तहरी चापि क्रिया प्रायः प्रशस्यते । वार्श्चिको ह्युच्चिटिङ्गस्य कणभस्यौन्दुरोऽगदः ॥ २११ ॥

After evacuating the patient of insect-poisoning, paste of the bark of latex-bearing trees should be applied which acts as antipoison. The paste of muktā is good for alleviating swelling, burning sensation, piercing pain and fever.

Candana, padmaka, uśīra, śirīṣa, sindhuvārikā, kṣīraśuklā, tagara, kuṣṭha, pāṭalā udīcya, sārivā—all these pounded together with the juice of śleṣmātaka make an universal application for the spider poison. This may be applied as paste etc. according to condition.

Madhūka, madhuka, kuṣṭha, śirīṣa, udīcya, pāṭalā, nimba, sārivā and honey—this is taken as potion to destory spider poison.

Kusumbha flowers, cowteeth, svarṇakṣīrī, faeces of pigeon, dantī, trivṛt and rocksalt—this is applied to destroy the growth on the site of insect and spider poisoning.

Barks of kaṭabhī, arjuna, śirīṣa, śleṣmātaka and bark of latex-bearing trees used as decoction, paste and powder destroy the wounds caused by insects and spiders.

Twak and śuṇṭhī in equal quantity pounded finely should be taken with hot water. It destroys poison of all sorts of rats.

Indrayava, tagara jālamālinī, bitter ikṣvāku—this formulation used as potion, nasal blowing etc. alleviates poison of scorpion, rat, spider and snake. It is like nectar and also destroys the immaturity of garaviṣa.

All these anti-poison formulations may be used in cameleon poisoning according to doṣa.

Pigeon excrements, mātuluṅga, juice of śirīṣa flowers, śaṅkhinī, latex of arka, śunṭhī, karañja and honey—this should be taken in scorpion sting.

Śirīṣa seeds pounded with snuhī latex should be taken in frog poisoning.

Roots of śveta bhaṇḍī, trikaṭu and ghee are useful in fish poisoning.

In poisoning by leeches the measures mentioned in the treatment of insect bite are applied. Moreover, mostly the measures alleviating vāta and pitta are prescribed.

In cases of poisoning by uccitiṅga and kaṇabha remedies applicable to that by scorpion and rat are prescribed respectively. [199–211]

वचां वंशत्वचं पाठां नतं सुरसमञ्जरीम् । द्वे बले नाकुलीं कुष्ठं शिरीषं रजनीद्वयम् ॥ २१२ ॥
गुहामतिगुहां श्वेतामजगन्धां शिलाजतु । कत्तृणं कटभीं क्षारं गृहधूमं मनःशिलाम् ॥ २१३ ॥
रोहितकस्य पित्तेन पिष्ट्वा तु परमोऽगदः । नस्याञ्जनप्रलेपेषु हितो विश्वम्भरादिषु ॥ २१४ ॥
स्वर्जिकाऽजशकृत्क्षारः सुरसोऽथाक्षिपीडकः । मदिरामण्डसंयुक्तो हितः शतपदीविषे ॥ २१५ ॥
कपित्थमक्षिपीडोऽर्कबीजं त्रिकटुकं तथा । करञ्जो द्वे हरिद्रे च गृहगोधाविषं जयेत् ॥ २१६ ॥
काकाण्डरससंयुक्तो विषाणां तण्डुलीयकः । प्रधानो बर्हिपित्तेन तद्वद्वायसपीलुकः ॥ २१७ ॥
शिरीषफलमूलत्वक्पुष्पपत्रैः समैर्घृतैः । श्रेष्ठः पञ्चशिरीषोऽयं विषाणां प्रवरो वधे ॥ २१८ ॥

इति पञ्चशिरीषोऽगदः ।

Vacā, vaṃśa bark, pāṭhā, tagara, flower-stalk of tulasī, balā, ātibalā, nākulī, kuṣṭha, śirīṣa, haridrā, dāruharidrā, guhā (pṛśniparṇī), atiguhā (śālaparṇī), śvetā, ajagandhā, śilājatu, kattṛṇa, kaṭabhī, yavakṣāra, soot and realgar are pounded with bile of rohitaka fish. This is is an excellent anti-poison efficacious in bite of insects like viśwambhara etc. used as snuff, collyrium and paste.

Svarjikā, excrements of goat, yavakṣāra, surasa, akṣipīḍaka—this taken with wine-scum is efficacious in centipede poisoning.

Kapittha, akṣipīḍa, arka seeds, trikaṭu, karañja, haridrā and dāruharidrā—this formulation counteracts the poisoning by house-lizard.

Taṇḍulīyaka mixed with the juice of kākāṇḍa is the prominent one among the anti-poisons and so is kākapīluka mixed peacock's bile.

Five parts (fruit, root, bark, flower and leaf) of śirīṣa taken together in equal quanity is known as ' pancaśirīṣa' which is the best one for destroying the poison. [212–218]

(Thus Pañcaśirīṣa agada).

चतुष्पद्भिर्द्विपद्भिर्वा नखदन्तक्षतं तु यत् । शूयते पच्यते चापि स्रवति ज्वरयत्यपि ॥ २१९ ॥
सोमवल्कोऽश्वकर्णश्च गोजिह्वा हंसपद्यपि । रजन्यौ गैरिकं लेपो नखदन्तविषापहः ॥ २२० ॥

If the wound casued by the nails or teeth of quadrupeds or bipeds is swollen, inflamed and oozing and associated with fever, the paste of somavalka, aśwakarṇa, gojihvā, haṃsapadī, haridrā, dāruharidrā and ochre should be applied. It alleviates poisoning due to nails and teeth. [219–220]

दुरन्धकारे विद्धस्य केनचिद्विषशङ्कया । विषोद्वेगाज्ज्वरश्छर्दिर्मूर्च्छा दाहोऽपि वा भवेत् ॥ २२१ ॥
ग्लानिर्मोहोऽतिसारश्चाप्येतच्छङ्काविषं मतम् । चिकित्सितमिदं तस्य कुर्यादाश्वासयन् बुधः ॥२२२॥
सिता सौगन्धिको द्राक्षा पयस्या मधुकं मधु । पानं समन्त्रपूताम्बु प्रोक्षणं सान्त्वहर्षणम् ॥ २२३ ॥

In case one is pierced by something in deep darkness which creates suspicion of (snake) bite due to poisoning-like agitation fever, vomiting, fainting, burning sensation, malaise, mental confusion and diarrhoea appear. This is known as śaṅkāviṣa (suspicion-poisoning). The wise physician should console the patient and administer the potion of śarkarā, saugandhika (lotus flowers), drākṣā, payasyā, madhuka and honey. At the same time, the body should be sponged with water purified with incantations besides consoling and exhilarating meaures [221–223]

शालयः षष्टिकाश्चैव कोरदूषाः प्रियङ्गवः । भोजनार्थे प्रशस्यन्ते लवणार्थे च सैन्धवम् ॥ २२४ ॥
तण्डुलीयकजीवन्तीवार्ताकसुनिषण्णकाः । चुच्चूर्मण्डूकपर्णी च शाकं च कुलकं हितम् ॥ २२५ ॥
धात्री दाडिममम्लार्थे यूषा मुद्गहरेणुभिः । रसाश्चैणशिखिश्वाविल्लावतैत्तिरपार्षताः ॥ २२६ ॥
विषघ्नौषधसंयुक्ता रसा यूषाश्च संस्कृताः । अविदाहीनि चान्नानि विषार्तानां भिषग्जितम् ॥२२७॥
विरुद्धाध्यशनक्रोधक्षुद्भयायासमैथुनम् । वर्जयेद्विषमुक्तोऽपि दिवास्वप्नं विशेषतः ॥ २२८ ॥

In case of poisoning, śāli and ṣaṣṭika rice, kodo, priyaṅgu along with rock salt are commended as diet. Among vegetables, taṇḍulīyaka, jīvantī, vārttāka, suniṣaṇṇaka, cuccu, maṇḍūkaparṇī and kulaka are wholesome. For souring āmalaka and dāḍima, for pulse-soup green gram and peas and for meat soup eṇa (deer), peacock, porcupine, common quail, partridge and spotted deer are useful.

Meat soups and vegetable soups added with anti-poison drugs and non-burning cereals—this is, in brief, the management of the cases of poisoning.

Even after being free from poisoning one should avoid incompatible food, eating when the previous food is not digested, anger, hunger, fear, exertion and sexual intercourse particularly day sleep. [224–228]

मुहुर्मुहुः शिरोन्यासः शोथः स्रस्तौष्ठकर्णता । ज्वरः स्तब्धाक्षिगात्रत्वं हनुकम्पोऽङ्गमर्दनम् ॥२२९॥
रोमापगमनं ग्लानिररतिर्वेपथुर्भ्रमः । चतुष्पदां भवत्येतद्दष्टानामिह लक्षणम् ॥ २३० ॥
देवदारु हरिद्रे द्वे सरलं चन्दनागुरु । रास्ना गोरोचनाऽजाजी गुग्गुल्विक्षुरको नतम् ॥ २३१ ॥
चूर्णं ससैन्धवानन्तं गोपित्तमधुसंयुतम् । चतुष्पदानां दष्टानामगदः सार्वकार्मिकः ॥ २३२ ॥

सौभाग्यार्थं स्त्रियः स्वेदरजोनानाङ्गजान्मलान् । शत्रुप्रयुक्तांश्च गरान् प्रयच्छन्त्यन्नमिश्रितान् ॥ २३३ ॥
तैः स्यात् पाण्डुः कृशोऽल्पाग्निर्गरश्चास्योपजायते । मर्मप्रधमनाध्मानं श्वयथुं हस्तपादयोः ॥ २३४ ॥
जठरं ग्रहणीदोषो यक्ष्मा गुल्मः क्षयो ज्वरः । एवंविधस्य चान्यस्य व्याधेर्लिङ्गानि दर्शयेत् ॥ १३५ ॥
स्वप्ने मार्जारगोमायुव्यालान् सनकुलान् कपीन् । प्रायः पश्यति नद्यादीञ्छुष्कांश्च सवनस्पतीन् ॥२३६॥
कालश्च गौरमात्मानं स्वप्ने गौरश्च कालकम् । विकर्णनासिकं वाऽपि प्रपश्येद्विहतेन्द्रियः ॥ २३७ ॥
तमवेक्ष्य भिषक् प्राज्ञः पृच्छेत् किं कैः कदा सह । जग्धमित्यवगम्याशु प्रदद्याद्वमनं भिषक् ॥२३८॥
सूक्ष्मं ताम्ररजस्तस्मै सक्षौद्रं हृद्विशोधनम् । शुद्धे हृदि ततः शाणं हेमचूर्णस्य दापयेत् ॥ २३९ ॥
हेम सर्वविषाण्याशु गरांश्च विनियच्छति । न सज्जते हेमपाङ्गे विषं पद्मदलेऽम्बुवत् ॥ २४० ॥
नागदन्तीत्रिवृद्दन्तीद्रवन्तीस्नुक्पयः फलैः । साधितं माहिषं सर्पिः सगोमूत्राढकं हितम् ॥ २४१ ॥
सर्पकीटविषार्तानां गरार्तानां च शान्तये ।

Frequent drooping of head, swelling, hanging down of lips and ears, fever, stiffness of eyes and body parts, tremors in jaw, body-ache, falling of body hairs, malaise, restlessness, shivering, giddiness—these are the symptoms of quadruped bitten by some poisonous animal.

Devadāru, haridrā, dāruharidrā, sarala, candana, aguru, rāsnā, gorocana, jīraka, guggulu, ikṣuraka and tagara—powder of these drugs along with rock salt and anantā mixed with cow bile and honey works as universal anti-poison for animals.

Women serve food mixed with their sweat, menstrual blood or excreta of different organs for incaptivating (their beloved) or with poisonous substances used by enemies, by these the person becomes pale, emaciated and with poor digestion and suffers from hypertrophy and dilatation of heart, oedema in hands and feet, udararoga, grahanī disorder, phthisis, gulma, wasting, fever and other such disorders. In dreams, he mostly sees cats, jackals, fierce animals, mongoose, monkey, dried rivers and trees. In dream, having lost his sense organ, he sees himself as fair-complexioned though actually being dark-complexioned or devoid of ears and nose.

On seeing him the physician should ask as to what, when and with whom he has eaten. After obtaining the information, he should administer emesis with fine powder of copper with honey for cleaning the heart. When the heart is cleaned, the patient should be given one sāna (4 gms.) of the powder of hema (nāgakeśara). Hema controls all poisons and poisonous combinations. Poison does not adhere in the body of one taking hema like water on lotus leaf.

Buffalow ghee cooked with nāgadantī, trivṛt, dantī, dravantī, snuhī latex and madanaphala and cow's urine 2.56 litres is effective for alleviation of poisons of snakes and insects and toxic formulations. [229–241]

शिरीषत्वक् त्रिकटुकं त्रिफलां चन्दनोत्पले ॥ २४२ ॥
द्वे वले सारिवास्फोतासुरभीनिम्बपाटलाः । बन्धुजीवाढकीमूर्वावासासुरसवत्सकान् ॥ २४३ ॥

पाठाङ्कोलाश्वगन्धार्कमूलयष्ट्याह्वपद्मकान् । विशालां बृहतीं लाक्षां कोविदारं शतावरीम् ॥२४४॥
कटभीदन्त्यपामार्गान् पृश्निपर्णीं रसाञ्जनम् । श्वेतभण्ड्यश्वखुरकौ कुष्ठदारुप्रियङ्गुकान् ॥ २४५ ॥
विदारीं मधुकात् सारं करञ्जस्य फलत्वचौ । रजन्यौ लोध्रमक्षांशं पिष्ट्वा साध्यं घृताढकम् ॥ २४६ ॥
तुल्याम्बुच्छागगोमूत्रत्र्याढके तद्विषापहम् । अपस्मारक्षयोन्मादभूतग्रहगरोदरम् ॥ २४७ ॥
पाण्डुरोगक्रिमिगुल्मप्लीहोरुस्तम्भकामलाः । हनुस्कन्धग्रहादींश्च पानाभ्यञ्जननावनैः ॥ २४८ ॥
हन्यात् संजीवयेच्चापि विषोद्बन्धमृतान्नरान् । नाम्नेदममृतं सर्वविषाणां स्याद्घृतोत्तमम् ॥ २४९ ॥
इत्यमृतघृतम् ।

Śirīṣa bark, trikaṭu, triphalā, candana, utpala, balā, atibalā, sārivā, āsphota, surabhi, nimba, pāṭalā, bandhujīva, āḍhakī, mūrvā, vāsā, surasa, vatsaka, pāṭhā, aṅkola, aśvagandhā, arka root, yaṣṭyāhva, padmaka, viśāla, bṛhatī, lac, kovidāra, śatāvarī, kaṭabhī, dantī, apāmārga, pṛṣniparṇī, rasāñjana, śveta bhaṇḍī, aśvakhuraka, kuṣṭha, devadāru, priyaṅgu, vidārī, madhuka-sara, karañja (fruit and bark), haridrā, dāruharidrā and lodhra—each 10 gm. are used as paste for cooking ghṛta 2.56 litres with equal quantity of water and goat's and cow's urine 7.68 litres. This is anti-poison. It alleviates epilepsy, wasting, insanity, seizures of evil spirits and grahas, dūṣyodara, anaemia, worms, gulma, splenomegaly, ūrustambha, jaundice, stiffness of jaw, shoulder etc. used as potion, massage and snuff. It also revives the persons almost dead due to poisoning and hanging. This excellent ghṛta is like nectar in cases of all poisons. [242–249]

(Thus Amṛtaghṛta)

भवन्ति चात्र—

छत्री झर्झरपाणिश्च चरेद्रात्रौ तथा दिवा । तच्छायाशब्दवित्रस्ताः प्रणश्यन्त्याशु पन्नगाः ॥ २५० ॥
दष्टमात्रो दशेदाशु तं सर्पं लोष्टमेव वा । उपर्यरिष्टां बध्नीयाद्दंशं छिन्द्याद्दहेत्तथा ॥ २५१ ॥
वज्रं मरकतः सारः पिचुको विषमूषिका । कर्केतनः सर्पमणिर्वैदूर्यं गजमौक्तिकम् ॥ २५२ ॥
धार्यं गरमणिर्याश्च वरौषध्यो विषापहाः । खगाश्च सारिकाक्रौञ्चशिखिहंसशुकादयः ॥ २५३ ॥

Here are the verses—

One should move with umbrella and rattle in hand at day and night. By the shade and sound of these, the serpents get frightened and flee away.

If bitten one should immediately bite the same serpent or an earthen clod. He should also bind a tourniquet above the site of bite, excise the part or cauterize it. One should also wear diamond, emerald, sāra, picuka, viṣamūṣikā, ruby, snakes' gem, cat's eye, elephant pearl and anti-poison stone or excellent antipoison herbs. Birds such as sārikā, demoisella crane, peacock, swan, parrot etc. should be also kept. [250–253]

तत्र श्लोकः—

इतीदमुक्तं द्विविधस्य विस्तरैर्बहुप्रकारं विषरोगभेषजम् ।
अधीत्य विज्ञाय तथा प्रयोजयन् व्रजेद्विषाणामविषह्यतां बुधः ॥ २५४ ॥

Now the summing up verse—

Thus various types of the twofold poison has been said along with treatment of poisoning. The wise on reading, understanding and applying becomes insurmountable by the intolerable effects of poisons. [254]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने विषचिकित्सितं
नाम त्रयोविंशोऽध्यायः ॥ २३ ॥

Thus ends the twenty third chapter on treatment of poisoning in
cikitsāsthāna in the treatise composed by Agniveśa and
redacted by Caraka. (23)

चतुर्विंशोऽध्यायः

CHAPTER XXIV

अथातो मदात्ययचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the treatment of madātyaya (alcoholism). [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

सुरैः सुरेशसहितैर्या पुरा परिपूजिता । सौत्रामण्यां हूयते या कर्मिभिर्या प्रतिष्ठिता ॥ ३ ॥
यज्ञौही या यया शक्रः सोमातिपतितो भृशम् । निरोजस्तमसाऽऽविष्टस्तस्माद् दुर्गात् समुद्धृतः ॥४॥
विधिभिर्वेदविहितैर्वा यजद्भिर्महात्मभिः । दृश्या स्पृश्या प्रकल्प्या च यज्ञीया यज्ञसिद्धये ॥ ५ ॥
योनिसंस्कारनामाद्यैर्विशेषैर्बहुधा च या । भूत्वा भवत्येकविधा सामान्यान्मदलक्षणात् ॥ ६ ॥
या देवानमृतं भूत्वा स्वधा भूत्वा पितॄंश्च या । सोमो भूत्वा द्विजातीन् या युङ्क्ते श्रेयोभिरुत्तमैः ॥७॥
आश्विनं या महत्तेजो बलं सारस्वतं च या । वीर्यमैन्द्रं च या सिद्धा सोमः सौत्रामणौ च या ॥ ८ ॥
शोकारतिभयोद्वेगनाशिनी या महाबला । या प्रीतिर्या रतिर्या वाग्या पुष्टिर्या च निर्वृतिः ॥ ९ ॥
या सुरासुरगन्धर्वयक्षराक्षसमानुषैः । रतिः सुरेत्यभिहिता तां सुरां विधिना पिबेत् ॥ १० ॥

That surā (wine) which is worshipped by gods led by their king from the early times; offered as oblation in sautrāmani sacrifice; honoured by priests; which carries the sacrifice by the use of which Indra depressed too much being devoid of energy and covered with ignorance due to excessive intake of soma was extricated from the difficult condition; which being useful in sacrifices is seen, touched and processed by sacrificing sages according to vedic rites for the success of the sacrifice; which though having many variations according to source, processing, name etc. is only one characterised generally by producing narcosis; which being excellent solace to gods as nectar to forefathers as svadhā and to the twice-born as soma; which is the splending brilliance of Aśvins, power of Sarasvati, prowess of Indra and accomplished Soma in sautramāṇi sacrifice, the great potent, destroys grief, restlessness, fear and agitation, which is the symbol of love, enjoyment speech, corpulence and contentment; which is called as enjoyable 'surā' (wine) by gods, demons, gandhrvas, yakṣas, rākṣasas and human beings should be used properly. [3–10]

शरीरकृतसंस्कारः शुचिरुक्तमगन्धवान् । प्रावृतो निर्मलैर्वस्त्रैर्यथर्तूद्दामगन्धिभिः ॥ ११ ॥
विचित्रविविधस्रग्वी रत्नाभरणभूषितः । देवद्विजातीन् संपूज्य स्पृष्ट्वा मङ्गलमुत्तमम् ॥ १२ ॥
देशे यथर्तुके शस्ते कुसुमप्रकरीकृते । सरसासंमते मुख्ये धूपसंमोदबोधिते ॥ १३ ॥
सोपधाने सुसंस्तीर्णे विहिते शयनाशने । उपविष्टोऽथवा तिर्यक् स्वशरीरसुखे स्थितः ॥ १४ ॥
सौवर्णे राजतैश्चापि तथा मणिमयैरपि । भाजनैर्विमलैश्चान्यैः सुकृतैश्च पिबेत् सदा ॥ १५ ॥
रूपयौवनमत्ताभिः शिक्षिताभिर्विशेषतः । वस्त्राभरणमाल्यैश्च भूषिताभिर्यथर्तुकैः ॥ १६ ॥
शौचानुरागयुक्ताभिः प्रमदाभिरितस्ततः । संवाह्यमान इष्टाभिः पिबेन्मद्यमनुत्तमम् ॥ १७ ॥
मद्यानुकूलैर्विविधैः फलैर्हरितकैः शुभैः । लवणैर्गन्धपिशुनैरवदंशैर्यथर्तुकैः ॥ १८ ॥
भृष्टैर्मांसैर्बहुविधैर्भूजलाम्बरचारिणाम् । पौरोगवर्गविहितैर्भक्ष्यैश्च विविधात्मकैः ॥ १९ ॥
पूजयित्वा सुरान् पूर्वमाशिषः प्राक् प्रयुज्य च । प्रदाय सजलं मद्यमर्थिभ्यो वसुधातले ॥ २० ॥

One who has processed his body (with external as well as internal procedures), is pure, perfumed, putting on clean apparel scented strongly according to season, wearing various attractive garlands, gems and ornaments, having worshipped gods and brāhmaṇas and having touched good auspicious things should sit or recline comfortably on bed or seat well covered with bed sheet and having pillow in a prominent place suited for the season endowed with flowers, liked by friends and filled with fragrance of incense and should drink in vessels made of gold, silver, precious stones or other clean and well made ones attended by favourite ladies who are proud of their beauty and youthfulness, particularly trained, are adorned with dress, ornaments and garlands according to season and endowed with sincerity and affection and are moving here and there.

One should always drink best wine along with various suitable fruits, wholesome green vegetables, salted and seasoned seasonal food items; various roasted meat of terrestial, aquatic and flying animals and birds and various edibles prepared by the team of cooks; after having worshipped the gods, chanted the blessing hymns and pouring the wine mixed with water on the ground meant for other needy beings. [11–20]

अभ्यङ्गोत्सादनस्नानवासोधूपानुलेपनैः । स्निग्धोष्णैर्भावितश्चान्नैर्वातिको मद्यमाचरेत् ॥ २१ ॥
शीतोपचारैर्विविधैर्मधुरस्निग्धशीतलैः । पैत्तिको भावितश्चान्नैः पिबन्मद्यं न सीदति ॥ २२ ॥
उपचारैरशिशिरैर्यवगोधूमभुक् पिबेत् । श्लैष्मिको धन्वजैर्मांसैर्मद्यं मरिचकैः सह ॥ २३ ॥
विधिर्वसुमतामेष भविष्यद्विभवाश्च ये । यथोपपत्ति तैर्मद्यं पातव्यं मात्रया हितम् ॥ २४ ॥
वातिकेभ्यो हितं मद्यं प्रायो गौडिकपैष्टिकम् । कफपित्ताधिकेभ्यस्तु मार्द्वीकं माधवं च यत् ॥ २५ ॥

One of vātika constitution should take wine after massage, anointing, bath, dressing, incense and afterpaste and having eaten unctuous and hot food.

One of paittika constitution having passed through various cooling regimens and taken sweet, unctuous and cold food does not get affected by drinking.

One of kaphaja constitution should drink observing hot regimens, taking (preparations of) barley and wheat and with meat of wild animals flavoured with black pepper.

This is the method prescribed for the rich or would be rich who should drink wholesome wine in proper quantity according to necessity.

For those of vātika constitution, wine made of jaggery and of flour and for those of kaphaja and paittika constitution that made of grapes and honey is wholesome. [21–25]

बहुद्रव्यं बहुगुणं बहुकर्म मदात्मकम् । गुणैर्दोषैश्च तन्मद्यमुभयं चोपलक्ष्यते ॥ २६ ॥
विधिना मात्रया काले हितैरन्नैर्यथाबलम् । प्रहृष्टो यः पिबेन्मद्यं तस्य स्यादमृतं यथा ॥ २७ ॥
यथोपेतं पुनर्मद्यं प्रसङ्गाद्येन पीयते । रूक्षव्यायामनित्येन विषवद्याति तस्य तत् ॥ २८ ॥

Wine made of many ingredients possessed of many properties and actions and characterised by intoxication has both merits and demerits. It is like nectar for that who drinks according to prescribed method, in proper quantity, in proper time, with wholesome food, according to strength and with exhilaration. On the contrary, it acts like poison for that who indulges in drinking unwholesome wine whatever is presented observing rough regimens and physical exertion constantly. [26–28]

मद्यं हृदयमाविश्य स्वगुणैरोजसो गुणान् । दशभिर्दश संक्षोभ्य चेतो नयति विक्रियाम् ॥ २९ ॥
लघूष्णतीक्ष्णसूक्ष्माम्लव्यवाय्याशुगमेव च । रूक्षं विकाशि विशदं मद्यं दशगुणं स्मृतम् ॥ ३४ ॥
गुरु शीतं मृदु श्लक्ष्णं बहलं मधुरं स्थिरम् । प्रसन्नं पिच्छिलं स्निग्धमोजो दशगुणं स्मृतम् ॥ ३१ ॥

गुरुत्वं लाघवाच्छैत्यमौष्ण्यादम्लस्वभावतः । माधुर्यं मार्दवं तैक्ष्ण्यात्प्रसादं चाशुभावनात् ॥ ३२ ॥
रौक्ष्यात् स्नेहं व्यवायित्वात् स्थिरत्वं श्लक्ष्णतामपि ।
विकाशिभावात्पैच्छिल्यं वैशद्यात्सान्द्रतां तथा ॥ ३३ ॥
सौक्ष्म्यान्मद्यं निहन्त्येवमोजसः स्वगुणैर्गुणान् । सत्त्वं तदाश्रयं चाशु संक्षोभ्य जनयेन्मदम् ॥ ३४ ॥
रसवातादिमार्गाणां सत्त्वबुद्धीन्द्रियात्मनाम् । प्रधानस्यौजसश्चैव हृदयं स्थानमुच्यते ॥ ३५ ॥
अतिपीतेन मद्येन विहतेनौजसा च तत् । हृदयं याति विकृतिं तत्रस्था ये च धातवः ॥ ३६ ॥

Madya (wine) having entered into the heart counteracts the ten properties of ojas with its corresponding ten properties and thus upsets the mind. Wine posesses ten properties such as light, hot, sharp, finely entering, sour, quickly absorbed, quick-acting, rough, depressent and non-slimy. (On the other hand), ojas possesses ten properties of heavy, cold, soft, smooth, viscous, sweet, stable, clear, slimy and unctuous. Wine counteracts the properties of ojas by its own properties such as heaviness by lightness, coldness by hotness, sweetness by sourness, softness by sharpness, clarity by quick action, unctuousness by roughness, stability by quick absorption, smoothness by depressent action, sliminess by non-sliminess and viscosity by subtleness. Thus disturbing quickly the mind dependent on ojas produces narcosis.

Heart is the seat of the channels of rasa, vāta etc., psyche, intellect, senses, self and primary ojas. Hence by excessive drinking and consequent damage of ojas thereby, heart as well as the dhātus located there get affected. [29–36]

ओजस्यविहते पूर्वो हृदि च प्रतिबोधिते । मध्यमो विहतेऽल्पे च विहते तूत्तमो मदः ॥ ३७ ॥
नैवं विघातं जनयेन्मद्यं पैष्टिकमोजसः । विकाशिरूक्षविशदा गुणास्तत्र हि नोल्बणाः ॥ ३८ ॥

The first stage of intoxication starts when the heart is stimulated but the ojas is not affected; the second stage,comes when ojas is damaged and the third stage comes when ojas is damaged severely. Such severe damage of ojas is not affected by wine made of flour because the properties of depressentness, roughness and non-sliminess are not so aggravated therein. [37–38]

हृदि मद्यगुणाविष्टे हर्षस्तर्षो रतिः सुखम् । विकाराश्च यथासत्त्वं चित्रा राजसतामसाः ॥ ३९ ॥
जायन्ते मोहनिद्रान्ता मद्यस्यातिनिषेवणात् । स मद्यविभ्रमो नाम्ना 'मद' इत्यभिधीयते ॥ ४० ॥

When the heart is overpowered by the properties of wine exhilaration, thirst, enjoyment, happiness and other peculiar rājasa and tāmasa mental aberrations arise culminating in unconsciousuess due to excessive drinking. This derangement caused by wine is called as mada (narcosis or intoxication) [39–40]

पीयमानस्य मद्यस्य विज्ञातव्यास्त्रयो मदाः । प्रथमो मध्यमोऽन्त्यश्च लक्षणैस्तान् प्रचक्ष्महे ॥ ४१ ॥
प्रहर्षणः प्रीतिकरः पानान्नगुणदर्शकः । वाद्यगीतप्रहासानां कथानां च प्रवर्तकः ॥ ४२ ॥
न च बुद्धिस्मृतिहरो विषयेषु न चाक्षमः । सुखनिद्राप्रबोधश्च प्रथमः सुखदो मदः ॥ ४३ ॥

मुहुः स्मृतिर्मुहुर्मोहो (ऽ) व्यक्ता सज्जति वाङ्मुहुः । युक्तायुक्तप्रलापश्च प्रचलायनमेव च ॥ ४४ ॥
स्थानपानान्नसांकथ्ययोजना सविपर्यया । लिङ्गान्येतानि जानीयादाविष्टे मध्यमे मदे ॥ ४५ ॥
मध्यमं मदमुत्क्रम्य मदमप्राप्य चोत्तमम् । न किंचिन्नाशुभं कुर्युर्नरा राजसतामसाः ॥ ४६ ॥
को मदं तादृशं विद्वानुन्मादमिव दारुणम् । गच्छेदध्वानमस्वन्तं बहुदोषमिवाध्वगः ॥ ४७ ॥
तृतीयं तु मदं प्राप्य भग्नदार्विव निष्क्रियः । मदमोहावृतमना जीवन्नपि मृतैः समः ॥ ४८ ॥
रमणीयान् स विषयान्न वेत्ति न सुहृज्जनम् । यदर्थं पीयते मद्यं रतिं तां च न विदन्ति ॥ ४९ ॥
कार्याकार्यं सुखं दुःखं लोके यच्च हिताहितम् । यदवस्थो न जानाति कोऽवस्थां तां व्रजेद्बुधः ॥ ५० ॥
स दूष्यः सर्वभूतानां निन्द्यश्चाग्राह्य एव च । व्यसनित्वादुदर्के च स दुःखं व्याधिमश्नुते ॥ ५१ ॥

The wine on drinking produces three stages of intoxication—first, middle and last. Their characters are described below.

The first stage is exhilarating, pleasant, pronounces merits of food and drinks, invokes instrumental and vocal music, laughter and anecdotes. It does not affect intellect and memory or lead to incapability to sense. More-over, sleep and awakening are normal. Thus it is pleasure-giving.

When the middle stage reaches, there are memory and confusion, distinct speech followed by indistinct one, proper and improper excessive talk, excessive movements, incoherence in standing, food and drink and talk.

The persons predominant in rajas and tamas having crossed the limit of the middle stage while not reached the later one, behave unwholesomely not sparing anything. Who being wise should go to that stage of intoxication like severe insanity as wayfarer treading upon an exceedingly defective path leading to untoward consequences (death) ?

Reaching the third stage of intoxication the person becomes motionless like a cut wood, his mind being covered with narcosis and confusion, though living he appears as dead. He does not perceive the pleasureable senses nor does he recognise his friends. He also does not get enjoyment for which wine is taken. Who the wise should go to that stage wherein one does not discriminite between worth-doing and otherwise, pleasure and pain and wholesome and unwholesome ? He becomes ill-spoken, despicable and unwelcome of all the beings and because of addiction he acquires painful diseases as consequence. [41-51]

प्रेत्य चेह च यच्छ्रेयः श्रेयो मोक्षे च यत् परम् । मनःसमाधौ तत् सर्वमायत्तं सर्वदेहिनाम् ॥ ५२ ॥
मद्येन मनसश्चास्य संक्षोभः क्रियते महान् । महामारुतवेगेन तटस्थस्येव शाखिनः ॥ ५३ ॥
मद्यप्रसक्तं तं चाज्ञा महादोषं महागदम् । सुखमित्यधिगच्छन्ति रजोमोहपराजिताः ॥ ५४ ॥
मद्योपहतविज्ञाना बियुक्ताः सात्त्विकैर्गुणैः । श्रेयोभिर्विप्रयुज्यन्ते मदान्धा मदलालसाः ॥ ५५ ॥

मद्ये मोहो भयं शोकः क्रोधो मृत्युश्च संश्रितः । सोन्मादमदमूर्च्छायाः सापस्मारापतानकाः ॥ ५६ ॥
यत्रैकः स्मृतिविभ्रंशस्तत्र सर्वमसाधुवत् । इत्येवं मद्यदोषज्ञा मद्यं गर्हन्ति यत्नतः ॥ ५७ ॥
सत्यमेते महादोषा मद्यस्योक्ता न संशयः । अहितस्यातिमात्रस्य पीतस्य विधिवर्जितम् ॥ ५८ ॥
किंतु मद्यं स्वभावेन यथैवान्नं तथा स्मृतम् । अयुक्तियुक्तं रोगाय युक्तियुक्तं यथाऽमृतम् ॥ ५९ ॥
प्राणाः प्राणभृतामन्नं तदयुक्त्या निहन्त्यसून् । विषं प्राणहरं तच्च युक्तियुक्तं रसायनम् ॥ ६० ॥

The well-being which is here and hereafter and highest bliss which is in liberation all this depends on concentration of mind of all human beings.

Wine creates great agitation of mind as a terrific storm does to the tree on river bank. The fools overcome by rajas and tamas take addiction to wine which has great drawback and is severely toxic as pleasure.

The persons having their understanding affected by wine are bereft of sāttvika qualities and thus the blinds due to intoxication and still hankering thereafter are deprived of all well-beings.

In wine, there is etiology of confusion, fear, grief, anger, death along with insanity, narcosis, unconsciousness, epilepsy and convulsion. Where there is only derangement of memory there is everything ignoble. That is why those knowing the defects of wine despise it with all efforts.

Truly these great defects of wine are said, there is no doubt about them if wine is taken as unwholesome, in excess and without prescribed method. But wine by nature is just like food. It causes disoders if taken improperly where as it is (wholesome) like nectar if used properly. Food is like vital breath for the living beings but the same becomes fatal due to improper ingestion. On the other hand, poison is fatal but the same becomes health-promoting if administered properly. [52-60]

हर्षमूर्जं मुदं पुष्टिमारोग्यं पौरुषं परम् । युक्त्या पीतं करोत्याशु मद्यं सुखमदप्रदम् ॥ ६१ ॥

Wine if taken properly gives pleasant intoxication and produces exhilaration, energy, contentment, corpulence, freedom from disorders, sexual potency and strength. [61]

रोचनं दीपनं हृद्यं स्वरवर्णप्रसादनम् । प्रीणनं बृंहणं बल्यं भयशोकश्रमापहम् ॥ ६२ ॥
स्वापनं नष्टनिद्राणां मूकानां वाग्विबोधनम् । बोधनं चातिनिद्राणां विबद्धानां विबन्धनुत् ॥ ६३ ॥
बधबन्धपरिक्लेशदुःखानां चाप्यबोधनम् । मद्योत्थानां च रोगाणां मद्यमेव प्रबाधकम् ॥ ६४ ॥
रतिर्विषयसंयोगे प्रीतिसंयोगवर्धनम् । अपि प्रवयसां मद्यमुत्सवामोदकारकम् ॥ ६५ ॥
पञ्चस्वर्थेषु कान्तेषु या रतिः प्रथमे मदे । यूनां वा स्थविराणां वा तस्य नास्त्युपमा भुवि ॥ ६६ ॥
बहुदुःखहतस्यास्य शोकेनोपहतस्य च । विश्रामो जीवलोकस्य मद्यं युक्त्या निषेवितम् ॥ ६७ ॥

Wine improves relish and appetite, is cordial, promotes voice and complexion, is saturatiug, bulk-promoting, strength-promoting, alleviator of fear, grief and exertion, is hypnotic for the sleepless, raises voice of the dumb, awakens those who oversleep, removes constipation in those suffering therefrom and anaesthetises those pained with corporal punishment or imprisonment. Even the disorders caused by wine are counteracted by wine itself.

Wine creates enjoyment, liking and attachment to the sense objects in the elderly people and produces ceremonial pleasure.

The enjoyment experienced in the first stage of intoxication in respect of five favourite senses by the youthful or the old is the unique in the world.

Wine used properly is the resting place for the living people who are inflicted with intense pain and are marred with grief. [62–67]

अन्नपानवयोव्याधिबलकालत्रिकाणि षट् । त्रीन्दोषांस्त्रिविधं सत्त्वं ज्ञात्वा मद्यं पिबेत्सदा ॥ ६८ ॥
तेषां त्रिकाणामष्टानां योजना युक्तिरुच्यते । यया युक्त्या पिबन्मद्यं मद्यदोषैर्न युज्यते ॥ ६९ ॥
मद्यस्य च गुणान् सर्वान् यथोक्तान् स समश्नुते । धर्मार्थयोरपीडायै नरः सत्त्वगुणोच्छ्रितः ॥ ७० ॥
सत्त्वानि तु प्रबुध्यन्ते प्रायशः प्रथमे मदे । द्वितीयेऽव्यक्ततां यान्ति मदे चोत्तमकेऽधिकाम् ॥ ७१ ॥
सस्यसंबोधकं वर्षं, हेमप्रकृतिदर्शकः । हुताशः, सर्वसत्त्वानां मद्यं तूभयकारकम् ॥ ७२ ॥
प्रधानावरमध्यानां रूपाणां व्यक्तिदर्शकः । यथाऽग्निरेवं सत्त्वानां मद्यं प्रकृतिदर्शकम् ॥ ७३ ॥

One should drink always keeping in view the six triads of food, drinks, age, disorder, strength and time as well as the three doṣas and three types of psyche. Correct planning of these eight triads is said as 'yukti' (proper way) taking wine according to which one does not get its defects. Moreover, the person predominent in sattva quality enjoys all the merits of wine without hampering the observance of virtue and wealth.

Ordinarily the psyches are stimulated in the first stage of narcosis; during the second stage they descend towards the subconscious level and in the last stage they drop totally into that.

Rains stimulate the (growth) of crop and fire exposes the nature of gold. Wine, in respect of human beings, performs both these functions. As fire shows the nature of differnt types of gold such as superior, average and inferior wine shows the nature of men. [68–73]

सुगन्धिमाल्यगन्धर्वं सुप्रणीतमनाकुलम् । मिष्टान्नपानं विशदं सदा मधुरसंकथुम् ॥ ७४ ॥
सुखप्रपानं सुमदं हर्षप्रीतिविवर्धनम् । स्वन्तं सात्त्विकमापानं न चोत्तममदप्रदम् ॥ ७५ ॥
वैगुण्यं सहसा यान्ति मद्यदोषैर्न सात्त्विकाः । मद्यं हि बलवत्सत्त्वं गृह्णाति सहसा न तु ॥ ७६ ॥

सौम्यासौम्यकथाप्रायं विशदाविशदं क्षणात् । चित्रं राजसमापानं प्रायेणास्वन्तकाकुलम् ॥ ७७ ॥
हर्षप्रीतिकथापेतमतुष्टं पानभोजने । संमोहक्रोधनिद्रान्तमापानं तामसं स्मृतम् ॥ ७८ ॥

The drinking party of perfumes, garlands and music, well-arranged, uncrowded, provided with delicious food drinks, clean, always engaged in sweet talks, having comfortable drinking, offering desirable intoxication, promoting exhilaration and pleasure, with good participants and not inducing the third stage of intoxication is known as sāttwika one. The persons predominant in sattva do not get affected suddenly by the untoward effects of wine because it does not overcome the strong psyche suddenly.

The rājasa drinking party is mostly full of mild or harsh talks clean or unclean in movements having various colours and often crowded with bad elements.

The tāmasa drinking party is devoid of exhilaration, pleasure and talks, dissatisfied with food and ends with excessive stupor, anger and sleep. [74–78]

आपाने सात्त्विकान् बुद्ध्वा तथा राजसतामसान् । जह्यात्सहायान् यैः पीत्वा मद्यदोषानुपाश्नुते ॥७९॥

In drinking party one should identify the sāttvika, the rājasa and the tāmasa types of people and get away from such companions by drinking with whom he is liable to be affected by the demerits of wine. [79]

सुखशीलाः सुसंभाषाः सुमुखाः संमताः सताम् । कलास्वबाह्या विशदा विषयप्रवणाश्च ये ॥ ८० ॥
परस्परविधेया ये येषामैक्यं सुहृत्तया । प्रहर्षप्रीतिमाधुर्यैरापानं वर्धयन्ति ये ॥ ८१ ॥
उत्सवादुत्सवतरं येषामन्योन्यदर्शनम् । ते सहायाः सुखाः पानै तैः पिबन्सह मोदते ॥ ८२ ॥
रूपगन्धरसस्पर्शैः शब्दैश्चापि मनोरमैः । पिबन्ति सुसहाया ये ते वै सुकृतिभिः समाः ॥ ८३ ॥
पञ्चभिर्विषयैरिष्टैरुपेतैर्मनसः प्रियैः । देशे काले पिबेन्मद्यं प्रहृष्टेनान्तरात्मना ॥ ८४ ॥
स्थिरसत्त्वशरीरा ये पूर्वान्ना मद्यपान्वयाः । बहुमद्योचिता ये च माद्यन्ति सहसा न ते ॥ ८५ ॥
क्षुत्पिपासापरीताश्च दुर्बला वातपैत्तिकाः । रूक्षाल्पप्रमिताहारा विष्टब्धाः सत्त्वदुर्बलाः ॥ ८६ ॥
क्रोधिनोऽनुचिताः क्षीणाः परिश्रान्ता मदक्षताः । स्वल्पेनापि मदं शीघ्रं यान्ति मद्येन मानवाः । ८७ ॥

Those companions are pleasure-giving in drinking who are of pleasant disposition, sweet speech, good-looking, approved by the noblemen, not inconversant in arts, clean, and adept in senses, mutually submissive, one with friendship, increasing festivity in drinking party, more than a festival on mutual meeting one feels happy while drinkng with them.

Those are fortunate who drink with pleasing vision, smell, taste, touch and sound with good companions.

One should drink with pleasing and favourite fine sense objects in proper place and time with exhilarated self.

Those having firm psyche and body, taken food before-hand, born in family of drunkards and used to plenty of wine do not get intoxicated suddenly.

The persons who are striken with hunger and thirst, weak, predominant in vāta and pitta, taking rough, little and deficient food, having hardness in bowels, mental weakness, anger, not used, wasted, tired and affected by narcosis get intoxicated quickly even by a small quantity of wine. [80–87]

ऊर्ध्वं मदात्ययस्यातः संभवं स्वस्वलक्षणम् । अग्निवेश ! चिकित्सां च प्रवक्ष्यामि यथाक्रमम् ॥ ८८ ॥
स्त्रीशोकभयभाराध्वकर्मभिर्योऽतिकर्शितः । रूक्षाल्पप्रमिताशी च यः पिबत्यतिमात्रया ॥ ८९ ॥
रूक्षं परिणतं मद्यं निशि निद्रां विहत्य च । करोति तस्य तच्छीघ्रं वातप्रायं मदात्ययम ॥ ९० ॥
हिक्काश्वासशिरःकम्पपार्श्वशूलप्रजागरैः । विद्याद्बहुप्रलापस्य वातप्रायं मदात्ययम् ॥ ९१ ॥
तीक्ष्णोष्णं मद्यमम्लं च योऽतिमात्रं निषेवते । अम्लोष्णतीक्ष्णभोजी च क्रोधनोऽग्न्यातपप्रियः ॥ ९२ ॥
तस्योपजायते पित्ताद्विशेषेण मदात्ययः । स तु वातोल्बणस्याशु प्रशमं याति हन्ति वा ॥ ९३ ॥
तृष्णादाहज्वरस्वेदमूर्च्छातीसारविभ्रमैः । विद्याद्धरितवर्णस्य पित्तप्रायं मदात्ययम् ॥ ९४ ॥
तरुणं मधुरप्रायं गौडं पैष्टिकमेव वा । मधुरस्निग्धगुर्वाशी यः पिबत्यतिमात्रया ॥ ९५ ॥
अव्यायामदिवास्वप्नशय्यासनसुखे रतः । मदात्ययं कफप्रायं स शीघ्रमधिगच्छति ॥ ९६ ॥
छर्द्यरोचकहृल्लासतन्द्रास्तैमित्यगौरवैः । विद्याच्छीतपरीतस्य कफप्रायं मदात्ययम् ॥ ९७ ॥

Hereafter I will describe the etiology, distinctive features and treatment of madātyaya (alcoholism).

If a person emaciated too much due to excessive sexual intercourse, grief, fear, load-carrying and travelling, and taking rough, little and deficient food, drinks rough and old wine in excessive quantity, in night and disturbing sleep it causes shortly alcoholism premominant in vāta.

Vātika alcoholism should be diagnosed in presence of symptoms such as hiccup, dyspnoea, tremors in head, pain in sides, vigil and frequent delirium.

One who takes sharp, hot and sour wine in large quantity while using sour, hot and sharp items in diet, is irritant, likes exposure to fire and the sun suffers from alcoholism predominant in pitta. This occuring in a person of vātika constitution either gets pacified quickly or becomes fatal.

Paittika madātyaya (alcoholism) should be known from the symptoms such as thirst, burning sensation, fever, sweating, fainting, diarrhoea and giddiness and greenish complexion.

One who takes fresh and mostly sweet wine made of jaggery or flour in excessive quantity, keeping on sweet, unctuous and heavy diet and indulging in lack of exercise, day sleep, lying on bed and sitting comfortably on chair acquires alcoholism predominant in kapha.

Alcoholism predominant in kapha is known from the symptoms such as vomiting, anorexia, nausea, drowsiness, stiffness, heaviness and feeling of cold. [88-97]

विषस्य ये गुणा दृष्टाः सन्निपातप्रकोपणाः । त एव मद्ये दृश्यन्ते विषे तु बलवत्तराः ॥ ९८ ॥
हन्त्याशु हि विषं किंचित् किंचिद्रोगाय कल्पते । यथा विषं तथैवान्त्यो ज्ञेयो मद्यकृतो मदः ॥ ९९ ॥
तस्मात् त्रिदोषजं लिङ्गं सर्वत्रापि मदात्यये । दृश्यते रूपवैशेष्यात् पृथक्त्वं चास्य लक्ष्यते ॥ १०० ॥

The properties vitiating tridoṣa observed in poisons are also found in wine (with the only difference that) they are more potent in the former. Some poison is immediately fatal while the other causes some disorder. The last stage of intoxication due to wine should be taken like poison. Hence the symptoms of tridoṣa are found in all types of alcoholism, their difference is known by their specific features. [98-100]

शरीरदुःखं बलवत् संमोहो हृदयव्यथा । अरुचिः प्रतता तृष्णा ज्वरः शीतोष्णलक्षणः ॥ १०१ ॥
शिरःपार्श्वास्थिसन्धीनां विद्युत्तुल्या च वेदना । जायतेऽतिबला जृम्भा स्फुरणं वेपनं श्रमः ॥ १०२ ॥
उरोविबन्धः कासश्च हिक्का श्वासः प्रजागरः । शरीरकम्पः कर्णाक्षिमुखरोगस्त्रिकग्रहः ॥ १०३ ॥
छर्द्यतीसारहृल्लासा वातपित्तकफात्मकाः । भ्रमः प्रलापो रूपाणामसतां चैव दर्शनम् ॥ १०४ ॥
तृणभस्मलतापर्णपांशुभिश्चावपूरणम् । प्रधर्षणं विहङ्गैश्च भ्रान्तचेताः स मन्यते ॥ १०५ ॥
व्याकुलानामशस्तानां स्वप्नानां दर्शनानि च । मदात्ययस्य रूपाणि सर्वाण्येतानि लक्षयेत् ॥ १०६ ॥

Severe physical distress, mental confusion, cardiac pain, anorexia, continued thirst, fever characterised by cold and heat, pain like electric shock in head, sides and bone joints, severe yawning, twitching, tremors, exertion, obstruction in chest, cough, hiccup, dyspnoea, vigil, trembling, disorders in ear, eye, mouth, stiffness in sacrum; vomiting, diarrhoea and nausea with symptoms of vāta, pitta and kapha, giddiness, delirium, visual hallucination, covering himself with grasses, ash, creeper, leaves and dust; with unstable mind he feels himself as assaulted by birds, seeing terrifying and inauspicious dreams—these are general symptoms of alcoholism. [101–106]

सर्वं मदात्ययं विद्यात् त्रिदोषमधिकं तु यम् । दोषं मदात्यये पश्येत् तस्यादौ प्रतिकारयेत् ॥ १०७ ॥
कफस्थानानुपूर्व्या च क्रिया कार्या मदात्यये । पित्तमारुतपर्यन्तः प्रायेण हि मदात्ययः ॥ १०८ ॥
मिथ्यातिहीनपीतेन यो व्याधिरुपजायते । समपीतेन तेनैव स मद्येनोपशाम्यति ॥ १०९ ॥
जीर्णाममद्यदोषाय मद्यमेव प्रदापयेत् । प्रकाङ्क्षालाघवे जाते यद्यदस्मै हितं भवेत् ॥ ११० ॥
सौवर्चलानुसंविद्धं शीतं सविडसैन्धवम् । मातुलुङ्गार्द्रकोपेतं जलयुक्तं प्रमाणवत् ॥ १११ ॥

All types of alcoholism are tridoṣaja, hence the physician should first treat the doṣa which is predominant therein. In alcoholism the treatment should be started of kapha because it is predominantly situated flanked by pitta and vāta. The disorder which is caused by faulty, excessive or deficient drinking is pacified by wine itself taken in proper quantity. After digestion of āma and demerits of wine and arising of appetite and lightness, the patient should be given wine itself whatever is suitable to him. This should be cold added with sauvarcala, bida and rock salt along with mātuluṅga and fresh ginger, mixed with water and in proper quantity. [107-111]

तीक्ष्णोष्णेनातिमात्रेण पीतेनाम्लविदाहिना । मद्येनान्नरसोत्क्लेदो विदग्धः क्षारतां गतः ॥ ११२ ॥
अन्तर्दाहं ज्वरं तृष्णां प्रमोहं विभ्रमं मदम् । जनयत्याशु तच्छान्त्यै मद्यमेव प्रदापयेत् ॥ ११३ ॥
क्षारो हि याति माधुर्यं शीघ्रमम्लोपसंहितः । श्रेष्ठमम्लेषु मद्यं च यैर्गुणैस्तान् परं शृणु ॥ ११४ ॥
मद्यस्याम्लस्वभावस्य चत्वारोऽनुरसाः स्मृताः । मधुरश्च कषायश्च तिक्तः कटुक एव च ॥ ११५ ॥
गुणाश्च दश पूर्वोक्तास्तैश्चतुर्दशभिर्गुणैः । सर्वेषां मद्यमम्लानामुपर्युपरि तिष्ठति ॥ ११६ ॥

When sharp, hot, sour and burning wine is taken in excessive quantity the excited chyle is burnt and acquires alkaline character. This produces internal burning, fever, thirst, mental confusion, giddiness and narcosis. For pacifying this syndrome one should prescribe intake of wine itself. Alkali gets neutralised immediately in combination of acid and wine is the best among the acidic substances. The other properties of wine are as under.

Wine is sour having four subsidiary tastes such as sweet, astringent, bitter and pungent. These added with the ten properties mentioned earlier become fourteen which reside in wine and because of this wine stands at the top of all the sour substances. [112–116]

मद्योत्क्लिष्टेन दोषेण रुद्धः स्रोतःसु मारुतः । करोति वेदनां तीव्रां शिरस्यस्थिषु सन्धिषु ॥ ११७ ॥
दोषविष्यन्दनार्थं हि तस्मै मद्यं विशेषतः । व्यवायितीक्ष्णोष्णतया देयमम्ले(न्ये)षु सत्स्वपि ॥११८॥
स्रोतोविबन्धनुन्मद्यं मारुतस्यानुलोमनम् । रोचनं दीपनं चाग्नेरभ्यासात् सात्म्यमेव च ॥ ११९ ॥
उरःस्रोतःसु शुद्धेषु मारुते चानुलोमिते । निवर्तन्ते विकाराश्च शाम्यन्त्यस्य मदोदयाः ॥ १२० ॥
बीजपूरकवृक्षाम्लकोलदाडिमसंयुतम । यवानीहपुषाजाजीशृङ्गवेरावचूर्णितम् ॥ १२१ ॥
सस्नेहैः सक्तुभिर्युक्तैरवदंशैश्चिरोत्थितम् । दद्यात् सलवणं मद्यं पैष्टिकं वातशान्तये ॥ १२२ ॥
दृष्ट्वा वातोल्बणं लिङ्गं रसैश्चैनमुपाचरेत् । लावतित्तिरदक्षाणां स्निग्धाम्लैः शिखिनामपि ॥ १२३ ॥
पक्षिणां मृगमत्स्यानामानूपानां च संस्कृतैः । भूशयप्रसहानां च रसैः शाल्योदनेन च ॥ १२४ ॥
स्निग्धोष्णलवणाम्लैश्च वेशवारैर्मुखप्रियैः । चित्रैर्गौधूमिकैश्चान्नैर्वारुणीमण्डसंयुतैः ॥ १२५ ॥
पिशितार्द्रकगर्भाभिः स्निग्धाभिः पूपवर्तिभिः । माषपूपलिकाभिश्च वातिकं समुपाचरेत् ॥ १२६ ॥
नातिस्निग्धं न चाम्लेन युक्तं समरिचार्द्रकम् । मेद्यं प्रागुदितं मांसं दाडिमस्वरसेन वा ॥ १२७ ॥
पृथक्त्रिजातकोपेतं सधान्यमरिचार्द्रकम् । रसप्रलेपि संपूपैः सुखोष्णैः संप्रदापयेत् ॥ १२८ ॥
भुक्ते तु वारुणीमण्डं दद्यात् पातुं पिपासवे । दाडिमस्य रसं वाऽपि जलं वा पाञ्चमूलिकम् ॥१२९॥
धान्यनागरतोयं च दधिमण्डमथापि वा । अम्लकाञ्जिकमण्डं वा शुक्तोदकमथापि वा ॥ १३० ॥
कर्मणाऽनेन सिद्धेन विकार उपशाम्यति । मात्राकालप्रयुक्तेन बलं वर्णश्च वर्धते ॥ १३१ ॥
रागषाडवसंयोगैर्विविधैर्भक्तरोचनैः । पिशितैः शाकपिष्टान्नैर्यवगोधूमशालिभिः ॥ १३२ ॥
अभ्यङ्गोत्सादनैः स्नानैरुष्णैः प्रावरणैर्घनैः । घनैरगुरुपङ्कैश्च धूपैश्चागुरुजैर्घनैः ॥ १३३ ॥
नारीणां यौवनोष्णानां निर्दयैरुपगूहनैः । श्रोण्यूरुकुचभारैश्च संरोधोष्णसुखावहैः ॥ १३४ ॥
शयनाच्छादनैरुष्णैरुष्णैश्चान्तर्गृहैः सुखैः । मारुतप्रबलः शीघ्रं प्रशाम्यति मदात्ययः ॥ १३५ ॥

Vāyu obstructed in channels due to doṣa excited by wine produce intense pain in head, bones and joints. In such cases, for liquifying the doṣa particularly wine should be given because of its having properties of quick absorption, sharpness and hotness in spite of other remedial measures.

Wine removes the obstruction of channels, carminates wind, improves relish, stimulates digestive fire and becomes suitable by practice. On removal of obstruction in channels and carmination of wind, pain subsides, disorders are alleviated and narcosis with its complications is pacified.

For alleviation of vāta, one should administer salty old wine made of flours, added with sours like bījapūra, vṛkṣāmla, kola and dāḍima and flavoured with powders of yavānī, hapuṣā, jīraka and suṇṭhī preceded by intake of food having parched gram flour mixed with uncting substance.

On observing the symptoms indicating the predominace of vāta, one should manage the patient with unctuous and sour meat-soup of common quail, partridge, cock, and peacock; śāli rice along with seasoned meat-soup of marshy birds, animals and fishes as well as terrestrial and beast or bird of prey; unctuous, hot, salty and sour as well as palatable vesavāra (a seasoned preparation), various wheat preparations along with vāruṇi scum; pūpavartti quite fatty and filled with flesh and ginger, and pūpalikā made of black gram.

The above meat of fatty animals processed with fat not in excess and with no sours but only spiced with black pepper and fresh ginger or with pomegranate juice, trijāta (three aromatic substances) separately and dhānyaka, marica and ārdraka. and having thick soup should be given with warm pūpa (a dietary preparation). After meals the patient should be given any of the following drinks in condition of thirst–vāruṇī scum, pomegranate juice, water boiled with pañcamūla, water boiled with dhānyaka and śuṇṭhī, scum of curd, scum of sour gruel, vinegar water.

If this regimen is followed according to doṣa and time, disorder is pacified and strength and complexion are promoted.

Alcoholism predominant in vāta is pacified quickly by using various relishing rāgas and ṣāḍavas (pickles), meat preparations, vegetables, flour preparations, barley, wheat and śāli rice, massage, anointings, hot baths, thick wrappers, thick aguru pastes, thick incense of aguru, merciless embacings of women with warmth of youthfulness, loads of hips, thighs and breasts which are warm and pleasing due to holding up, warm beddings and covering and warm and comfortable inner chambers. [117–135]

भव्यखर्जूरमृद्वीकापरूषकरसैर्युतम् । सदाडिमरसं शीतं सक्तुभिश्चावचूर्णितम् ॥ १३६ ॥
सशर्करं शार्करं वा मार्द्वीकमथवाऽपरम् । दद्याद्बहूदकं काले पातुं पित्तमदात्यये ॥ १३७ ॥
शशान् कपिञ्जलानैणाँल्लावानसितपुच्छकान् । मधुराम्लान् प्रयुञ्जीत भोजने शालिषष्टिकान् ॥१३८॥
पटोलयूषमिश्रं वा छागलं कल्पयेद्रसम् । सतीनमुद्गमिश्रं वा दाडिमामलकान्वितम् ॥ १३९ ॥
द्राक्षामलकखर्जूरपरूषकरसेन वा । कल्पयेत्तर्पणान् यूषान् रसांश्च विविधात्मकान् ॥ १४० ॥
आमाशयस्थमुत्क्लिष्टं कफपित्तं मदात्यये । विज्ञाय बहुदोषस्य दह्यमानस्य तृष्यतः ॥ १४१ ॥
मद्यं द्राक्षारसं तोयं दत्त्वा तर्पणमेव वा । निःशेषं वामयेच्छीघ्रमेवं रोगाद्विमुच्यते ॥ १४२ ॥
काले पुनस्तर्पणाद्यं क्रमं कुर्यात् प्रकाङ्क्षते । तेनाग्निर्दीप्यते तस्य दोषशेषान्नपाचकः ॥ १४३ ॥
कासे सरक्तनिष्ठीवे पार्श्वस्तनरुजासु च । तृष्यते सविदाहे च सोत्क्लेशे हृदयोरसि ॥ १४४ ॥
गुडूचीभद्रमुस्तानां पटोलस्याथवा भिषक् । रसं सनागरं दद्यात् तित्तिरिप्रतिभोजनम् ॥ १४५ ॥
तृष्यते चातिबलवद्वातपित्ते समुद्धते । दद्याद्द्राक्षारसं पातुं शीतं दोषानुलोमनम् ॥ १४६ ॥
जीर्णे समधुराम्लेन छागमांसरसेन तम् । भोजनं भोजयेन्मद्यमनुतर्षं च पाययेत् ॥ १४७ ॥
अनुतर्षस्य मात्रा सा यया नो दूष्यते मनः । तृष्यते मद्यमल्पाल्पं प्रदेयं स्याद्बहूदकम् ॥ १४८ ॥
तृष्णा येनोपशाम्येत मदं येन च नाप्नुयात् । परूषकाणां पीलूनां रसं शीतमथापि वा ॥ १४९ ॥
पर्णिनीनां चतसृणां पिबेद्वा शिशिरं जलम् । मुस्तदाडिमलाजानां तृष्णाघ्नं वा पिबेद्रसम् ॥ १५० ॥
कोलदाडिमवृक्षाम्लचुक्रिकाचुक्रिकारसः । पञ्चाम्लको मुखालेपः सद्यस्तृष्णां नियच्छति ॥१५१॥
शीतलान्यन्नपानानि शीतानि सदनानि च । शीतवातजलस्पर्शाः शीतान्युपवनानि च ॥ १५२ ॥
क्षौमपद्मोत्पलानां च मणीनां मौक्तिकस्य च । चन्दनोदकशीतानां स्पर्शाश्चन्द्रांशुशीतलाः ॥ १५३ ॥
हेमराजतकांस्यानां पात्राणां शीतवारिभिः । पूर्णानां हिमपूर्णानां दृतीनां पवनाहताः ॥ १५४ ॥
संस्पर्शाश्चन्दनार्द्राणां नारीणां च समारुताः । चन्दनानां च मुख्यानां शस्ताः पित्तमदात्यये ॥१५५॥
शीतवीर्यं यदन्यच्च तत् सर्वं विनियोजयेत् । कुमुदोत्पलपत्राणां सिक्तानां चन्दनाम्बुना ॥ १५६ ॥
हिताः स्पर्शा मनोज्ञानां दाहे मद्यसमुत्थिते । कथाश्च विविधाः चित्राः शब्दाश्च शिखिनां शिवाः ॥१५७॥
तोयदानां च शब्दा हि शमयन्ति मदात्ययम् । जलयन्त्राभिवर्षीणि वातयन्त्रवहानि च ॥ १५८ ॥
कल्पनीयानि भिषजा दाहे धारागृहाणि च । फलिनीसेव्यलोध्राम्बुहेमपुष्पकुटन्नटम् ॥ १५९ ॥
कालीयकरसोपेतं दाहे शस्तं प्रलेपनम् । बदरीपल्लवोत्थश्च तथैवारिष्टकोद्भवः ॥ ६६० ॥
फेनिलायाश्च यः फेनस्तैर्दाहे लेपनं शुभम् । सुरा समण्डा दध्यम्लं मातुलुङ्गरसो मधु ॥ १६१ ॥
सेके प्रदेहे शस्यन्ते दाहघ्नाः साम्लकाञ्जिकाः । परिषेकावगाहेषु व्यजनानां च सेवने ॥ १६२ ॥
शस्यते शिशिरं तोयं दाहतृष्णाप्रशान्तये । मात्राकालप्रयुक्तेन कर्मणाऽनेन शाम्यति ॥ १६३ ॥
धीमतो वैद्यवश्यस्य शीघ्रं पित्तमदात्ययः ।

In pattika alcoholism one should give cold and well suited wine prepared of śarkarā or mṛdvikā (grapes) added with sugar and juice of bhavya, kharjūra, mṛdvikā and paruṣaka, or pomegranate and mixed with parched grain flour.

In diet, the patient should take the meat of rabbit, grey partridge, eṇa (deer) common quail and asita pucchaka (a type of deer); sweetened and soured along with śāli and ṣaṣṭika rice. For him, the goat's meat-soup should be prepared mixing pea and green gram or dāḍima and āmalaka. One should prepare various

saturating drinks, vegetable and meat soups with juice of drākṣā, āmalaka, kharjūra and paruṣaka.

In paittika alcoholism if kapha and pitta situated in stomach are excited and the patient has much impurity and suffers from burning and thirst he should be given wine, or grape juice or water or saturating drink and then should be caused to vomit fully. Thus he is relieved of the illness quickly.

When desire appears, saturating drinks etc. be given in time. This stimulates digestive fire which in turn digests the remaining impurity of food material.

In conditions of cough with haemoptysis, pain in sides and breasts, thirst, burning, excitation of doṣa in heart and chest one should administer decoction of guḍūcī, devadāru and musta, or of paṭola mixed with śuṇṭhī followed by the diet of partridge.

In condition of severe thirst and aggravated vāta and pitta, one should give cold grape juice which helps elimination of impurity.

After digestion the patient should be fed on sweetened and soured goat's meat soup followed by wine to quench thirst. Drink to quench thirst should be in such a quantity which may not affect the mind. In condition of thirst wine diluted with plenty of water should be given repeatedly in small quantity which may pacify the thirst but may not cause narcosis.

In alternative, he may take cold juice of paruṣaka and pīlu fruits or cold water boiled with four leaved herbs or decoction of musta, dāḍima and parched paddy which alleviates thirst.

Kola, dāḍima, vṛkṣāmla, cukrīkā and cukrikā–juice of this pañcāmlaka (group of five sour substances) applied as paint in mouth alleviates thirst quickly.

Cold food and drinks, cooled chambers, contact with cold air and water, cooled parks, cold touch such as of moon rays, flaxen cloth, lotus and lily flowers, gems and pearls, substances cooled with sandal water; golden, silver or bornze vessels filled with cold water, air from ice bags, women bathed with sandal water and cool breeze from the sandal trees are recommended in paittika alcoholism. In brief, whatever is śitavīrya (cold in potency) should be applied.

In burning sensation developed in alcoholism beautiful leaves of lotus and water lily sprinkled with sandal water should be applied on the body.

Various picturesqe narratives, auspicious voice of peacocks and sounds of cloud spacify alcoholism.

Physician should prepare shower-chambers having mechanical showers and fans for the patients suffering from burning sensation.

Priyaṅgu, uśīra, lodhra, hrīvera, nāgakeśara flowers and śyonāka mixed with kālīyaka juice is useful in burning sensation. Application of froth coming out of punded leaves of badarī and nimba as well as of phenilā is beneficial in burning sensation.

Wine with scum, sour curd, mātuluṅga juice, honey and sour gruel used as sprinkles and paste alleviate burning sensation.

For sprinkles, baths and airing with fan, cold water is recommended in order to pacify burning sensation and thirst.

By following these regimens according to quantity and time, paittika alcoholism of the wise and the obedient to the physician subsides quickly. [136-163]

उल्लेखनोपवासाभ्यां जयेत् कफमदात्ययम् ॥ १६४ ॥
तृष्यते सलिलं चास्मै दद्याद्धीबेरसाधितम् । बलया पृश्निपर्ण्या वा कण्टकार्याऽथवा शृतम् ॥१६५॥
सनागराभिः सर्वाभिर्जलं वा शृतशीतलम् । दुःस्पर्शेन समुस्तेन मुस्तपर्पटकेन वा ॥ १६६ ॥
जलं मुस्तैः शृतं वाऽपि दद्याद्दोषविपाचनम् । एतदेव च पानीयं सर्वत्रापि मदात्यये ॥ १६७ ॥
निरत्ययं पीयमानं पिपासाज्वरनाशनम् । निरामं काङ्क्षितं काले सक्षौद्रं पाययेत्तु तम् ॥ १६८ ॥
शार्करं मधु वा जीर्णमरिष्टं सीधुमेव वा । रूक्षतर्पणसंयुक्तं यवानीनागरान्वितम् ॥ १६९ ॥
यावगौधूमिकं चान्नं रूक्षयूषेण भोजयेत् । कुलत्थानां सुशुष्काणां मूलकानां रसेन वा ॥ १७० ॥
तनुनाऽल्पेन लघुना कट्वम्लेनाल्पसर्पिषा । पटोलयूषमम्लं वा यूषमामलकस्य वा ॥ १७१ ॥
प्रभूतकटुसंयुक्तं सयवान्नं प्रदापयेत् । व्योषयूषमथाम्लं वा यूषं वा साम्लवेतसम् ॥ १७२ ॥
छागमांसरसं रूक्षमम्लं वा जाङ्गलं रसम् । स्थाल्यां वाऽथ कपाले वा भृष्टं निर्द्रववर्तितम् ॥१७३॥
कट्वम्ललवणं मांसं भक्षयन् वृणुयान्मधु । व्यक्तमारीचकं मांसं मातुलुङ्गरसान्वितम् ॥ १७४ ॥
प्रभूतकटुसंयुक्तं यवानीनागरान्वितम् । भृष्टं दाडिमसाराम्लमुष्णपूपोपवेष्टितम् ॥ १७५ ॥
यथाग्नि भक्षयेत् काले प्रभूतार्द्रकपेशिकम् । पिबेच्च निगदं मद्यं कफप्राये मदात्यये ॥ १७६ ॥
सौवर्चलमजाजी च वृक्षाम्लं साम्लवेतसम् । त्वगेलामरिचार्धांशं शर्कराभागयोजितम् ॥ १७७ ॥
एतल्लवणमष्टाङ्गमग्निसंदीपनं परम् । मदात्यये कफप्राये दद्यात् स्रोतोविशोधनम् ॥ १७८ ॥
एतदेव पुनर्युक्त्या मधुराम्लैर्द्रवीकृतम् । गोधूमान्नयवान्नानां मांसानां चातिरोचनम् ॥ १७९ ॥
पेषयेत् कटुकैर्युक्तां श्वेतां बीजविवर्जिताम् । मृद्वीकां मातुलुङ्गस्य दाडिमस्य रसेन वा ॥ १८० ॥
सौवर्चलैलामरिचैरजाजीभृङ्गदीप्यकैः । स रागः क्षौद्रसंयुक्तः श्रेष्ठो रोचनदीपनः ॥ १८१ ॥
मृद्वीकाया विधानेन कारयेत् कारवीमपि । शुक्तमत्स्यण्डिकोपेतं रागं दीपनपाचनम् ॥ १८२ ॥
आम्रामलकपेशीनां रागान् कुर्यात् पृथक् पृथक् । धान्यसौवर्चलाजाजीकारवीमरिचान्वितान् ॥१८३॥
गुडेन मधुशुक्तेन व्यक्ताम्लमधुरीकृतान् । तैरन्नं रोचते दिग्धं सम्यग्भुक्तं च जीर्यति ॥ १८४ ॥
रूक्षोष्णेनान्नपानेन स्नानेनाशिशिरेण च । व्यायामलङ्घनाभ्यां च युक्त्या जागरणेन च ॥ १८५ ॥
कालयुक्तेन रूक्षेण स्नानेनोद्वर्तनेन च । प्राणवर्णकराणां च प्रघर्षाणां च सेवया ॥ १८६ ॥

सेवया वसनानां च गुरूणामगुरोरपि । संकोचोष्णसुखाङ्गीनामङ्गनानां च सेवया ॥ १८७ ॥
सुखशिक्षितहस्तानां स्त्रीणां संवाहनेन च । मदात्ययः कफप्रायः शीघ्रमेवोपशाम्यति ॥ १८८ ॥

Kaphaja madātyaya (alcoholism) should be overcome with emesis and fasting. In concitions of thirst the patient should be given water boiled with hrībera, balā or pṛsniparṇī or kaṇṭakārī; or cooled water boiled with all the above drugs and śuṇṭhī. One should give water boiled with durālabhā and musta or musta and parpaṭa or musta alone which digests the morbidity. This very water should be used in all types of alcoholism which is safe and alleviates thirst and fever.

When patient is divested of āma and feels appetite he should be given wine prepared of śarkarā or madhu or old ariṣṭa or sīdhu mixed with honey in time.

The patient should be given diet of food prepared of barley or wheat added with rough parched grain flour and yavānī and śuṇṭhī with rough vegetable soup or with the soup or horse gram or well-dried radish-the soup being thin, little in quantity, light, spiced and soured and having a little ghee.

Soured soup of paṭola or soup of āmalaka added with profuse pungents should be given with barley food. Similarly soured soup of trikaṭu or soup mixed with amlavetasa rough meat soup of goat or soured meat soup of wild animals should be given.

Meat roasted in a utensil or an earthen piece without adding any liquid and added with pungent, sour and salt should be taken followed by madhu (a type of wine).

Meat roasted while adding profuse black pepper, mātuluṅga juice, other pungents in ample quantity, yavānī and śuṇṭhī and souring with pomegranate should be taken along with hot pūpa and plenty of ārdraka pieces according to power of digestion and in time followed by drink of undamaged wine in alcoholism predominant in kapha. Sauvarcala, jīraka, vṛkṣāmla, amlavetasa each one part; twak, elā and marica each half part and sugar one part—all powdered and mixed together. This formulation named Aṣṭāṅga lavaṇa is an excellent appetiser and cleanser of channels and as such should be given in alcoholism predominant in kapha.

This very powder made into liquid by adding sweet and sour juices properly should be used as adjuvent to preparation of wheat and barley as well as meat to make them palatable.

The white seedless grapes added with pungents should be pounded with the uice of mātuluṅga or promegranate and added again with sauvarcala, elā, marica, jīraka, twak and yavānī along with honey and made into rāga which is an exellent promoter of relish and appetite.

In the same way, rāga of kāravī may be prepared adding vineger and sugar-candy. This is appetiser and digestive.

Rāgas may be prepared separately of the pulp of āmalaka adding dhānyakā, sauvarcala, jīraka, kāravī and marica along with jaggery and madhuśukta (a type of vinegar) so that it becomes clearly sour and sweet. This makes the food palatable and digests it well.

Alcoholism predominant in kapha subsides quickly by the use of rough and hot food and drinks, hot bath, physical exercise, lightening measures, vigils, rough bath and anointings, rubbing of the body which improves strength and complexion, heavy garments, aguru (as paste and incense), embracing woman having organs pleasing and pasted with kuṃkuma and gentle pressing of the body by women having soft and trained hands. [164–188]

यदिदं कर्म निर्दिष्टं पृथग्दोषबलं प्रति । सन्निपाते दशविधे तद्विकल्प्यं भिषग्विदा ॥ १८९ ॥
यस्तु दोषविकल्पज्ञो यश्चौषधिविकल्पवित् ।
स साध्यान्साधयेद्व्याधीन् साध्यासाध्यविभागवित् ॥ १९० ॥

The treatment mentioned above for alcoholism caused by single doṣas may be applied by the physician with variation in other ten types of sannipāta.

One who knows variation of morbidity, disease and prognosis can treat the curable disorders. [189–190]

वनानि रमणीयानि सपद्माः सलिलाशयाः । विशदान्यन्नपानानि सहायाश्च प्रहर्षणाः ॥ १९१ ॥
माल्यानि गन्धयोगाश्च वासांसि विमलानि च । गान्धर्वशब्दाः कान्ताश्च गोष्ठयश्च हृदयप्रियाः ॥१९२॥
संकथाहास्यगीतानां विशदाश्चैव योजनाः । प्रियाश्चानुगता नार्यो नाशयन्ति मदात्ययम् ॥ १९३ ॥
नाक्षोभ्य हि मनो मद्यं शरीरमविहत्य च । कुर्यान्मदात्ययं तस्मादेष्टव्या हर्षणी क्रिया ॥ १९४ ॥
आभिः क्रियाभिः सिद्धाभिः शमं याति मदात्ययः । न चेन्मद्यविधिं मुक्त्वा क्षीरमस्य प्रयोजयेत् ॥१९५॥
लङ्घनैः पाचनैर्दोषशोधनैः शमनैरपि । विमद्यस्य कफे क्षीणे जाते दौर्बल्यलाघवे ॥ १९६ ॥
तस्य मद्यविदग्धस्य वातपित्ताधिकस्य च । ग्रीष्मोपतप्तस्य तरोर्यथा वर्षं तथा पयः ॥ १९७ ॥
पयसाऽभिहते रोगे बले जाते निवर्तयेत् । क्षीरप्रयोगं मद्यं च क्रमेणाल्पाल्पमाचरेत् ॥ १९८ ॥

Beautiful parks, ponds with lotus flower, good food and drinks, pleasing companions, garlands, perfumes, washed cloths, melodious music, entertaining parties, ample arrangement of talks, jokes and songs and beloved and submissive women alleviate alcoholism.

Wine produces narcosis without unagitating the mind and unaffecting the body hence exhilarating measure is necessary.

If by these tested measures the alcoholism does not subside one should advise intake of milk leaving the above measures relating to wine. After discontinuing wine when kapha is diminished and debility and lightness arises due to lightening, digestives, evacuative and pacificatory measures and vāta and pitta become predominant in the patient inflicted by wine, milk acts as a boon like rains for the tree extremely heated in summer.

By milk when the disorder is removed and strength is recovered the use of milk should be discontinued and wine should be resumed in small doses gradually. [191–198]

विच्छिन्नमद्यः सहसा योऽतिमद्यं निषेवते । ध्वंसको विक्षयश्चैव रोगस्तस्योपजायते ॥ १९९ ॥
व्याध्युपक्षीणदेहस्य दुश्चिकित्स्यतमौ हि तौ । तयोर्लिङ्गं चिकित्सा च यथावदुपदेक्ष्यते ॥ २०० ॥
श्लेष्मप्रसेकः कण्ठास्यशोषः शब्दासहिष्णुता । तन्द्रानिद्रातियोगश्च ज्ञेयं ध्वंसकलक्षणम् ॥ २०१ ॥
हृत्कण्ठरोगः संमोहश्छर्दिरङ्गरुजा ज्वरः । तृष्णा कासः शिरःशूलमेतद्विक्षयलक्षणम् ॥ २०२ ॥
तयोः कर्म तदेवेष्टं वातिके यन्मदात्यये । तौ हि प्रक्षीणदेहस्य जायेते दुर्बलस्य वै ॥ २०३ ॥
बस्तयः सर्पिषः पानं प्रयोगः क्षीरसर्पिषोः । अभ्यङ्गोद्वर्तनस्नानान्यन्नपानं च वातनुत् ॥ २०४ ॥
ध्वंसको विक्षयश्चैव कर्मणाऽनेन शाम्यति । युक्तमद्यस्य मद्योत्थो न व्याधिरुपजायते ॥ २०५ ॥

One who after discontinuing intake of wine starts taking it in excessive quantity suffers from the diseases named dhwaṃsaka and vikṣaya. They are curable with difficulty particularly in one debilitated by disorders. Now their symptoms and treatment are described.

Excessive salivation, dryness of throat and mouth, intolerance to sound, excessive drowsiness as well as sleep–these are the symptoms of dhwaṃsaka.

Abnormality in heart and throat, mental confusion, vomiting, pain in body, fever, thirst, cough and headache–these are symptoms of vikṣaya.

Their management is the same as of the vātika alcoholism. They arise in persons who are emaciated and debilitated.

Enemas, intake of ghee, use of milk and ghee, massage, bath and (suitable) food and drink are vāta–alleviating. Dhvaṃsaka and vikṣaya subside by this treatment. Disorder due to drinking does not arise in a person who takes wine. properly. [199–205]

निवृत्तः सर्वमद्येभ्यो नरो यश्च जितेन्द्रियः । शारीरमानसैर्धीमान् विकारैर्न स युज्यते ॥ २०६ ॥

The wise who keeps away from all narcotics and has controlled his senses does not get affected with physical or mental illness. [206]

तत्र श्लोकाः—

यत्प्रभावा भगवती सुरा पेया यथा च सा । यद्द्रव्या यस्य या चेष्टा योगं चापेक्षते यथा ॥२०७॥
यथा मदयते यैश्च गुणैर्युक्ता महागुणा । यो मदो मदभेदाश्च ये त्रयः स्वस्वलक्षणाः ॥ २०८ ॥

ये च मद्यकृता दोषा गुणा ये च मदात्मकाः । यच्च त्रिविधमापानं यथासत्त्वं च लक्षणम् ॥ २०९ ॥
ये सहायाः सुखाः पाने चिरक्षिप्रमदा नराः । मदात्ययस्य यो हेतुर्लक्षणं यद् यथा च यत् ॥२१०॥
मद्यं मद्योत्थितान् रोगान् हन्ति यश्च क्रियाक्रमः । सर्वं तदुक्तमखिलं मदात्ययचिकित्सिते ॥२११॥

Now the summing up verses.

How influential the goodess wine is, how it is to be taken, what are the perequisites, the types of wine suited, proper use, mechanism of narcotic action, properties of wine, definition of narcosis, three stage of narcosis with characters, merits and demerits of wine, threefold drinking party, features according to psychic disposition, good companion in drinking, persons intoxicated quickly or after delay, cause and symptoms of alcoholism, wine itself alleviating disorders caused by wine, the therapeutic management–all this has been said in (this chapter on) treatment of madātyaya (alcoholism). [207–211]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते चिकित्सास्थाने मदात्ययचिकित्सितं
नाम चतुर्विंशोऽध्यायः ॥ २४ ॥

Thus ends the twenty fourth chapter on treatment of madātyaya (alcoholism)
in Cikitsāsthāna in treatise composed by Agniveśa
and redacted by Caraka. (24)

पञ्चविंशोऽध्यायः

CHAPTER XXV

अथातो द्विव्रणीयचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the treatment of two types of vraṇa (wound). [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

परावरज्ञमात्रेयं गतमानमदव्यथम् । अग्निवेशो गुरुं काले विनयादिदमब्रवीत् ॥ ३ ॥
भगवन् ! पूर्वमुद्दिष्टौ द्वौ व्रणौ रोगसंग्रहे । तयोर्लिङ्गं चिकित्सां च वक्तुमर्हसि शर्मद ! ॥ ४ ॥

Agniveśa, in opportune moments, respectfully submitted to his teacher Ātreya, knower of the best and the worst and devoid of conceit, ego and suffering-"O Lord ! two types of wound have been mentioned earlier under enumeration of disorders, kindly describe their symptoms and treatment O conferer of happiness ! [3–4]

इत्यग्निवेशस्य वचो निशम्य गुरुरब्रवीत् । यौ व्रणौ पूर्वमुद्दिष्टौ निजश्चागन्तुरेव च ॥ ५ ॥
श्रूयतां विधिवत् सौम्य ! तयोर्लिङ्गं च भेषजम् । निजः शरीरदोषोत्थ आगन्तुर्बाह्यहेतुजः ॥ ६ ॥
बधबन्धप्रपतनाद्दंष्ट्रादन्तनखक्षतात् । आगन्तवो व्रणास्तद्वद्विषस्पर्शाग्निशस्त्रजाः ॥ ७ ॥
मन्त्रागदप्रलेपाद्यैर्भेषजैर्हेतुभिश्च ते । लिङ्गैकदेशैर्निर्दिष्टा विपरीता निजैर्व्रणैः ॥ ८ ॥

Having listened to the request of Agniveśa the teacher said—'O gentle ! listen about the symptoms and treatment of the two types of wound, innate and exogenous, as mentioned earlier.

The innate wound arises from the bodily doṣas whereas the exogenous one is caused by external causative factors.

Exogenous wounds are caused by blowing, binding, falling down, injury with fangs, teeth or nails as well as due to poisonous contact, fire and weapons.

Exogenous wounds are different from the innate ones in respect of treatment with incantations, antipoison pastes etc. etiology and partial symptoms. [5-8]

व्रणानां निजहेतूनामागन्तूनामशाम्यताम् । कुर्याद्दोषबलापेक्षी निजानामौषधं यथा ॥ ९ ॥

Exogenous wound not being pacified and having innate factors as cause should be treated like innate wound according to predominance of dośas. [9]

यथास्वैर्हेतुभिर्दुष्टा वातपित्तकफा नृणाम् । बहिर्मार्गं समाश्रित्य जनयन्ति निजान् व्रणान् ॥ १० ॥

Vāta, pitta and kapha vitiated by their respective causes get located in external passage and thus produce innate wounds. [10]

स्तब्धः कठिनसंस्पर्शो मन्दस्रावोऽतितीव्ररुक् । तुद्यते स्फुरति श्यावो व्रणो मारुतसंभवः ॥ ११ ॥
संपूरणैः स्नेहपानैः स्निग्धैः स्वेदोपनाहनैः । प्रदेहैः परिषेकैश्च वातव्रणमुपाचरेत् ॥ १२ ॥
तृष्णामोहज्वरस्वे(क्ले)ददाहदुष्ट्यवदारणैः । व्रणं पित्तकृतं विद्याद्गन्धैः स्रावैश्च पूतिकैः ॥ १३ ॥
शीतलैर्मधुरैस्निग्धैः प्रदेहपरिषेचनैः । सर्पिष्पानैर्विरेकैश्च पैत्तिकं शमयेद्व्रणम् ॥ १४ ॥
बहुपिच्छो गुरुः स्निग्धः स्तिमितो मन्दवेदनः । पाण्डुवर्णोऽल्पसंक्लेदश्चिरकारी कफव्रणः ॥ १५ ॥
कषायकटुरूक्षोष्णैः प्रदेहपरिषेचनैः । कफव्रणं प्रशमयेत्तथा लङ्घनपाचनैः ॥ १६ ॥

The wound caused by vāta is stiff, hard on touch, with slow exudation, excruciating pain, piercing pain, throbbing and blackishness.

Vātika wound should be treated witd saturation, intake of uncting substance, unctuous fomentation and poultices, ointments and sprinklings.

Paittika wound is known from thirst, confusion, fever, sweating, burning sensation, impurity, tearing, foul smell and discharge.

One should pacify the paittika wound with anointing and sprinkling with cold, sweet and bitter drugs, intake of ghee and purgation.

Kaphaja wound has much sliminess, is heavy, unctuous, wet, with mild pain, paleness in colour, little fluid and chronicity.

Kaphaja wound is treated with anointing and sprinkling with astringent, pungent, rough and hot drugs as well as lightening and digestive measures. [11–16]

तौ द्वौ नानात्वभेदेन निरुक्ता विंशतिर्व्रणाः । तेषां परीक्षा त्रिविधा, प्रदुष्टा द्वादश स्मृताः ॥ १७ ॥
स्थानान्यष्टौ तथा गन्धाः, परिस्रावाश्चतुर्दश । षोडशोपद्रवा दोषाश्चत्वारो विंशतिस्तथा ॥ १८ ॥
तथा चोपक्रमाः सिद्धाः षट्त्रिंशत् समुदाहृताः । विभज्यमानाञ्छृणु मे सर्वानेतान् यथेरितान् ॥१९॥

The above two types of wounds are further divided into twenty types on the basis of distinctive features. Their examination is threefold, defective wounds are of twenty types, locations eight, discharges fourteen, complications sixteen, defects twenty four and thirty six therapeutic measures. Now listen about these in details. [17–19]

कृत्योत्कृत्यस्तथा दुष्टोऽदुष्टो मर्मस्थितो न च । संवृतो दारुणः स्रावी सविषो विषमस्थितः ॥२०॥
उत्सङ्ग्युत्सन्न एतांश्च व्रणान् विद्याद्विपर्ययात् । इति नानात्वभेदेन निरुक्ता विंशतिर्व्रणाः ॥ २१ ॥

Incisable, unincisable, defective, undefective, situated in vital parts, not situated in vital parts, closed, (open), severe, (mild), discharging, (non-discharging), poisoned, (non-poisoned), unevenly located, (evenly located), pouchy, (non-pouchy) and elevated, (depressed)–these are the twenty types of wounds according to various distinctive features. [20–21]

दर्शनप्रश्नसंस्पर्शैः परीक्षा त्रिविधा स्मृता । वयोवर्णशरीराणामिन्द्रियाणां च दर्शनात् ॥ २२ ॥
हेत्वर्तिसात्म्याग्निबलं परीक्ष्यं वचनाद्बुधैः । स्पर्शान्मार्दवशैत्ये च परीक्ष्ये सविपर्यये ॥ २३ ॥

Examination (of wounds) is threefold e.g. by inspection, interrogation and palpation. Age, complexion (and colour), body parts and sense organs are examined by inspection. Etiology, pain, suitability and power of digestion should be known by patient's statement and by palpation are known softness and coldness with their contraries. [22–23]

श्वेतोऽवसन्नवर्त्माऽतिस्थूलवर्त्माऽतिपिञ्जरः । नीलः श्यावोऽतिपिडको रक्तः कृष्णोऽतिपूतिकः ॥ २४ ॥
रोप्यः कुम्भीमुखश्चेति प्रदुष्टा द्वादश व्रणाः ।

White, with depressed (narrow) passage, very wide passage, much greyish, blue, blackish, covered with numerous boils, red, black, very foetid, non-healing and bottle-necked—these are twelve types of defective wounds. [24–25]

त्वक्सिरामांसमेदोऽस्थिस्नायुमर्मान्तराश्रयाः ॥ २५ ॥
व्रणस्थानानि निर्दिष्टान्यष्टावेतानि संग्रहे ।

In the treatise, eight locations of wounds have been said such as skin, blood vessels, flesh, fat, bone, ligament, vital parts and viscera. [26]

सर्पिस्तैलवसापूयरक्तशावाम्लपूतिकाः ॥ २६ ॥
व्रणानां व्रणगन्धज्ञैरष्टौ गन्धाः प्रकीर्तिताः ।

Eight types of odours have been defined by the experts of wound odours such as like that of ghee, oil, muscle-fat, pus, blood, cadaver, sour and foetid. [27]

लसीकाजलपूयासृग्घारिद्रारुणपिञ्जराः ॥ २७ ॥
कषायनीलहरितस्निग्धरूक्षसितासिताः । इति रूपैः समुद्दिष्टा व्रणस्रावाश्चतुर्दश ॥ २८ ॥
वीसर्पः पक्षघातश्च सिरास्तम्भोऽपतानकः । मोहोन्मादव्रणरुजो ज्वरस्तृष्णा हनुग्रहः ॥ २९ ॥
कासश्छर्दिरतीसारो हिक्का श्वासः सवेपथुः । षोडशोपद्रवाः प्रोक्ता व्रणानां व्रणचिन्तकैः ॥ ३० ॥

Dicharges from wounds are of fourteen types in appearance such as lymph, water, pus, blood, exudation as yellow, reddish, brownish, ochre-coloured, blue, green, unctuous, rough, white and black.

The experts of wounds have mentioned sixteen complications of wounds such as erysipelas, paralysis, occlusion in blood vessels, tetanus, mental confusion, insanity, pain in wound, fever, thirst, lockjaw, cough, vomiting, diarrhoea, hiccup, dyspnoea and trembling. [28–30]

चतुर्विंशतिरुद्दिष्टा दोषाः कल्पान्तरेण वै । स्नायुक्लेदात्सिराक्लेदाद्गाम्भीर्यात्कृमिभक्षणात् ॥ ३१ ॥
अस्थिभेदात् सशल्यत्वात् सविषत्वाच्च सर्पणात् । नखकाष्ठप्रभेदाच्च चर्मलोमातिघट्टनात् ॥ ३२ ॥
मिथ्याबन्धादतिस्नेहादतिभैषज्यकर्षणात् । अजीर्णादतिभुक्ताच्च विरुद्धासात्म्यभोजनात् ॥ ३३ ॥
शोकात् क्रोधाद्दिवास्वप्नाद्व्यायामान्मैथुनात्तथा । व्रणा न प्रशमं यान्ति निष्क्रियत्वाच्च देहिनाम् ॥३४॥
परिस्रावाच्च गन्धाच्च दोषाच्चोपद्रवैः सह । व्रणानां बहुदोषाणां कृच्छ्रत्वं चोपजायते ॥ ३५ ॥

Defects are known to be twenty four according to etiological factors which are as follows—moistening of ligaments, excess of fluid in blood vessels, deepness, eating by maggots, cracking of bones, presence of foreign body, presence of toxins, spreading, excessive tearing with nails or wooden piece, friction of skin, friction of body hairs, faulty bandage, over-application of unctuous substance, excessive emaciation due to overdrugging, indigestion, over-eating, intake of incompatible food items, unsuitable food, grief, anger, day-sleep, physical exercise, sexual intercourse and inactivity. Due to these factors the wounds do not get pacified.

Wounds having much impurity become difficult to be cured due to presence of discharges, odours, defects and complications. [31–35]

त्वङ्मांसजः सुखे देशे तरुणस्यानुपद्रवः । धीमतोऽभिनवः काले सुखसाध्यः स्मृतो व्रणः ॥ ३६ ॥
गुणैरन्यतमैर्हीनस्ततः कृच्छ्रो व्रणः स्मृतः । सर्वैर्विहीनो विज्ञेयस्त्वसाध्यो निरुपक्रमः ॥ ३७ ॥

Wound is regarded as easily curable if it is arisen in skin and muscle, easy place, youthful age, without complication, in a wise patient and recent in origin. If it is devoid of some of these qualities it is curable with difficulty and when it is devoid of all the qualities it is incurable and thus not to be treated. [36–37]

व्रणानामादितः कार्यं यथासन्नं विशोधनम् । ऊर्ध्वभागैरधोभागैः शस्त्रैर्बस्तिभिरेव च ॥ ३८ ॥
सद्यः शुद्धशरीराणां प्रशमं यान्ति हि व्रणाः ।

In cases of wound, first of all, evacuation with emesis, purgation, surgery and enema should be done according to facilities because the wounds get pacified quickly in those with cleansed body. [38]

यथाक्रममतश्चोर्ध्वं शृणु सर्वानुपक्रमान् ॥ ३९ ॥
शोफघ्नं षड्विधं चैव शस्त्रकर्मावपीडनम् । निर्वापणं ससन्धानं स्वेदः शमनमेषणम् ॥ ४० ॥
शोधनरोपणीयौ च कषायौ सप्रलेपनौ । द्वे तैले तद्गुणे पत्रच्छादने द्वे च बन्धने ॥ ४१ ॥
भोज्यमुत्सादनं दाहो द्विविधः सावसादनः । काठिन्यमार्दवकरे धूपनालेपने शुभे ॥ ४२ ॥
व्रणावचूर्णनं वर्ण्यं रोपणं लोमरोहणम् । इति षट्त्रिंशदुद्दिष्टा व्रणानां समुपक्रमाः ॥ ४३ ॥

Hereafter listen about all the measures of treatment in order such as-anti-swelling measures, six types of surgical operations, pressing, refrigerating, uniting, fomentation, pacification, probing, cleansing, healing, cleaning paste, healing paste, cleaning oil, healing oil, two types of covering with leaf, two types of bandaging, diet, elevation, two types of cauterization, depression, hardening fumigation, softening fumigation, hardening paste, softening paste, powdering, colourisation, healing, repilatory—these are the thirty six measures of treatment of wounds. [39–43]

पूर्वरूपं भिषग्बुद्ध्वा व्रणानां शोफमादितः । रक्तावसेचनं कुर्यादजातव्रणशान्तये ॥ ४४ ॥
शोधयेद्बहुदोषांस्तु स्वल्पदोषान् विलङ्घयेत् । पूर्वं कषायसर्पिर्भिर्जयेद्वा मारुतोत्तरान् ॥ ४५ ॥
न्यग्रोधोदुम्बराश्वत्थप्लक्षवेतसवल्कलैः । ससर्पिष्कैः प्रलेपः स्याच्छोफनिर्वापणः परम् ॥ ४६ ॥
विजया मधुकं वीरा बिसग्रन्थिः शतावरी । नीलोत्पलं नागपुष्पं प्रदेहः स्यात् सचन्दनः ॥ ४७ ॥
सक्तवो मधुकं सर्पिः प्रदेहः स्यात् सशर्करः । अविदाहीनि चान्नानि शोफे भेषजमुत्तमम् ॥ ४८ ॥

The physician observing inflammation as prodromal sign in the beginning should apply blood-letting to prevent the manifestation of wound.

One should evacuate the persons with plenty of impurity and lighten those with little impurity. He should overcome the wound predominant in vāta firstly with decoctions and ghṛtas.

Paste of the bark of nyagrodha, udumbara, aśwattha, plakṣa and vetasa mixed with ghee is an excellent cooling for inflammation, other local applications prescribed are (1) vijayā, madhuka, vīrā, bisagranthi, śatāvarī, nīlotpala, nāgapuṣpa and sandal. (2) parehed grain flour, madhuka, śarkarā and ghee. Non-burning food is the best remedy for inflammation. [44–48]

स चेदेवमुपक्रान्तः शोफो न प्रशमं व्रजेत् । तस्योपनाहैः पक्वस्य पाटनं हितमुच्यते ॥ ४९ ॥
तैलेन सर्पिषा वाऽपि ताभ्यां वा सक्तुपिण्डिका । सुखोष्णा शोफपाकार्थमुपनाहः प्रशस्यते ॥ ५० ॥
सतिला सातसीबीजा दध्यम्ला सक्तुपिण्डिका । सकिण्वकुष्ठलवणा शस्ता स्यादुपनाहने ॥ ५१ ॥

रुग्दाहरागतोदैश्च विदग्धं शोफमादिशेत् । जलबस्तिसमस्पर्शं संपक्वं पीडितोन्नतम् ॥ ५२ ॥
उमाऽथो गुग्गुलुः सौधं पयो दक्षकपोतयोः । विट् पलाशभवः क्षारो हेमक्षीरी मुकूलकः ॥ ५३ ॥
इत्युक्तो भेषजगणः पक्वशोथप्रभेदनः । सुकुमारस्य, कृच्छ्रस्य शस्त्रं तु परमुच्यते ॥ ५४ ॥

If inflammation treated in this way does not subside, it should be applied on with poultice and when ripened should be incised.

Warm poultice of the bolus of parched grain flour mixed with oil or ghee or both is useful for ripening of inflammation.

The bolus of parched grain flour mixed with sesamum, linseeds, sour curd, yeast, kuṣṭha and salt is recommended as poultice.

Inflammation is known as vidagha (under ripening) by the symptoms such as pain, burning sensation, redness and piercing pain. The same should be known as ripened when it is like water-bag on palpation and rises on pressure.

Linseed, guggulu, latex of snuhī, faeces of cock and pigeon, alkali of palāśa, svarṇakṣīrī and mukūlaka-this is the group of drugs which help tearing of ripened inflammation in delicate patients otherwise it should be operated upon surgically. [49–54]

पाटनं व्यधनं चैव छेदनं लेखनं तथा । प्रच्छनं सीवनं चैव षड्विधं शस्त्रकर्म तत् ॥ ५५ ॥

Surgical operation is of six types such as—incision, puncturing, excision, scraping, scarification and suturing. [55]

नाडीव्रणाः पक्वशोथास्तथा क्षतगुदोदरम् । अन्तःशल्याश्च ये शोफाः पाट्यास्ते तद्विधाश्च ये ॥ ५६ ॥
दकोदराणि संपक्वा गुल्मा ये ये च रक्तजाः । व्यध्याः शोणितरोगाश्च वीसर्पपिडकादयः ॥ ५७ ॥
उद्वृत्तान् स्थूलपर्यन्तानुत्सन्नान् कठिनान् व्रणान् । अर्शःप्रभृत्यधीमांसं छेदनेनोपपादयेत् ॥ ५८ ॥
किलासानि सकुष्ठानि लिखेल्लेख्यानि बुद्धिमान् । वातासृग्ग्रन्थिपिडकाः सकोठा रक्तमण्डलम् ॥५९॥
कुष्ठान्यभिहतं चाङ्गं शोथांश्च प्रच्छयेद्भिषक् । सीव्यं कुक्ष्युदराद्यं तु गम्भीरं यद्विपाटितम् ॥ ६० ॥
इति षड्विधमुद्दिष्टं शस्त्रकर्म मनीषिभिः ।

Sinuses, ripened inflammations, wounded and obstructed abdomen (intestines), swellings having foreign body within and other similar conditions are incisable.

Ascites, ripened and raktaja gulma, blood disorders such as erysipelas, boils etc. are puncturable.

Wounds protruded, with thick margins, elevated and hard, piles etc. and other growths should be excised.

The wise physician should scrape leucoderma, skin diseases and other such diorders which need scraping.

The physician should scarify vātarakta, granthi (glands), pimples, urticarial rashes, red patches, skin diseases, injured parts and swellings.

Bowels, abdomen etc. subjected to deep surgery should be sutured.

Thus the scholars have mentioned six types of surgical operation. [56-60]

सूक्ष्माननाः कोषवन्तो ये व्रणास्तान्प्रपीडयेत् ॥ ६१ ॥
कलायाश्च मसूराश्च गोधूमाः सहरेणवः । कल्कीकृताः प्रशस्यन्ते निःस्नेहा व्रणपीडने ॥ ६२ ॥

Wounds with small opening and pouch should be pressed on.

Kalāya, masūra, wheat and peas pounded and applied as paste without mixing any fat are useful for pressing the wound. [61–62]

शाल्मलीत्वग्बलामूलं तथा न्यग्रोधपल्लवाः । न्यग्रोधादिकमुद्दिष्टं बलादिकमथापि वा ॥ ६३ ॥
आलेपनं निर्वपणं तद्विद्यात्तैश्च सेचनम् । सर्पिषा शतधौतेन पयसा मधुकाम्बुना ॥ ६४ ॥
निर्वापयेत् सुशीतेन रक्तपित्तोत्तरान् व्रणान् ।

Bark of śālmalī, balā root, tender leaves of nyagrodha—this group (of drugs) known as nyagrodhādi or balādi acts as refrigerant applied as paste and sprinkling.

Wounds predominant in raktapitta should be refrigerated by applying very cold ghee washed hundred times, milk or decoction of madhuka. [63–64]

लम्बानि व्रणमांसानि प्रलिप्य मधुसर्पिषा ॥ ६५ ॥
संदधीत समं वैद्यो बन्धनैश्चोपपादयेत् । तान्समान्सुस्थिताञ्ज्ञात्वा फलिनीलोध्रकट्फलैः ॥ ६६ ॥
समङ्गाधातकीयुक्तैश्चूर्णितैरवचूर्णयेत् । पञ्चवल्कलचूर्णैर्वा शुक्तिचूर्णसमायुतैः ॥ ६७ ॥
धातकीलोध्रचूर्णैर्वा तथा रोहन्ति ते प्रणाः ।

Long wounds should be pasted with honey and ghee and united evenly and thereafter bandaged. When they are evenly set, powder of priyaṅgu, lodhra, keṭphala, lajjālu and dhātakī should be applied thereon or the powder of pañcavalkala mixed with that of śukti (nakha) or the powder of dhātakī and lodhra should be applied. Thus the wounds heal up. [65–67]

अस्थिभग्नं च्युतं सन्धिं संदधीत समं पुनः ॥ ६८ ॥
समेन सममङ्गेन कृत्वाऽन्येन विचक्षणः । स्थिरैः कवलिकाबन्धैः कुशिकाभिश्च संस्थितम् ॥ ६९ ॥
पट्टैः प्रभूतसर्पिष्कैर्बध्नीयादचलं सुखम् । अविदाहिभिरन्नैश्च पैष्टिकैस्तमुपाचरेत् ॥ ७० ॥
ग्लानिर्हि न हिता तस्य सन्धिविश्लेषकारिका । विच्युताभिहताङ्गानां विसर्पादीनुपद्रवान् ॥ ७१ ॥
उपाचरेद्यथाकालं कालज्ञः स्वाच्चिकित्सितात् ।

Fractured bone and dislocated joints should also be set evenly comparing with its counterpart. Set with firm pad-bandages and splints it should be immobilised without any discomfort by binding with clothpieces dipped in plenty of ghee. The patient should be kept on non-burning edibles made of flour. Depression is not at all desirable for him which causes dislocation of joints. The physician, according to time, should treat the complications such as erysipelas etc. In patients having dislocation and injury with their own remedial measures. [68–71]

शुष्का महारुजः स्तब्धा ये व्रणा मारुतोत्तराः । स्वेद्याः सङ्करकल्पेन ते स्युः कृशरपायसैः ॥ ७२ ॥
ग्राम्यबैलाम्बुजानूपैर्वेशवारैश्च संस्कृतैः । उत्कारिकाभिश्चोष्णाभिः सुखी स्याद्व्रणितस्तथा ॥ ७३ ॥
सदाहा वेदनावन्तो ये व्रणा मारुतोत्तराः । तेषामुमां तिलांश्चैव भृष्टान् पयसि निर्वृतान् ॥ ७४ ॥
तेनैव पयसा पिष्ट्वा कुर्यादालेपनं भिषक् । बला गुडूची मधुकं पृश्निपर्णी शतावरी ॥ ७५ ॥
जीवन्ती शर्करा क्षीरं तैलं मत्स्यवसा घृतम् । संसिद्धा समधूच्छिष्टा शूलघ्नी स्नेहशर्करा ॥ ७६ ॥
द्विपञ्चमूलक्वथितेनाम्भसा पयसाऽथवा । सर्पिषा वा सतैलेन कोष्णेन परिषेचयेत् ॥ ७७ ॥
यवचूर्णं समधुकं सतिलं सह सर्पिषा । दद्यादालेपनं कोष्णं दाहशूलोपशान्तये ॥ ७८ ॥
उपनाहश्च कर्तव्यः सतिलो मुद्गपायसः । रुग्दाहयोः प्रशमनो व्रणेष्वेष विधिर्हितः ॥ ७९ ॥

The wounds which are dry, intensely painful, stiffened and predominant in vāta should be fomented by the method of bolus fomentation with kṛśara and pāyasa (dietary preparations). Similarly, they should be fomented with seasoned veśavāra made of the meat of domestic, burrow-dwellers, aquatic or marshy animals or hot utkārikā. Thus the patient gets relief.

If the wounds predominant in vāta have burning sensation and pain, they should be pasted upon with linseed and sesamum seeds roasted, then dipped in milk and again pounded with the same milk.

Balā, guḍūcī, madhuka, pṛśniparṇī, śatāvarī, jīvantī, śarkarā, milk, oil, fish fat, ghee cooked with beewax is known as 'sneha śarkarā'. It relieves pain.

The wound should be sprinkled with warm decoction of two pañcamūla, (daśāmūlā), milk and ghee with oil.

Barley powder, madhuka and tila mixed with ghee should be applied as warm paste for alleviating burning sensation and pain.

Pāyasa prepared of mudga and mixed with tila should be applied as poultice to pacify pain and burning sensation.

This management is beneficial in wounds. [72–79]

सूक्ष्मानना बहुस्रावाः कोषवन्तश्च ये व्रणाः । न च मर्माश्रितास्तेषामेषणं हितमुच्यते ॥ ८० ॥
द्विविधामेषणीं विद्यान्मृद्वीं च कठिनामपि । औद्भिदैर्मृदुभिर्नालैर्लौहानां वा शलाकया ॥ ८१ ॥
गम्भीरे मांसले देशे पाट्यं लौहशलाकया । एष्यं विद्याद्व्रणं नालैर्विपरीतमतो भिषक् ॥ ८२ ॥

In case of wounds with minute opening, profuse discharge and pouch and not situated in vital parts, probing is beneficial. Probe is of two types—soft and hard the former is made of soft stalks of plants and the latter of iron rods. In deep and muscular parts iron rods otherwise plant stalks should be used for probing [80–82]

पूतिगन्धान् विवर्णांश्च बहुस्रावान्महारुजः व्रणानशुद्धान् विज्ञाय शोधनैः समुपाचरेत् ॥ ८३ ॥
त्रिफला खदिरो दार्वी न्यग्रोधादिर्बला कुशः । निम्बकोलकपत्राणि कषायाः शोधना मताः ॥८४॥
तिलकल्कः सलवणो द्वे हरिद्रे त्रिवृद्घृतम् । मधुकं निम्बपत्राणि प्रलेपो व्रणशोधनः ॥ ८५ ॥

Wounds with foul odour, abnormal colour, profuse discharge and intense pain should be known as unclean and as such should be treated with cleansing.

Decoctions of triphalā, khadira, daruharidrā, nyagrodhādi group, balā, kuśa, leaves of nimba and badara are regarded as cleansers.

Tila paste, salt, haridrā, dāruharidrā, trivṛt, ghṛta, madhuka, nimba leaves—this formulation is said as wound-cleanser. [83–85]

नातिरक्तो नातिपाण्डुर्नातिश्यावो न चातिरुक् । न चोत्सन्नो च चोत्सङ्गी शुद्धो रोप्यः परं व्रणः ॥८६॥
न्यग्रोधोम्बुराश्वत्थकदम्बप्लक्षवेतसाः । करवीरार्ककुटजाः कषाया व्रणरोपणाः ॥ ८७ ॥
चन्दनं पद्मकिञ्जल्कं दार्वीत्वङ्नीलमुत्पलम् । मेदे मूर्वा समङ्गा च यष्ट्याह्वं व्रणरोपणम् ॥ ८८ ॥
प्रपौण्डरीकं जीवन्ती गोजिह्वा धातकी बला । रोपणं सतिलं दद्यात् प्रलेपं सघृतं व्रणे ॥ ८९ ॥
कम्पिल्लकं विडङ्गानि वत्सकं त्रिफलां बलाम् । पटोलं पिचुमर्दं च लोध्रं मुस्तं प्रियङ्गुकाम् ॥ ९० ॥
खदिरं धातकीं सर्जमेलामगुरुचन्दने । पिष्ट्वा साध्यं भवेत्तैलं तत् परं व्रणरोपणम् ॥ ९१ ॥
प्रपौण्डरीकं मधुकं काकोल्यौ द्वे च चन्दने । सिद्धमेतैः समैस्तैलं परं स्याद्व्रणरोपणम् ॥ ९२ ॥
दूर्वास्वरससिद्धं वा तैलं कम्पिल्लकेन वा । दार्वीत्वचश्च कल्केन प्रधानं व्रणरोपणम् ॥ ९३ ॥
येनैव विधिना तैलं घृतं तेनैव साधयेत् रक्तपित्तोत्तरं दृष्ट्वा रोपणीयं व्रणं भिषक् ॥ ९४ ॥

Wound not very red, pale, blackish and painful, elevated and protruded should be known as clean and worth-healing.

Decoction of nyagrodha, udumbara, aśvattha, kadamba, plakṣa, vetasa, karavīra, arka and kuṭaja are wound-healers.

Candana, lotus stamens, dāruharidrā bark, blue water lily, medā, mahāmedā, mūrvā, lajjālu and madhuyaṣṭī—this formulation is wound-healer.

Prapauṇḍarīka, jīvantī, gojihvā, dhātakī, balā, sesamum should be applied as paste with ghee for wound-healing.

Kampillaka, viḍaṅga, kuṭaja, triphalā, balā, paṭola, nimba, lodhra, musta, priyaṅgu, khadira, dhātakī, sarja, elā, aguru and candana are pounded together and used for cooking oil. This oil heals wound.

Similarly, oil prepared with equal quantity of prapauṇḍarīka, madhuka, kākolī, kṣirakākolī, candana and rakta candana is an excellent wound-healer.

Oil cooked with dūrvā juice or kampillaka or paste of dāruharidrā bark is an important wound-healer.

By the above method ghṛta should be prepared and used for healing wounds predominant in rakta and pitta. [86–94]

कदम्बार्जुननिम्बानां पाटल्याःपिप्पलस्य च । व्रणप्रच्छादने विद्वान् पत्राण्यर्कस्य चादिशेत् ॥ ९५ ॥
वार्क्षोऽथवाऽऽजिनः क्षौमः पट्टो व्रणहितः स्मृतः । बन्धश्च द्विविधः शस्तो व्रणानां सव्यदक्षिणः ॥९६॥

For covering the wound, leaves of kadamba, arjuna, nimba, pāṭali, pippala and arka should be used.

Bandage made of plant bark, deer hide or flaxen cloth is used in wounds. Bandage of wounds is of two types—left and right. [95–96]

लवणाम्लकटूष्णानि विदाहीनि गुरूणि च । वर्जयेदन्नपानानि व्रणी मैथुनमेव च ॥ ९७ ॥
नातिशीतगुरुस्निग्धमविदाहि यथाव्रणम् । अन्नपानं व्रणहितं हितं चास्वपनं दिवा ॥ ९८ ॥
स्तन्यानि जीवनियानि बृंहणीयानि यानि च । उत्सादनार्थं निम्नानां व्रणानां तानि कल्पयेत् ॥ ९९ ॥
भूर्जग्रन्थ्यश्मकासीसमधोभागानि गुग्गुलुः । व्रणावसादनं तद्वत् कलविङ्ककपोतविट् ॥ १०० ॥

The patient of wound should abstain from salt, sour, pungent, hot, burning and heavy food and drinks and also sexual intercourse.

Food and drinks not too cold, heavy and fatty, non-burning, according to the nature of wound, and day-sleep are beneficial in wound.

For raising the depressed wounds galactogogues, vitalisers and bulk-promotings should be applied.

Simiarly, bhūrjagranthi (nodes in the tree of bhūrja), aśmakāsīsa, purgatives, guggulu and excrements of sparrow and pigeon should be used for depressing the wounds. [97–100]

रुधिरेऽतिप्रवृत्ते तु च्छिन्ने च्छेद्येऽधिमांसके । कफग्रन्थिषु गण्डेषु वातस्तम्भानिलार्तिषु ॥ १०१ ॥
गूढपूयलसीकेषु गम्भीरेषु स्थिरेषु च । कलृप्तेषु चाङ्गदेशेषु कर्माग्नेः संप्रशस्यते ॥ १०२ ॥
मधूच्छिष्टेन तैलेन मज्जक्षौद्रवसाघृतैः । तप्तैर्वा विविधैर्लोहैर्दहेद्दाहविशेषवित् ॥ १०३ ॥
रूक्षाणां सुकुमाराणां गम्भीरान्मारुतोत्तरान् । दहेत् स्नेहमधूच्छिष्टैर्लोहैः क्षौद्रैस्ततोऽन्यथा ॥ १०४ ॥
बालदुर्बलवृद्धानां गर्भिण्यः रक्तपित्तिनाम् । तृष्णाज्वरपरीतानामबलानां विषादिनाम् ॥ १०५ ॥
नाग्निकर्मोपदेष्टव्यं स्नायुमर्मव्रणेषु च । सविषेषु च शल्येषु नेत्रकुष्ठव्रणेषु च ॥ १०६ ॥

In excessive haemorrhage after excision, excisable growths, kaphaja nodules, glands, stiffness and disorders due to vāta, wounds with hidden pus and lymph, deep and firm; and after amputation of body part, cauterization is prescribed.

The expert in cauterization should cauterize the spot with bee-wax, oil, marrow, honey, muscle-fat, ghṛta or various heated metallic sticks.

Wounds deep and predominant in vāta and in patients rough and delicate should be cauterized with fat or bee-wax otherwise with iron stick or honey.

Cauterization should not be applied in children, debilitated and old persons, pregnant women, those suffering from internal haemorrhage, thirst, fever, weak and poisoned persons and in wounds situated in ligaments and vital parts, poisoned foreign body and ophthalmic and leprotic wounds. [101–106]

रोगदोषबलापेक्षी मात्राकालाग्निकोविदः । शस्त्रकर्माग्निकृत्येषु क्षारमप्यवचारयेत् ॥ १०७ ॥
कठिनत्वं व्रणा यान्ति गन्धैः सारैश्च धूपिताः । सर्पिर्मज्जवसाधूपैः शैथिल्यं यान्ति हि व्रणाः ॥ १०८ ॥
रुजः स्रावाश्च गन्धाश्च कृमयश्च व्रणाश्रिताः । काठिन्यं मार्दवं चापि धूपनेनोपशाम्यति ॥ १०९ ॥
लोध्रन्यग्रोधशुङ्गानि खदिरस्त्रिफला घृतम् । प्रलेपो व्रणशैथिल्यसौकुमार्यप्रसाधनः ॥ ११० ॥
सरुजः कठिनाः स्तब्धा निरास्रावाश्च ये व्रणाः । यवचूर्णैःससर्पिष्कैर्बहुशस्तान् प्रलेपयेत् ॥ १११ ॥
मुद्गषष्टिकशालीनां पायसैर्वा यथाक्रमम् । सघृतैर्जीवनीयैर्वा तर्पयेत्तानभीक्ष्णशः ॥ ११२ ॥

The physician conversant with dose, time and agni may apply alkali in cases amenable to surgical operation and cauterization according to severity of disease and morbidity.

Wounds attain hardness by being fumigated with aromatic substances and heartwoods. The same get softened if fumigated with ghṛta, marrow or muscle-fat.

By fumigation pain, discharges, odours, maggots, hardness and softness of wounds are removed.

Lodhra, leafbuds of nyagrodha, khadira, triphalā and ghṛta—this combination used as paste provides looseness and softness in wounds.

The wounds which are painful, hard, stiff and without discharge should be pasted frequently with barley powder mixed with ghee. They may also be saturated by applying fiequently the paste of pāyasa (cereals cooked in milk) made of mudga, ṣaṣṭika and śāli rice or jīvanīya drugs mixed with ghee. [107–112]

ककुभोदुम्बराश्वत्थलोध्रजाम्बवकट्फलैः त्वचमाश्वेव गृह्णन्ति त्वक्चूर्णैश्चूर्णिता व्रणाः ॥ ११३ ॥
मनःशिलाले मञ्जिष्ठा लाक्षा च रजनीद्वयम् । प्रलेपः सघृतक्षौद्रस्त्वग्विशुद्धिकरः परः ॥ ११४ ॥
अयोरजः सकासीसं त्रिफला कुसुमानि च । करोति लेपः कृष्णत्वं सद्य एव नवत्वचि ॥ ११५ ॥
कालीयकनताम्रास्थिहेमकालायसोत्तमाः । लेपः सगोमयरसः सवर्णीकरणः परः ॥ ११६ ॥
ध्यामकाश्वत्थनिचुलमूलं लाक्षा सगैरिका । सहेमश्यामृतासङ्गः कासीसं चेति वर्णकृत् ॥ ११७ ॥
चतुष्पदानां त्वग्लोमखुरशृङ्गास्थिभस्मना । तैलाक्ता चूर्णिता भूमिर्भवेल्लोमवती पुनः ॥ ११८ ॥
षोडशोपद्रवा ये च व्रणानां परिकीर्तिताः । तेषां चिकित्सा निर्दिष्टा यथास्वं स्वे चिकित्सिते ॥ ११९ ॥

By powdering the wounds with the powders of barks of kakubha, udumbara, aśvattha, lodhra, jambū and kaṭphala they acquire the skin quickly.

Realgar, orpiment, māñjiṣṭhā, lac, haridrā and dāruharidrā used as paste with ghee and honey is an excellent cleanser of skin.

The paste of iron powder, kāsīsa, triphalā and flowers (of dhātakī) provides blackness in the new skin quickly.

Kālīyaka, tagara, mango seeds, nāgakeśara, iron and triphalā mixed with cow-dung juice make an excellent paste for reviving normal colour in skin.

Roots of dhyāmaka, aśvattha and nicula, lac, ochre, nāgakeśara, tuttha and kāsīsa—This produces colour.

The spot smeared with oil is powdered with the ash of skin, hairs, hoof, horns and bone of quadrupeds. This reproduces hairs.

The treatment of sixteen complications of wounds has been mentioned in their respective contexts. [113–119]

तत्र श्लोकौ—

द्वौ व्रणौ व्रणभेदाश्च परीक्षा दुष्टिरेव च। स्थानानि गन्धाः स्रावाश्च सोपसर्गाः क्रियाश्च याः ॥ १२० ॥
व्रणाधिकारे सप्रश्नमेतन्नवकमुक्तवान्। मुनिर्व्याससमासाभ्यामग्निवेशाय धीमते ॥ १२१ ॥

Now the summing up verses—

Two types of wounds, kinds of wounds, examination, defects, locations, odours, discharges, complications and treatment—these nine topics after query have been described in brief as well details by the sage to the wise Agniveśa in the chapter on (treatment of) wound. [120–121]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते दृढबलसंपूरिते चिकित्सास्थाने
द्विव्रणीयचिकित्सितं नाम पञ्चविंशोऽध्यायः ॥ २५ ॥

Thus ends the twenty fifth chapter on treatment of two types of
wounds in he treatise composed by Agniveśa, redacted
by Caraka and reconstructed by Dṛḍhabala. (25)

षड्विंशोऽध्यायः

CHAPTER XXVI

अथातस्त्रिमर्मीयचिकित्सितमध्यायं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on treatment of the disorders of three vital organs. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

सप्तोत्तरं मर्मशतं यदुक्तं शरीरसंख्यामधिकृत्य तेभ्यः ।
मर्माणि बस्तिं हृदयं शिरश्च प्रधानभूतानि वदन्ति तज्ज्ञाः ॥ ३ ॥
प्राणाश्रयात्, तानि हि पीडयन्तो वातादयोऽसूनपि पीडयन्ति ।
तत्संश्रितानामनुपालनार्थं महागदानां शृणु सौम्य ! रक्षाम् ॥ ४ ॥

Of the one hundred and seven vital parts mentioned under enumeration of body components basti (kidney ?), hṛdaya (heart) and śiras (head) are regarded as important ones by the experts because they are seat of vital breath and vāta etc. affecting them also affect the vital breath. Hence in order to protect them listen about the management of great disorders located in them O gentle ! [3-4]

कषायतिक्तोषणरूक्षभोज्यैः संधारणाभोजनमैथुनैश्च ।
पक्वाशये कुप्यति चेदपानः स्रोतांस्यधोगानि बली स रुद्ध्वा ॥ ५ ॥
करोति विण्मारुतमूत्रसङ्गं क्रमादुदावर्तमतः सुघोरम् ।
रुग्बस्तिहृत्कुक्ष्युदरेष्वभीक्ष्णं सपृष्ठपार्श्वेष्वतिदारुणा स्यात् ॥ ६ ॥
आध्मानहृल्लासविकर्तिकाश्च तोदोऽविपाकश्च सबस्तिशोथः ।
वर्चोऽप्रवृत्तिर्जठरे च गण्डान्यूर्ध्वश्च वायुर्विहते गुदे स्यात् ॥ ७ ॥
कृच्छ्रेण शुष्कस्य चिरात् प्रवृत्तिः स्याद्वा तनुः स्यात् खररूक्षशीता ।
ततश्च रोगा ज्वरमूत्रकृच्छ्रप्रवाहिकाहृद्ग्रहणीप्रदोषाः ॥ ८ ॥
वम्यान्ध्यबाधिर्यशिरोऽभितापवातोदराष्ठीलमनोविकाराः ।
तृष्णास्रपित्तारुचिगुल्मकासश्वासप्रतिश्यार्दितपार्श्वरोगाः ॥ ९ ॥
अन्ये च रोगा बहवोऽनिलोत्था भवन्त्युदावर्तकृताः सुघोराः ।
चिकित्सितं चास्य यथावदूर्ध्वं प्रवक्ष्यते तच्छृणु चाग्निवेश ! ॥ १० ॥

If apāna vāyu in colon gets vitiated due to intake of astringent, bitter, pungent and rough food; suppression of urges, fasting and coitus, it creates obstruction in lower passages because of strength and causes retention of faeces, flatus and urine and finally severe udāvarta (reverse movement of vāyu). Because of this there starts intense and frequent pain in pelvis, cardiac region, sides and front of abdomen, back and sides of chest. Besides, due to obstruction in apāna vāyu, there are tympanitis, nausea, cutting pain, piercing pain, indigestion, cystitis, retention of stool, enlargement of mesentric glands and upward movement of vāyu; stool is passed with difficulty, as dry and with delay, body becomes coarse, rough and cold consequently disorders such as fever, dysuria, dysentery, cardiac disorders, grahaṇī disorder, vomiting, blindness, deafness, headache, vātodara, vātāṣṭhīlā, mental disorders, thirst, internal haemorrhage, anorexia, gulma, cough, dyspnoea, coryza, facial paralysis and chest pain arise. Many other severe vātika disorders are caused by udāvarta. Its treatment will be described further, listen O Agniveśa ! [5-10]

तं तैलशीतज्वरनाशनाक्तं स्वेदैर्यथोक्तैः प्रविलीनदोषम् ।
उपाचरेद्वर्तिनिरूहबस्तिस्नेहैर्विरेकैरनुलोमनान्नैः ॥ ११ ॥
श्यामात्रिवृन्मागधिकां सदन्तीं गोमूत्रपिष्टां दशभागमाषाम् ।
सनीलिकां द्विर्लवणां गुडेन वर्तिं कराङ्गुष्ठनिभां विदध्यात् ॥ १२ ॥
पिण्याकसौवर्चलहिङ्गुभिर्वा ससर्षपत्र्यूषणयावशूकैः ।
क्रिमिघ्नकम्पिल्लकशङ्खिनीभिः सुधार्कजक्षीरगुडैर्युताभिः ॥ १३ ॥
स्यात् पिप्पलीसर्षपराठवेश्मधूमैः सगोमूत्रगुडैश्च वर्तिः ।
श्यामाफलालाबुकपिप्पलीनां नाड्याऽथवा तत् प्रधमेत्तु चूर्णम् ॥ १४ ॥
रक्षोघ्नतुम्बीकरहाटकृष्णाचूर्णं सजीमूतकसैन्धवं वा ।
स्निग्धे गुदे तान्यनुलोमयन्ति नरस्य वर्चोऽनिलमूत्रसङ्गम् ॥ १५ ॥
तेषां विघाते तु भिषग्विदध्यात् स्वभ्यक्तसुस्विन्नतनोर्निरूहम् ।
ऊर्ध्वानुलोमौषधमूत्रतैलक्षाराम्लवातघ्नयुतं सुतीक्ष्णम् ॥ १६ ॥
वातेऽधिकेऽम्लं लवणं सतैलं, क्षीरेण पित्ते तु, कफे समूत्रम्
स मूत्रवर्चोऽनिलसङ्गमस्यन् गुदं सिराश्च प्रगुणीकरोति ॥ १७ ॥

The patient should be massaged with oil prepared with drugs alleviating cold fever and then fomented as mentioned earlier. When the impurity is dissolved be should be managed with suppositories, nonunctuous and unctuous enema, purgatives and carminative diet.

Śyāmā, trivṛt, māgadhikā, dantī, nīlikā in equal parts and māṣa in one tenth part should be pounded with cow's urine. Now salt in two parts should be added to the above and with the help of jaggery suppository of the size of hand thumb may be prepared.

Similarly the following suppositories may be prepared :—(1) oil cake, sauvarcala, hiṅgu, mustard, trikaṭu and yavakṣāra with jaggery, (2) viḍaṅga, kampillaka, śaṃkhinī, latex of snuhī and arka mixed with jaggery, (3) pippalī, sarṣapa, madanapala, soot mixed with cow urine and jaggery.

Or one should blow up with a pipe the powder of śyāmā, madanaphala, alābū and pippalī. Or after smearing the anus with some uncting substance the powder of sarṣapa, tumbī, madanaphala, pippalī, devadālī and rock salt should be blown up. This is carminative and removes retention of stool, flatus and urine. In case of their obstruction the physician should administer, after the patients is well massaged and well-fomented, very sharp non-unctuous enema prepared with emetic and progative drugs, urine, oil, alkalī, acid and vāta-alleviating drugs. In predominance of vāyu it should be sour, salty and oily, in that of pitta with milk and in that of kapha with urine. Relieving retention of urine, stool and flatus it strengthens the anal region along with its blood vessels [11–17]

त्रिवृत्सुधापत्रतिलादिशाकग्राम्यौदकानूपरसैर्यवान्नम् ।
अन्यैश्च सृष्टानिलमूत्रविड्भिरद्यात् प्रसन्नागुडसीधुपायी ॥ १८ ॥

The patient should be kept on diet of barley-made food with the vegetables of the leaves of trivṛt and snuhī, sesamum etc.; meat soup of domestic, aquatic and marshy animals or other articles helping elimination of flatus, urine and stool followed by drink of prasannā (clear wine) or guḍasīdhu. [18]

भूयोऽनुबन्धे तु भवेद्विरेच्यो मूत्रप्रसन्नादधिमण्डशुक्तैः ।
स्वस्थं तु पश्चादनुवासयेत्तं रौक्ष्याद्धि सङ्गोऽनिलवर्चसोश्चेत् ॥ १९ ॥

If the disorders continue, the patient should be purgated with urine, clear wine, curd-scum and śukta. If the patient is normalised but there is retention of flatus and stool due to roughness he should be given unctuous enema [19]

द्विरुत्तरं हिङ्गु वचाग्निकुष्ठं सुवर्चिका चैव विडङ्गचूर्णम् ।
सुखाम्बुनाऽऽनाहविसूचिकार्तिहृद्रोगगुल्मोर्ध्वसमीरणघ्नम् ॥ २० ॥
वचाभयाचित्रकयावशूकान् सपिप्पलीकातिविषान् सकुष्ठान् ।
उष्णाम्बुनाऽऽनाहविमूढवातान् पीत्वा जयेदाशु रसौदनाशी ॥ २१ ॥
हिङ्गूग्रगन्धाबिडशुण्ठ्यजाजीहरीतकीपुष्करमूलकुष्ठम् ।
यथोत्तरं भागविवृद्धमेतत् प्लीहोदराजीर्णविसूचिकाघ्नम् ॥ २२ ॥

Hiṅgu, vacā, citraka, kuṣṭha, swarjikṣāra and viḍaṅga in double quantity in successive order should be powdered together. This powder taken with warm water alleviates hardness of bowels, visūcikā, colic pain, heart disease, gulma and upward movement of vāyu.

By taking (the powder of) vacā, harītakī, citraka, yavakṣāra, pippalī, ativisā and kuṣṭha with hot water one overcomes quickly the hardness of bowels and confounded vāta keeping on the diet of meatsoup and boiled rice.

Hiṅgu, vacā, biḍa, śuṇṭhī, jīraka, harītakī, puṣkaramūla and kuṣṭha in increased parts successively alleviates splenomegly, indigestion and visūcikā. [20–22]

स्थिरादिवर्गस्य पुनर्नवायाः शम्पाकपूतीककरञ्जयोश्च ।
सिद्धः कषाये द्विपलांशिकानां प्रस्थो घृतात् स्यात् प्रतिरुद्धवाते ॥ २३ ॥

Ghee 640 gm. cooked in decoction of the drugs of sthirādi varga (smaller five roots), punarnavā, āragvadha and pūtika-karañja each 80 gm. is efficacious in obstructed flatus. [23]

फलं च मूलं च विरेचनोक्तं हिङ्ग्वर्कमूलं दशमूलमग्र्यम् ।
स्नुक् चित्रकश्चैव पुनर्नवा च तुल्यानि सर्वैर्लवणानि पञ्च ॥ २४ ॥
स्नेहैः समूत्रैः सह जर्जराणि शरावसन्धौ विपचेत् सुलिप्ते ।
पक्वं सुपिष्टं लवणं तदन्नैः पानैस्तथाऽऽनाहरुजाघ्नमद्यात् ॥ २५ ॥

Fruits and roots mentioned under purgatives (Su. I), hiṅgu, arka roots, daśamūla, snuhī, citraka and punarnavā, five salts equal to the total quantity of the above drugs should be pounded with uncting substances and cow's urine and cooked within closed earthen saucers with well-closed joints. When cooked, the salt should be powdered and thereafter used with food and drinks. It removes hardness of bowels and colic pain. [24–25]

हृत्स्तम्भमूर्धोदरगौरवाभ्यामुद्गारसङ्गेन सपीनसेन ।
आनाहमामप्रभवं जयेत्तु प्रच्छर्दनैर्लङ्घनपाचनैश्च ॥ २६ ॥

इत्युदावर्तचिकित्सा ।

Ānāha (hardness of bowels) should be known as caused by āma from cardiac stiffness, heaviness in head and abdomen, retention of eructation and catarrh and should be overcome with emesis, lightening and digestives. [26]

(Thus treatment of udāvarta).

व्यायामतीक्ष्णौषधरूक्षमद्यप्रसङ्गनित्यद्रुतपृष्ठयानात् ।
आनूपमत्स्याध्यशनादजीर्णात् स्युर्मूत्रकृच्छ्राणि नृणामिहाष्टौ ॥ २७ ॥
पृथङ्मलाः स्वैः कुपिता निदानैः सर्वेऽथवा कोपमुपेत्य बस्तौ ।
मूत्रस्य मार्गं परिपीडयन्ति यदा तदा मूत्रयतीह कृच्छ्रात् ॥ २८ ॥
तीव्रा रुजो वङ्क्षणबस्तिमेढ्रे स्वल्पं मुहुर्मुत्रयतीह वातात् ।
पीतं सरक्तं सरुजं सदाहं कृच्छ्रान्मुहुर्मूत्रयतीह पित्तात् ॥ २९ ॥
बस्तेः सलिङ्गस्य गुरुत्वशोथौ मूत्रं सपिच्छं कफमूत्रकृच्छ्रे ।
सर्वाणि रूपाणि तु सन्निपाताद्भवन्ति तत् कृच्छ्रतमं हि कृच्छ्रम् ॥ ३० ॥

Due to excessive physical exertion, intake of irritant drugs, rough food and wine, riding on a fast-moving vehicle, overeating meat of marshy animals and fish and indigestion eight types of mūtrakṛcchra (dysuria) arise.

Doṣas vitated separately by their respective causes or all together get located in (kidney or) urinary bladder and press upon the urinary passage. Then the person urinates with difficulty.

In vātika dysuria there is severe pain in groins, pelvis and penis and the patient passes urine scanty and frequently.

Due to pitta, the patient passes yellow or bloody urine with pain and burning sensation frequently and with difficulty.

In kaphaja dysuria, there are heaviness and swelling in urinary bladder and penis and the urine is slimy.

In sannipāta, all the above symptoms are found. It is the most difficult type of dysuria. [27–30]

विशोषयेद्बस्तिगतं सशुक्रं मूत्रं सपित्तं पवनः कफं वा।
यदा तदाऽश्मर्युपजायते तु क्रमेण पित्तेष्विव रोचना गोः ॥ ३१ ॥

When vāyu dries up semen or urine, pitta or kapha, the aśmarī (calculus) arises gradually like gall stone in cow. [31]

कदम्बपुष्पाकृतिरश्मतुल्या श्लक्ष्णा त्रिपुट्यप्यथवाऽपि मृद्वी।
मूत्रस्य चेन्मार्गमुपैति रुद्ध्वा मूत्रं रुजं तस्य करोति बस्तौ ॥ ३२ ॥
ससेवनीमेहनबस्तिशूलं विशीर्णधारं च करोति मूत्रम्।
मृद्नाति मेढ्रं स तु वेदनार्तो मुहुः शकृन्मुञ्चति मेहते च ॥ ३३ ॥
क्षोभात् क्षते मूत्रयतीह सासृक् तस्याः सुखं मेहति च व्यपायात्।

When the calculus simulating kadamba flower, stony, smooth, prismatic or soft comes in the passage of urine, it obstructs the flow of urine and thus causes pain in bladder. Urine is passed in divided streams and with pain in suture, penis and bladder. The patient, with agonising pain, presses the penis and sometimes passes stool and sometimes urine. If the passage or bladder is injured by irritation of calculus urine is passed with blood (haematuria). When the calculus shifts from the passage, the patient passes urine with ease. [32–33]

एषाऽश्मरी मारुतभिन्नमूर्तिः स्याच्छर्करा मूत्रपथात् क्षरन्ती ॥ ३४ ॥

This calculus when disintegrated by vāyu is known as śarkarā (gravels) coming out of the urinary passage. [34]

शुक्रं मलाश्चैव पृथक् पृथग्वा मूत्राशयस्थाः प्रतिवारयन्ति।
तद्व्याहतं मेहनबस्तिशूलं मूत्रं सशुक्रं कुरुते विबद्धम् ॥ ३५ ॥
स्तब्धश्च शूनो भृशवेदनश्च तुद्येत बस्तिर्वृषणौ च तस्य।

Discharge of semen checked by doṣas separately situated in urinary bladder produce pain in phallus and pelvis, difficult passing of urine mixed with semen and the patient's pelvis as well as testicles get stiffened, swollen and intensely painful. [35]

क्षताभिघातात् क्षतजं क्षयाद्वा प्रकोपितं बस्तिगतं विबद्धम् ॥ ३६ ॥
तीव्रार्तिं मूत्रेण सहाश्मरीत्वमायाति तस्मिन्नतिसंचिते च।
आध्माततां विन्दति गौरवं च बस्तेर्लघुत्वं च विनिःसृतेऽस्मिन् ॥ ३७ ॥

इति मूत्रकृच्छ्रनिदानम्।

Due to cut or injury or loss (of semen) blood discharged within the urinary bladder is bound up and causing agonising pain is converted into a calculus after combining with urine. When it is accumulated too much there are inflation and heaviness in urinary bladder which is relieved after the calculus passes out. [36–37]

(Thus diagnosis of dysuria).

अभ्यञ्जनस्नेहनिरूहबस्तिस्नेहोपनाहोत्तरबस्तिसेकान् ।
स्थिरादिभिर्वातहरैश्च सिद्धान् दद्याद्रसांश्चानिलमूत्रकृच्छ्रे ॥ ३८ ॥
पुनर्नवैरण्डशतावरीभिः पत्तूरवृश्चीरबलाश्मभिद्भिः ।
द्विपञ्चमूलेन कुलत्थकोलयवैश्च तोयोत्क्वथिते कषाये ॥ ३९ ॥
तैलं वराहर्क्षवसा घृतं च तैरेव कल्कैर्लवणैश्च साध्यम् ।
तन्मात्रयाऽऽशु प्रतिहन्ति पीतं शूलान्वितं मारुतमूत्रकृच्छ्रम् ॥ ४० ॥
एतानि चान्यानि वरौषधानि पिष्टानि शस्तान्यपि चोपनाहे ।
स्युर्लाभतस्तैलफलानि चैव स्नेहाम्लयुक्तानि सुखोष्णवन्ति ॥ ४१ ॥

In vātika dysuria, one should administer massage, unctuous and non-unctuous enema, unctuous poultice, urethral douche and affusion as well as the diet of meat prepared with sthirādi (laghu pañcamūla) and other vāta-alleviathg drugs.

Oil, fat of pig and bear and ghee should be prepared with decoction of punarnavā, eraṇḍa, śatāvarī, pattūra, vṛścīra, balā, pāṣāṇabheda, both pañcamūlas (daśamūla), kulattha, kola and yava and with the paste of the same drugs as well as salt. This taken in proper dose alleviates quickly the painful vātika dysuria.

These or other good drugs are useful when applied as poultice after they are pounded. In the same way, the oily seeds, as available, are applied warm and mixed with uncting and sour substanaces. [38–41]

सेकावगाहाः शिशिराः प्रदेहा ग्रैष्मो विधिर्बस्तिपयोविरेकाः ।
द्राक्षाविदारीक्षुरसैर्घृतैश्च कृच्छ्रेषु पित्तप्रभवेषु कार्याः ॥ ४२ ॥
शतावरीकाशकुशश्वदंष्ट्राविदारीशालीक्षुकशेरुकाणाम् ।
क्वाथं सुशीतं मधुशर्कराभ्यां युक्तं पिबेत् पैत्तिकमूत्रकृच्छ्री ॥ ४३ ॥
पिबेत् कषायं कमलोत्पलानां श्रृङ्गाटकानामथवा विदार्याः ।
दण्डैरकाणामथवाऽपि मूलैः पूर्वेण कल्पेन तथाऽम्बु शीतम् ॥ ४४ ॥

Cold affusion and bath, anointings, summerly regimens, enema, milk and purgatives prepared with the juice of grapes, vidārī and sugarcane as well as ghee should be administered in dysuria caused by pitta.

One suffering from paittika dysuria should take fairly cold decoction of śatāvarī, kāśa, gokṣura, vidārī, śāli, ikṣu and kaśeruka added with honey and sugar.

He should take decoction of lotus and water lily or śṛṅgāṭaka or vidārī or roots of daṇḍairakā in the way mentioned above and also cold water. [42–44]

एर्वारुबीजं त्रपुषात् कुसुम्भात् सकुङ्कुमः स्याद्वृषकश्च पेयः ।
द्राक्षारसेनाश्मरिशर्करासु सर्वेषु कृच्छ्रेषु प्रशस्त एषः ॥ ४५ ॥
एर्वारुबीजं मधुकं सदारु पैत्ते पिबेत्तण्डुलधावनेन ।
दार्वीं तथैवामलकीरसेन समाक्षिकां पित्तकृते तु कृच्छ्रे ॥ ४६ ॥

Seeds of Ervāru (cucumber), trapuṣa and vāsā with saffron should be taken with grape juice. This is useful in calculus, gravel and all sorts of dysuria.

In paittika dysuria, one should take seeds of ervāru, madhuka and dāruharidrā combined together with rice water.

Dāruharidrā mixed with honey should also be taken with āmalaka juice in paittika dysuria. [45–46]

क्षारोष्णतीक्ष्णौषधमन्नपानं स्वेदो यवान्नं वमनं निरूहाः ।
तक्रं सतिक्तौषधसिद्धतैलमभ्यङ्गपानं कफमूत्रकृच्छ्रे ॥ ४७ ॥
व्योषं श्वदंष्ट्रात्रुटिसारसास्थि कोलप्रमाणं मधुमूत्रयुक्तम् ।
पिबेत्त्रुटिं क्षौद्रयुतां कदल्या रसेन कैडर्यरसेन वाऽपि ॥ ४८ ॥
तक्रेण युक्तं शितिवारकस्य बीजं पिबेत् कृच्छ्रविनाशहेतोः ।
पिबेत्तथा तण्डुलधावनेन प्रवालचूर्णं कफमूत्रकृच्छ्रे ॥ ४९ ॥
सप्तच्छदारग्वधकेबुकैलाधवं करञ्जं कुटजं गुडूचीम् ।
पक्त्वा जले तेन पिबेद्यवागूं सिद्धं कषायं मधुसंयुतं वा ॥ ५० ॥

In dysuria caused by kapha, one should take alkaline, hot and sharp drugs and diet, sudation, barley food, emesis, non-unctuous enema, buttermilk, massage with and intake of oil prepared with bitter drugs.

Trikaṭu, gokṣura, smaller cardamom, bones of cranes should be taken in the dose of 5 gm. added with honey and urine.

Smaller cardamom mixed with honey should be taken with juice of banana plant or kaiḍarya.

In order to alleviate dysuria one should take seeds śitivāra with buttermilk or powder of corals with rice water in kaphaja dysuria.

One should take rice gruel cooked in water with saptaparṇa, āragvadha, kevuka, elā, dhava, karañja, kuṭaja and gudūcī or decoction of these drugs added with honey. [47–50]

सर्वं त्रिदोषप्रभवे तु वायोः स्थानानुपूर्व्या प्रसमीक्ष्य कार्यम् ।
त्रिभ्योऽधिके प्राग्वमनं कफे स्यात् पित्ते विरेकः पवने तु बस्तिः ॥ ५१ ॥

इति मूत्रकृच्छ्रचिकित्सा ।

In dysuria caused by three doṣas equally, all the above measures should be applied jointly according to the seat of vāyu. In case of inequality of three doṣas, emesis, purgation and enema should be administered in predominance of kapha, pitta and vāta respectively. [51]

(Thus treatment of dysuria).

क्रिया हिता साऽश्मरिशर्कराभ्यां कृच्छ्रे यथैवेह कफानिलाभ्याम् ।
कार्याऽश्मरीभेदनपातनाय विशेषयुक्तं शृणु कर्म सिद्धम् ॥ ५२ ।

पाषाणभेदं वृषकं श्वदंष्ट्रापाठाभयाव्योषशटीनिकुम्भाः ।
हिंस्राखराह्वाशितिवारकाणामेर्वारुकाणां त्रपुषस्य बीजम् ॥ ५३ ॥
उत्कुञ्चिका हिङ्गु सवेतसाम्लं स्याद्द्वे बृहत्यौ हपुषा वचा च ।
चूर्णं पिबेदश्मरिभेदपक्वं सर्पिश्च गोमूत्रचतुर्गुणं तैः ॥ ५४ ॥

मूलं श्वदंष्ट्रेक्षुरकोरुबूकात् क्षीरेण पिष्टं बृहतीद्वयाच्च ।
आलोड्य दध्ना मधुरेण पेयं दिनानि सप्ताश्मरिभेदनाय ॥ ५५ ॥

पुनर्नवायोरजनीश्वदंष्ट्राफल्गुप्रवालाश्च सदर्भपुष्पाः ।
क्षीराम्बुमद्येक्षुरसैः सुपिष्टं पेयं भवदेश्मरिशर्करासु ॥ ५६ ॥

त्रुटिं सुराह्वं लवणानि पञ्च यवाग्रजं कुन्दुरुकाश्मभेदौ ।
कम्पिल्लकं गोक्षुरकस्य बीजमेर्वारुबीजं त्रपुषस्य बीजम् ॥ ५७ ॥
चूर्णीकृतं चित्रकहिङ्गुमांसी यवानितुल्यं त्रिफलाद्विभागम् ।
अम्लैरशुक्तै रसमद्ययूषैः पेयं हि गुल्माश्मरिभेदनार्थम् ॥ ५८ ॥

बिल्वप्रमाणो घृततैलभृष्टो यूषः कृतः शिग्रुकमूलकल्कात् ।
शीतोऽश्मभित् स्याद्दधिमण्डयुक्तः पेयः प्रकामं लवणेन युक्तः ॥ ५९ ॥
जलेन शोभाञ्जनमूलकल्कः शीतो हितश्चाश्मरिशर्करासु ।
सितोपला वा समयावशूका कृच्छ्रेषु सर्वेष्वपि भेषजं स्यात् ॥ ६० ॥
पीत्वाऽथ मद्यं निगदं रथेन हयेन वा शीघ्रजवेन यायात् ।
तैः शर्करा प्रच्यवतेऽश्मरी तु शाम्येन्न चेच्छल्यविदुद्धरेत्ताम् ॥ ६१ ॥
रेतोभिघातप्रभवे तु कृच्छ्रे समीक्ष्य दोषं प्रतिकर्म कुर्यात् ।
कार्पासमूलं वृषकाश्मभेदौ बला स्थिरादीनि गवेधुका च ॥ ६२ ॥

वृश्चीर ऐन्द्री च पुनर्नवा च शतावरी मध्वसनाख्यपर्ण्यौ ।
तत्क्वाथसिद्धः पवने रसः स्यात् पित्तेऽधिके क्षीरमथापि सर्पिः ॥ ६३ ॥
कफे च यूषादिकमन्नपानं संसर्गजे सर्वहितः क्रमः स्यात् ।
एवं न चेच्छाम्यति तस्य युञ्ज्यात् सुरां पुराणां मधुकासवं वा ॥ ६४ ॥
विहङ्गमांसानि च बृंहणाय बस्तींश्च शुक्राशयशोधनार्थम् ।
शुद्धस्य तृप्तस्य च वृष्ययोगैः प्रियानुकूलाः प्रमदा विधेयाः ॥ ६५ ॥

The measure beneficial in dysuria caused by kapha and vāta should be applied in calculus and gravels as well with specific ones for breaking and felling of calculus. Now listen the tested remedy.

① One should take powder of pāṣāṇabheda, vāsā, gokṣura, pāṭhā, harītakī, trikaṭu, śaṭī, nikumbha (dantī); seeds of hiṃsrā, kharāhvā, śitivāraka, ervāru, and trapuṣa, utkuñcikā, hiṅgu, amlavetasa, bṛhatī, kaṇṭakārī, hapuṣā and vacā. He may also take ghṛta cooked with pāṣāṇabheda with four times cow's urine.

② In order to break the calculus, one should take for seven days the roots of gokṣura, ikṣuraka; eraṇḍa, bṛhatī and kaṇṭakārī dissolved in sweet curd.

③ In calculus and gravels, one should take punarnavā, aguru, haridrā, gokṣura, tender leaves of phalgu and darbha flowers pouuded with milk, water, urine and sugarcane juice.

④ Smaller cardamom, devadāru, five salts, yavakṣāra, kunduru, pāṣāṇabheda, kampillaka; seeds of gokṣura, ervāru and trapuṣa, citraka, hiṅgu, māṃsī and yavānī all in equal parts are powdered and mixed with triphalā two parts. This formulation is taken with sours (except vinegar), meatsoup, wine and vegetable soups for breaking gulma and calculus.

⑤ Soup prepared of the paste of śigru root 40 gm. fried in ghee and oil and well-cooled breaks calculus if taken frequently with curd-scum and salt.

⑥ The root of śobhāñjana pounded with water and cooled is beneficial in calculus and gravels.

⑦ Sugarcandy mixed with equal quantity of yavakṣāra is a remedy for all types of dysuria.

After drinking undamaged wine, the patient should travel on a fast chariot or a horse. Thus gravels fall out and calculus subsides. Otherwise it should be extracted by surgeon.

In dysuria caused by obstruction of semen one should apply remedy after considering the morbidity. Kārpāsa root, vāsā, pāṣāṇabheda, balā, laghu pañcamūla, gavedhuka, vṛścīra, aindrī, punarnavā, śatāvarī, madhuparṇī and asanaparṇī should be decocted. Meatsoup prepared with this decoction should be given in predominance of vāta; milk or ghee prepared with the same decoction should be given in predominance of pitta. In predominance of kapha food and drinks such as soup etc. should be prepared with this decoction and administered. If doṣas are combined together measures beneficial for all concerned doṣas should be applied. If it does not subside in this way, old wine or medhukāsava and meat of birds for promoting body weight and urethral douches for cleaning the seat of semen should be applied. When the patient is cleansed and saturated with aphrodisiacs he should be offered loving and favourite women. [52–65]

रक्तोद्भवे तूत्पलनालतालकाशेक्षुबालेक्षुकशेरुकाणि ।
पिबेत् सिताक्षौद्रयुतानि खादेदिक्षुं विदारीं त्रपुषाणि चैव ॥ ६६ ॥
घृतं श्वदंष्ट्रास्वरसेन सिद्धं क्षीरेण चैवाष्टगुणेन पेयम् ।
स्थिरादिकानां कतकादिकानामेकैकशो वा विधिनैव तेन ॥ ६७ ॥
क्षीरेण बस्तिर्मधुरौषधैः स्यात्तैलेन वा स्वादुफलोत्थितेन ।
यन्मूत्रकृच्छ्रे विहितं तु पैत्ते कार्यं तु तच्छोणितमूत्रकृच्छ्रे ॥ ६८ ॥

In dysuria caused by rakta, one should take stalk of water lily, tāla kāśa, ikṣubālā, ikṣu and kaśeruka mixed with sugar and honey. He should also cl. sugarcane vidārī and trapaṣu.

Ghṛta prepared with the juice of gokṣura with eight times milk should be taken. Ghṛta prepared in the same way with single drugs of the sthirādi (laghu pañcamūla) or katakādi group (vi.8) is useful.

Urethral douche with milk prepared for with sweet drugs or with oil of sweet fruits (seeds) should be applied.

Whatever is prescribed for paittika dysuria should be applied in raktaja dysuria as well. [66–68]

व्यायामसंधारणशुष्करूक्षपिष्टान्नवातार्ककरव्यवायान् ।
खर्जूरशालूककपित्थजम्बूबिसं कषायं न रसं भजेत ॥ ६९ ॥

इत्यश्मरीचिकित्सा ।

The patients of calculus and dysuria should avoid physical exercise, suppression of urges, dry rough and floury food, exposure to wind, sun and sexual intercourse, kharjūra, lotus root, kapittha, jambū, lotus stem and astringents. [69]

(Thus treatment of calculus).

व्यायामतीक्ष्णातिविरेकबस्तिचिन्ताभयत्रासगदातिचाराः ।
छर्द्यामसंधारणकर्शनानि हृद्रोगकर्तॄणि तथाऽभिघातः ॥ ७० ॥

वैवर्ण्यमूर्च्छाज्वरकासहिक्काश्वासास्यवैरस्यतृषाप्रमोहाः ।
छर्दिः कफोत्क्लेशरुजोऽरुचिश्च हृद्रोगजाः स्युर्विविधास्तथाऽन्ये ॥ ७१ ॥
हृच्छून्यभावद्रवशोषभेदस्तम्भाः समोहाः पवनाद्विशेषः ।
पित्तात्तमोदूयनदाहमोहाः संत्रासतापज्वरपीतभावाः ॥ ७२ ॥
स्तब्धं गुरु स्यात् स्तिमितं च मर्म कफात् प्रसेकज्वरकासतन्द्राः ।
विद्यात्त्रिदोषं त्वपि सर्वलिङ्गं तीव्रार्तितोदं क्रिमिजं सकण्डूम् ॥ ७३ ॥

Physical exertion, drastic and excessive purgation and enema, anxiety, fear, terror and faulty management of disorders, suppression of vomiting and āma, reducing and injury—these are causative factors of heart disease.

Abnormal complexion, fainting, fever, cough, hiccup, dyspnoea, distaste in mouth, thirst, mental confusion, vomiting, excitement of kapha and consequent distress, anorexia and other various symptoms arise in heart disease.

In predominance of vāta, particularly there are vacantness in heart, palpitation, wasting, tearing, obstructed movement and mental confusion.

From pitta there are feeling of darkness, distress, burning sensation, mental confusion, terror, heat, pyrexia and yellowishness.

Due to kapha heart gets obstructed in movement, heavy and dull associated with salivation, fever, cough and drowsiness.

In that caused hy three doṣas all the above symptoms are found.

In the heart disease caused by kṛmi (organisms) there is intense discomfort and piercing pain with itching. [70–73]

तैलं ससौवीरकमस्तुतक्रं वाते प्रपेयं लवणं सुखोष्णम् ।
मूत्राम्बुसिद्धं लवणैश्च तैलमानाहगुल्मार्तिहृदामयघ्नम् ॥ ७४ ॥
पुनर्नवां दारु सपञ्चमूलं रास्नां यवान् बिल्वकुलत्थकोलम् ।
पक्त्वा जले तेन विपाच्य तैलमभ्यङ्गपानेऽनिलहृद्गदघ्नम् ॥ ७५ ॥
हरीतकीनागरपुष्कराह्वैर्वयःकयस्थालवणैश्च कल्कैः ।
सहिङ्गुभिः साधितमग्र्यसर्पिर्गुल्मे सहृत्पार्श्वगदेऽनिलोत्थे ॥ ७६ ॥
सपुष्कराह्वं फलपूरमूलं महौषधं शट्यभया च कल्काः ।
क्षाराम्बुसर्पिर्लवणैर्विमिश्राः स्युर्वातहृद्रोगविकर्तिकाघ्नाः ॥ ७७ ॥
क्वाथः कृतः पौष्करमातुलुङ्गपलाशभूतीकशटीसुराह्वैः ।
सनागराजाजिवचायवानीक्षारः सुखोष्णो लवणश्च पेयः ॥ ७८ ॥
पथ्याशटीपौष्करपञ्चकोलात् समातलुङ्गाद्यमकेन कल्कः ।
गुडप्रसन्नालवणैश्च भृष्टो हृत्पार्श्वपृष्ठोदरयोनिशूले ॥ ७९ ॥
स्यात्त्र्यूषणं द्वे त्रिफले सपाठे निदिग्धिकागोक्षुरकौ बले द्वे ।
ऋद्धिस्त्रुटिस्तामलकी स्वगुप्ता मेदे मधूकं मधुकं स्थिरा च ॥ ८० ॥

शतावरी जीवकपृश्निपर्ण्यौ द्रव्यैरिमैरक्षसमैः सुपिष्टैः ।
प्रस्थं घृतस्येह पचेद्विधिज्ञः प्रस्थेन दध्ना त्वथ माहिषेण ॥ ८१ ॥
मात्रां पलं चार्धपलं पिचुं वा प्रयोजयेन्माक्षिकसंप्रयुक्ताम् ।
श्वासे सकासे त्वथ पाण्डुरोगे हलीमके हृद्ग्रहणीप्रदोषे ॥ ८२ ॥

In vātika hṛdroga, warm oil added with sauvīraka, curd water, buttermilk and salt should be taken.

Oil prepared with salts along with wine and water alleviates hardness in bowels, gulma, colic and heart disease.

Punarnavā, devadāru, pañcamūla, rāsnā, barley grains, bilva, kulattha and kola should be decocted in water. Oil prepared with this decoction and used as massage and intake alleviates vātika hṛdroga.

Ghṛta prepared with the paste of harītakī, śuṇṭhī, puṣkaramūla, vayaḥsthā (guḍūcī), kāyasthā (āmalakī), salt and hingu is useful in vātika gulma, painful heart and sides.

Paste of puṣkaramūla, śuṇṭhī and śaṭī mixed with alkali, water, ghṛta and salt alleviates vātika hṛdroga and cutting pain in heart.

Decotion of puṣkaramūla, bījapūra, palāśa, bhūtika, śaṭī and devadāru, mixed with śuṇṭhī, jīraka, vacā, yavānī, yavakṣāra and salt and slightly heated should be taken.

The paste of harītakī, śaṭī, puṣkaramūla, pañcakola (pippalī, pippalīmūla, cavya, citraka and śuṇṭhī) and mātuluṅga should be fried in yamaka (oil and ghee mixed) and added with jaggery, clear wine and salt. This is useful in conditions of pain in heart, sides, back, abdomen and vaginal track.

Trikaṭu, two types of triphalā (1. harītakī, bibhītaka and āmalakī, 2. Drākṣā, kāśmarya and kharjūra), pāṭhā, kaṇṭakārī, gokṣura, two types of balā, ṛddhi, smaller cardamom, tāmalakī, kapikacchu, medā, mahāmedā, madhūka, madhuka, śālaparṇī, śatāvarī, jīvaka and pṛśniparṇī—each 10 gm. should be well pounded. With this paste ghee 640 gm. should be cooked with buffalow's curd 640 gm. this should be taken in the dose of 40, 20 or 10 gm. mixed with honey, this is useful in dyspnoea, cough, anaemia, halīmaka, heart disease and disorders of grahaṇī. [74–82]

शीताः प्रदेहाः परिषेचनानि तथा विरेको हृदि पित्तदुष्टे ।
द्राक्षासिताक्षौद्रपरूषकैः स्याच्छुद्धे तु पित्तापहमन्नपानम् ॥ ८३ ॥
यष्ट्याह्विकातिक्तकरोहिणीभ्यां कल्कं पिबेच्चापि सिताजलेन ।
क्षते च सर्पींषि हितानि सर्पिर्गुडाश्च ये तान् प्रसमीक्ष्य सम्यक ॥ ८४ ॥

दद्याद्भिषग्धन्वरसांश्च गव्यक्षीराशिनां पित्तहृदामयेषु ।
तैरेव सर्वे प्रशमं प्रयान्ति पित्तामयाः शोणितसंश्रया ये ॥ ८५ ॥
द्राक्षाबलाश्रेयसिशर्कराभिः खर्जूरवीरर्षभकोत्पलैश्च ।
काकोलिमेदायुगजीवकैश्च क्षीरेण सिद्धं महिषीघृतं स्यात् ॥ ८६ ॥
कशेरुकाशैवलशृङ्गवेरप्रपौण्डरीकं मधुकं बिसस्य ।
ग्रन्थिश्च सर्पिः पयसा पचेत्तैः क्षौद्रान्वितं पित्तहृदामयघ्नम् ॥ ८७ ॥
स्थिरादिकल्कैः पयसा च सिद्धं द्राक्षारसेनेक्षुरसेन वाऽपि ।
सर्पिर्हितं स्वादुफलेक्षुजाश्च रसाः सुशीता हृदि पित्तदुष्टे ॥ ८८ ॥

Cold anointings, affusion and purgation are applied in heart disease caused by pitta. After the patient is evacuated, pitta-alleviating diet combined with drākṣā, sugar, honey and paruṣaka should be prescribed.

In paittika heart disease, one should take paste of madhuka and kaṭurohiṇī with sugar-water. Ghṛtas and boluses of ghṛta efficacious in chest wound (ci. 11) should be administered. The patient should be kept on diet of soup of wild animals or cow milk. By this, all paittika as well as raktaja disorders get pacified.

Buffalow's ghee cooked with

1. drākṣā, balā, śreyasī and śarkarā
2. kharjūra, vīrā, ṛṣabhaka and utpala
3. kākolī, medā, mahāmedā and jīvaka

along with milk is useful in paittika heart disease.

Kaśerukā, śaivāla, śuṇṭhī, prapauṇḍarīka, madhuka, nodes of lotus stem—with the paste of these ghee should be cooked along with milk. This taken with honey alleviates paittika heart disease.

Ghee cooked with the paste of laghu pañcamūla with milk, grape juice or sugar cane juice is beneficial in paittika heart disease and also cold juice of sweet fruits or sugar cane. [83–88]

स्विन्नस्य वान्तस्य विलङ्घितस्य क्रिया कफघ्नी कफमर्मरोगे ।
कौलत्थयूषैश्च रसैर्यवान्नं पानानि तीक्ष्णानि च शङ्कराणि ॥ ८९ ॥
मूत्रे शृताः कट्फलशृङ्गवेरपीतद्रुपथ्यातिविषाः प्रदेयाः ।
कृष्णाशटीपुष्करमूलरास्नावचाभयानागरचूर्णकं च ॥ ९० ॥
उदुम्बराश्वत्थवटार्जुनाख्ये पालाशरौहीतकखादिरे च ।
काथे त्रिवृत्त्र्यूषणचूर्णसिद्धो लेहः कफघ्नोऽशिशिराम्बुयुक्तः ॥ ९१ ॥
शिलाह्वयं वा भिषगप्रमत्तः प्रयोजयेत कल्पविधानदिष्टम् ।
प्राशं तथाऽऽगस्त्यमथापि लेहं रसायनं ब्राह्ममथामलक्याः ॥ ९२ ॥

In heart disease caused by kapha, kapha-alleviating treatment should be done after the patient is sudated, vomited and lightened. Diet consisting of food prepared of barley with soup of horsegram or meat soup and pungent drinks is wholesome.

Kaṭphala, śuṇṭhī, dāruharidrā, harītakī and ativisā boiled in cow's urine should be given and also the powder of pippalī, śaṭī, puṣkaramūla, rāsnā, vacā harītaki and śuṇṭhī.

Linctus prepared with decoction of udumbara, aśvattha, vaṭa and arjuna or of palāśa, rohitaka and khadira along with the powder of trivṛt and trikaṭu alleviates kapha when taken with warm water.

The careful physician may also administer śilājatu according to the method prescribed in rasāyana. Cyavanaprāśa, agastya, harītakī, brāhma rasāyana or āmalakī rasāyana may also be used. [89–92]

त्रिदोषजे लङ्घनमादितः स्यादन्नं च सर्वेषु हितं विधेयम् ।
हीनातिमध्यत्वमवेक्ष्य चैव कार्यं त्रयाणामपि कर्म शस्तम् ॥ ९३ ॥

In heart disease caused by three doṣas, at first, lightining and then diet useful in all types should be advised. The treatment of the three doṣas should be done after examining the relative degree of their predominance. [93]

भुक्तेऽधिकं जीर्यति शूलमल्पं जीर्णे स्थितं चेत् सुरदारुकुष्ठम् ।
सतिल्वकं द्वे लवणे विडङ्गमुष्णाम्बुना सातिविषं पिबेत् सः ॥ ९४ ॥
जीर्णेऽधिके स्नेहविरेचनं स्यात् फलैर्विरेच्यो यदि जीर्यति स्यात् ।
त्रिष्वेव कालेष्वधिके तु शूले तीक्ष्णं हितं मूलविरेचनं स्यात् ॥ ९५ ॥
प्रायोऽनिलो रुद्धगतिः प्रकुप्यत्यामाशये शोधनमेव तस्मात् ।
कार्यं तथा लङ्घनपाचनं च

If pain is aggravated on taking food, diminished during digestion and relieved on empty stomach, the patient should take (powder of) devadāru, kuṣṭha, tilvaka, two salts (saindhava and sauvarcala), viḍaṅga and ativiṣā with hot water.

If the pain aggravates on empty stomach unctuous purgatives should be administered and if it aggravates during digestion the patient should be purgated with fruits.

If the pain is intense in all the three times drastic root purgatives should be administered.

Often vāyu obstructed in its movement vitiates in stomach. Hence evacuative measures should be adopted. [94–95]

सर्वं क्रमिघ्नं क्रमिहृद्रदे च ॥ ९६ ॥

इति हृद्रोगचिकित्सा ।

In heart disease caused by kṛmi (organisms) all anthelmintic measures should be applied. [96]

(Thus treatment of hṛdroga).

संधारणाजीर्णरजोतिभाष्यक्रोधर्तुवैषम्यशिरोभितापैः ।
प्रजागरातिस्वपनाम्बुशीतैरवश्यया मैथुनबाष्पधूमैः ॥ ९७ ॥
संस्त्यानदोषे शिरसि प्रवृद्धो वायुः प्रतिश्यायमुदीरयेत्तु ।
घ्राणार्तितोदौ क्षवथुर्जलाभः स्रावोऽनिलात् सस्वरमूर्धरोगः ॥ ९८ ॥
नासाग्रपाकज्वरवक्त्रशोषतृष्णोष्णपीतस्रवणानि पित्तात् ।
कासारुचिस्रावघनप्रसेकाः कफाद्गुरुः स्रोतसि चापि कण्डूः ॥ ९९ ॥
सर्वाणि रूपाणि तु सन्निपातात् स्युः पीनसे तीव्ररुजेऽतिदुःखे ।

Vāyu aggravated in head with massive morbidity due to suppression of urges, indigestion, exposure to dust, excessive speech, anger, seasonal irrgularity, discomfort in head, vigils, excessive sleep, intake of water and exposure to dews, coitus, vapours and smoke is the exciting cause of pratisyāya (coryza).

In vātika pratiśyāya, there are distress and piercing pain in nostrils, watery discharge, hoarseness of voice and headache.

Due to pitta, there are inflammation of the tip of nose, fever, dryness of mouth, thirst, hot and yellow discharge.

Due to kapha, there are cough, anorexia, viscous discharge, excessive salivation, heaviness and itching in nasal passage.

In pīnasa (coryza) caused by aggregation of doṣas all the above symptoms are there particularly intense pain and distress. [97–99]

सर्वोऽतिवृद्धोऽहितभोजनात्तु दुष्टप्रतिश्याय उपेक्षितः स्यात् ॥ १०० ॥
ततस्तु रोगाः क्षवथुश्च नासाशोषः प्रतीनाहपरिस्रवौ च ।
घ्राणस्य पूतित्वमपीनसश्च सपाकशोथार्बुदपूयरक्ताः ॥ १०१ ॥
अरूंषि शीर्षश्रवणाक्षिरोगखालित्यहर्यर्जुनलोमभावाः ।
तृट्श्वासकासज्वररक्तपित्तवैस्वर्यशोषाश्च ततो भवन्ति ॥ १०२ ॥

All the above types due to unwholesome diet and negligence get aggravated badly and coverted into duṣṭa pratiśyäya (vicious coryza). Thence the following disorders arise—sneezing, drynessof nose, prtaināha, parisrava, foul smell in nostrils, apīnasa, inflammation, swelling, growth, pus and blood in nose, boils, disorders of head, ear and eye, baldness, greying or whitening of body hairs, thirst, dyspnoea, cough, fever, internal haemorrhage, hoarseness of voice and consumption. [100-102]

रोधाभिघातस्रवशोषपाकैर्घ्राणं युतं यश्च न वेत्ति गन्धम् ।
दुर्गन्धितास्यं बहुशः प्रकोपि दुष्टप्रतिश्यायमुदाहरेत्तम् ॥ १०३ ॥
संस्पृश्य मर्माण्यनिलस्तु मूर्ध्नि विष्वक्पथस्थः क्षवथुं करोति ।
क्रुद्धः स संशोष्य कफं तु नासाशृङ्गाटकघ्राणविशोषणं च ॥ १०४ ॥
उच्छ्वासमार्गं तु कफः सवातो रुन्ध्यात् प्रतीनाहमुदाहरेत्तम् ।
यो मस्तुलुङ्गाद्घनपीतपक्वः कफः स्रवेदेष परिस्रवस्तु ॥ १०५ ॥
वैवर्ण्यदौर्गन्ध्यमुपेक्षया तु स्यात् पूतिनस्यं श्वयथुर्भ्रमश्च ।
आनह्यते यस्य विशुष्यते च प्रक्लिद्यते धूप्यति चापि नासा ॥ १०६ ॥
न वेत्ति यो गन्धरसांश्च जन्तुर्जुष्टं व्यवस्येत्तमपीनसेन ।
तं चानिलश्लेष्मभवं विकारं ब्रूयात् प्रतिश्यायसमानलिङ्गम् ॥ १०७ ॥
सदाहरागः श्वयथुः सपाकः स्याद् घ्राणपाकोऽपि च रक्तपित्तात् ।
घ्राणाश्रितासृक्प्रभृतीन् प्रदूष्य कुर्वन्ति नासाश्वयथुं मलाश्च ॥ १०८ ॥
घ्राणे तथोच्छ्वासगतिं निरुध्य मांसास्रदोषादपि चार्बुदानि ।
घ्राणात् स्रवेद्वा श्रवणान्मुखाद्वा पूयात्कमस्रं त्विति पूयरक्तम् ॥ १०९ ॥
कुर्यात् सपित्तः पवनस्त्वगादीन् संदूष्य चारूंषि सपाकवन्ति ।
नासा प्रदीप्तेव नरस्य यस्य दीप्तं तु तं रोगमुदाहरन्ति ॥ ११० ॥

इति नासारोगनिदानम् ।

When the nostrils are affected with obstruction, injury, discharge, drying and-inflammation, the patient does not perceive smell. Mouth emits foul smell and the disorder aggravates frequently, This is known as duṣṭa pratiśyāya (vicious coryza.)

Vāyu in the head touching the vital organs and moving in random directions causes sneezing.

The vitiated vāyu drying up kapha in the junction of nose with forehead cause nāsāviśoṣaṇa (dry nose).

When kapha along with vāta blocks the air passage it is known as pratināha.

When viscous yellow and mature discharge comes out from the cerebrum, it is known as parisrava.

By negligence, abnormal colour and foul odour along with swelling and giddiness arise. It is known as 'pūtinasya'.

The patient whose nose is inflated, dries up, is moistened and fumes and who does not perceive smell and taste is known to be affected with 'apinasa'. This is a disorder caused by vāta and kapha and has symptoms similar to those of pratiśyāya.

'Ghrāṇapāka' is caused by raktapitta and characterised by heat, redness, swelling and inflammation.

Doṣas produce nāsāśwayathu (nasal swelling) by affecting blood etc. situated in nose.

Doṣas in the nose blocking the air passage and also due to defect of māṃsa and rakta produce growths (polypus).

When blood mixed with pus is disharged from nose, ear or mouth it is known as pūyarakta.

Vāyu along with pitta affacts twak (skin) etc. and thus produces suppurating boils.

When the nose is as if burning it is known as dīpta. [103–110]

(Thus diagnosis of the disease of nose).

भृशार्तिशूलं स्फुरतीह वातात् पित्तात् सदाहार्ति कफाद्गुरु स्यात् ।
सर्वैस्त्रिदोषं क्रिमिभिस्तु कण्डूदौर्गन्ध्यतोदार्तियुतं शिरः स्यात् ॥ १११ ॥

इति शिरोरोगनिदानम् ।

Due to vāta, head is intensely distressed and painful and has pulsation.

Due to pitta it has burning and discomfort and due to kapha it is heavy.

Due to three doṣas all these symptoms are present. Due to organisms, the head is possessed with itching, foul smell, piercing pain and distress. [111]

(Thus diagnosis of head diseases).

मुखामये मारुतजे तु शोषकार्कश्यरौक्ष्याणि चला रुजश्च ।
कृष्णारुणं निष्पतनं सशीतं प्रस्रंसनस्पन्दनतोदभेदाः ॥ ११२ ॥
तृष्णाज्वरस्फोटकदाहपाकाः धूमायनं चाप्यवदीर्णता च ।
पित्तात् समूर्च्छा विविधा रुजश्च वर्णाश्च शुक्लारुणवर्णवर्ज्याः ॥ ११३ ॥
कण्डूर्गुरुत्वं सितविज्जलत्वं स्नेहोऽरुचिर्जाड्यकफप्रसेकौ ।
उत्क्लेशमन्दानलता च तन्द्रा रुजश्च मन्दाः कफवक्त्ररोगे ॥ ११४ ॥
सर्वाणि रूपाणि तु वक्त्ररोगे भवन्ति यस्मिन् स तु सर्वजः स्यात् ।
संस्थानदूष्याकृतिनामभेदाच्चैते चतुःषष्टिविधा भवन्ति ॥ ११५ ॥
शालाक्यतन्त्रेऽभिहितानि तेषां निमित्तरूपाकृतिभेषजानि ।
यथाप्रदेशं तु चतुर्विधस्य क्रियां प्रवक्ष्यामि मुखामयस्य ॥ ११६ ॥

इति मुखरोगनिदानम् ।

In vātika disease of mouth there are dryness, hardness, roughness, shifting pain, salivation as black, reddish and cold, drooping, pulsation, piercing and tearing pain.

Thirst, fever, eruptions, burning sensation, inflammations, smoky feeling, tearing, other various troubles and appearance of colours except white and reddish-these symptoms are caused by pitta.

Itching, heaviness, whiteness, sliminess, unctuousness, anorexia, stiffness, excessive salivation, nausea, poor digestion, drowsiness and mild pain—these are symptoms in diseases of mouth caused by kapha.

The type in which all these sympotms are found is known as caused by all the doṣas.

These disorders of mouth according to location, pathogenic substratum, symptoms and name are of sixty four types. Their etiology, signs, symptoms and treatment are described in śālākyatantra (treatise dealing with supra-clavicular diseases). Here I will describe the treatment of the above four types of the disorders of mouth (which broadly cover all the sixty four types). [112–116]

(Thus diagnosis of the diseases of mouth).

वातादिभिः शोकभयातिलोभक्रोधैर्मनोघ्नाशनगन्धरूपैः ।
अरोचकाः स्युः परिहृष्टदन्तः कषायवक्त्रश्च मतोऽनिलेन ॥ ११७ ॥
कट्वम्लमुष्णं विरसं च पूति पित्तेन विद्याल्लवणं च वक्त्रम् ।
माधुर्यपैच्छिल्यगुरुत्वशैत्यविबद्धसंबद्धयुतं कफेन ॥ ११८ ॥
अरोचके शोकभयातिलोभक्रोधाद्यहृद्याशनगन्धजे स्यात् ।
स्वाभाविकं वक्त्रमथारुचिश्च त्रिदोषजे नैकरसं भवेत्तु ॥ ११९ ॥

इत्यरोचकनिदानम् ।

Arocaka (anorexia) is caused by vāta etc. (somatic factors) and grief, fear, overgreed, anger, disgusting food, smell and sight (psychic factors).

In vātika anorexia, the patient becomes sensitive in teeth and has astringency in mouth.

In paittika type, mouth becomes pungent, sour, hot, with abnormal taste, foetid and saline.

In kaphaja type, mouth is affected with sweetness, sliminess, heaviness, coldness, obstruction and stickiness.

In anorexia caused by grief, fear, over-greed, anger etc. and disgusting food and smell, mouth is normal but there is loss of desire for food.

In tridoṣaja type, the mouth gets several tastes. [117–119]

नादोऽतिरुक्कर्णमलस्य शोषः स्रावस्तनुश्चाश्रवणं च वातात् ।
शोफः सरागो दरणं विदाहः सपीतपूतिस्रवणं च पित्तात् ॥ १२० ॥
वैश्रुत्यकण्डूस्थिरशोफशुक्लस्निग्धस्रुतिः श्लेष्मभवेऽल्परुक् च ।
सर्वाणि रूपाणि तु सन्निपातात् स्रावश्च तत्राधिकदोषवर्णः ॥ १२१ ॥
इति कर्णरोगनिदानम् ।

Tinnitus, severe pain, dried ear wax, thin discharge and deafness occur due to vāta.

Due to pitta there are swelling, redness, tearing, burning and yellow and foetid discharge.

In kaphaja type, abnormal hearing, itching, stable swelling, white and slimy discharge and mild pain are found.

In sannipātaja type, all the above characters are there with colour according to the predominant doṣa. [120–121]

(Thus diagnosis of ear diseases).

अल्पस्तु रागोऽनुपदेहवांश्च सतोदभेदोऽनिलजाक्षिरोगे ।
पित्तात् सदाहोऽतिरुजः सरागः पीतोपदेहः सुभृशोष्णवाही ॥ १२२ ॥
शुक्लोपदेहं बहुपिच्छिलाश्रु नेत्रं कफात् स्याद्गुरुता सकण्डुः ।
सर्वाणि रूपाणि तु सन्निपातान्नेत्रामयाः षण्णवतिस्तु भेदात् ॥ १२३ ॥
तेषामभिव्यक्तिरभिप्रदिष्टा शालाक्यतन्त्रेषु चिकित्सितं च ।
पराधिकारे तु न विस्तरोक्तिः शस्तेति तेनात्र न नः प्रयासः ॥ १२४ ॥
इति नेत्ररोगनिदानम् ।

In vātika type of eye disease, there are scanty lachrymation and redness, absence of dirt, tearing and piercing pain.

In paittika type, there are burning sensation, intense pain, redness, yellow dirt and excessive hot lachrymation.

Due to kapha, there are white dirt, excessive slimy lachrymation, heaviness and itching in eye.

In sannipātaja type, all the above characters are found.

In total, the eye diseases are ninety six in number. Their features and treatment are described in treatises of śālākya. It is not fair to divulge in details in others' jurisdiction hence I am not making an ettempt for that here. [122–124]

(Thus diagnosis of eye diseases).

तेजोऽनिलाद्यैः सह केशभूमिं दग्ध्वाऽऽशु कुर्यात् खलतिं नरस्य ।
किंचित्तु दग्ध्वा पलितानि कुर्याद्धरिप्रभत्वं च शिरोरुहाणाम् ॥ १२५ ॥
इति खालित्यरोगनिदानम् ।

The body heat joined with vāta etc. burns the hair ground shortly and thus causes baldness. If the burning is slight, it produces whiteness or greying of head hairs. [125]

(Thus diagnosis of baldness).

इत्यूर्ध्वजत्रूत्थगदैकदेशस्तन्त्रे निबद्धोऽयमशून्यतार्थम् ।
अतः परं भेषजसंग्रहं तु निबोध संक्षेपत उच्यमानम् ॥ १२६ ॥

Thus the supraclavicular diseases have been described partially in this text in order to fill up the gap. Hereafter listen about the treatment described briefly by me. [126]

वातात् सकासवैस्वर्ये सक्षारं पीनसे घृतम् । पिबेद्रसं पयश्चोष्णं स्नैहिकं धूममेव वा ॥ १२७ ॥
शताह्वा त्वग्बला मूलं श्योनाकैरण्डबिल्वजम् । सारग्वधं पिबेद्वर्तिं मधूच्छिष्टवसाघृतैः ॥ १२८ ॥
अथवा सघृतान् सक्तून् कृत्वा मल्लकसंपुटे । नवप्रतिश्यायवतां धूमं वैद्यः प्रयोजयेत् ॥ १२९ ॥
शङ्खमूर्धललाटार्तौ पाणिस्वेदोपनाहनम् । स्वभ्यक्ते क्षवथुस्रावरोधादौ संकरादयः ॥ १३० ॥
घ्रेयाश्च रोहिषाजाजीवचातर्कारिचोरकाः । त्वक्पत्रमरिचैलानां चूर्णा वा सोपकुञ्चिकाः ॥ १३१ ॥
स्रोतःशृङ्गाटनासाक्षिशोषे तैलं च नावनम् । प्रभाव्याजे तिलान् क्षीरे तेन पिष्टांस्तदुष्मणा ॥ १३२ ॥
मन्दस्विन्नान् सयष्ट्याह्वचूर्णांस्तेनैव पीडयेत् । दशमूलस्य निष्काथे रास्नामधुककल्कवत् ॥ १३३ ॥
सिद्धं ससैन्धवं तैलं दशकृत्वोऽणु तत् स्मृतम् । स्निग्धस्यास्थापनैर्दोषं निर्हरेद्वातपीनसे ॥ १३४ ॥
स्निग्धाम्लोष्णैश्च लघ्वन्नं ग्राम्यादीनां रसैर्हितम् । उष्णाम्बुना स्नानपाने निवातोष्णप्रतिश्रयः ॥ १३५ ॥
चिन्ताव्यायामवाक्चेष्टाव्यवायविरतो भवेत् । वातजे पीनसे धीमानिच्छन्नेवात्मनो हितम् ॥ १३६ ॥

In vātika pīnasa with cough and abnormal voice one should take ghee added with yavakṣāra. He should also take hot meat-soup or milk, and use unctuous smoking.

Śatāhvā, twak, balā, roots of śyonāka, eraṇḍa and bilwa, āragvadha should be made into smoking sticks with bee-wax, muscle fat and ghee.

In case of acute coryza the physician should administer smoke of parched gram flour mixed with ghee and kept in space between earthen saucers.

In condition of pain in temples, head and forehead, fomentation with heated palms and poultices should be used.

In case of sneezing, obstructed discharge etc. fomentation with bolus type etc. should be done after adequate massage. The patient should also inhale rohiṣa, jīraka, vacā, tārkārī and coraka or powders of twak, patra, marica, elā and upakuñcikā.

In condition of dryness of nasal passage, śṛṅgāṭaka and eye, snuffing oil (as mentioned below) should be used. The sesamum seeds should be impregnated well with goat's milk and should be pounded with the same. Then the sasamum paste should be heated on mild fire and mixed with madhuka powder it should be pressed to extract oil. The oil thus extracted should be cooked with decoction of daśamūla along with the paste of rāsnā and madhuka. In the end, saindhava salt should be added. This process should be repeated ten times. This oil is known as aṇu-taila.

In vātika pīnasa, the impurity should be washed out by non-unctuous enema after uncting the patient.

In vātika type of pīnasa, the wise desiring his well-being should keep on light diet with fatty, sour and hot meat soup of animals domestic etc. He should use hot water for bath and drinking, should live in wind-free heated room and should abstain from anxiety, exertion, excessive speech and sexual intercourse. [127–136]

पैत्ते सर्पिः पिबेत् पिबेत्तिक्तं शृङ्गवेरशृतं पयः। पाचनार्थं ततः पक्वे कार्यं मूर्धविरेचनम् ॥ १३७ ॥
पाठाद्विरजनीमूर्वापिप्पलीजातिपल्लवैः। दन्त्या च साधितं तैलं नस्यं स्यात् पक्वपीनसे ॥ १३८ ॥
पूयास्रे रक्तपित्तघ्नाः कषाया नावनानि च। पाकदाहाद्यरुष्केषु शीता लेपाः ससेचनाः ॥ १३९ ॥
घ्रेयनस्योपचाराश्च कषायाः स्वादुशीतलाः। मन्दपित्ते प्रतिश्याये स्निग्धैः कुर्याद्विरेचनम् ॥ १४० ॥
घृतं क्षीरं यवाः शालिर्गोधूमा जाङ्गला रसाः। शीताम्लास्तिक्तशाकानि यूषा मुद्गादिभिर्हिताः ॥१४१॥
गौरवारोचकेष्वादौ लङ्घनं कफपीनसे। स्वेदाः सेकाश्च पाकार्थं लिप्ते शिरसि सर्पिषा ॥ १४२ ॥
लशुनं मुद्गचूर्णेन व्योषक्षारघृतैर्युतम्। देयं कफघ्नवमनमुत्क्लिष्टश्लेष्मणे हितम् ॥ १४३ ॥
अपीनसे पूतिनस्ये घ्राणस्रावे सकण्डुके। धूमः शस्तोऽवपीडश्च कटुभिः कफपीनसे ॥ १४४ ॥
मनःशिला वचा व्योषं विडङ्गं हिङ्गु गुग्गुलुः। चूर्णो घ्रेयः प्रधमनं कटुभिश्च फलैस्तथा ॥ १४५ ॥
भार्गीमदनतर्कारीसुरसादिविपाचिते। मूत्रे लाक्षा वचा लम्बा विडङ्गं कुष्ठपिप्पली ॥ १४६ ॥
कृत्वा कल्कं करञ्जं च तैलं तैः सार्षपं पचेत्। पाकान्मुक्ते घने नस्यमेतन्मेदोनिभे कफे ॥ १४७ ॥
स्निग्धस्य व्याहते वेगे च्छर्दनं कफपीनसे। वमनीयशृतक्षीरतिलमाषयवागुना ॥ १४८ ॥
वार्ताककुलकव्योषकुलत्थाढकिमुद्गजाः। यूषाः कफघ्नमन्नं च शस्तमुष्णाम्बुसेवनम् ॥ १४९ ॥
सर्वजित् पीनसे दुष्टे कार्यं शोफे च शोफजित्। क्षारोऽर्बुदाधिमांसेषु क्रिया शेषेष्ववेक्ष्य च ॥ १५० ॥
इति पीनसनासारोगचिकित्सा।

In paittika type, the patient should take ghee prepared with bitter drugs and milk boiled with śuṇṭhī for digestion of morbidity. Thereafter when it is ripened, head evacuation should be administered.

In ripened pīnasa, snuffing should be used with the oil prepared with pāṭhā, haridrā, dāruharidrā, mūrvā, pippalī, tender leaves of jātī and dantī.

In pūyarakta, dedoctions and snufls useful in raktapitta should be administered.

In inflammation, burning sensation etc, and boils, cold applications and affusion, inhalation and sweet-cold decoctions should be used.

In coryza having mild pitta, purgation with unctuous drugs should be administered.

In diet, the patient should take ghee, milk, barley, śāli rice, wheat, meat soup of wild animals, cold and sour articles, bitter vegetables and soup of mudga etc.

In kaphaja pīnasa, when there are heaviness and anorexia lightening should be applied. For digestion (of impurity) fomentation and sprinkling should be applied on head smeared with ghee.

When kapha is excited, kapha-alleviating emetic such as garlic, powder of green gram, taikaṭu, yavakṣāra and ghee should be administered.

In kaphaja pīnasa, in conditions of apīnasa, foetid nose, running nose and itching, smoking and expressed juice of pungent drugs should be applied. The powder of realgar, vacā, trikaṭu, viḍaṅga, hiṅgu and guggulu should be inhaled and nostrils should be blown with (powder of) pungent fruits.

Mustard oil should be cooked in cow's urine boiled with bhārgī, madana, tarkārī and drugs of the surasādi group with the paste of lac, vacā, bitter gourd, viḍaṅga, kuṣṭha, pippalī and karañja. This oil should be used as snuff when thick, fat-like mucous discharge comes out after ripening.

In kaphaja pīnasa when the severity is diminished, the patient should be uncted and vomited with milk boiled with emetics after giving gruel of sesamum and black gram.

(In kaphaja pīnasa), the soups of vārtāka, paṭola, trikaṭu, kulattha, āḍhakī and mudga, kapha-alleviating cereals and use of hot water are wholesome.

In duṣṭa pīnasa, the measures overcoming all the doṣas should be applied.
In swelling of nose, anti-swelling measures should be applied.
In growths like tumours and polypus, application of alkali is prescribed.
In remaining disorders, steps should be taken according to condition. [137-150]

(Thus treatment of pīnasa and other diseases of nose).

वातिके शिरसो रोगे स्नेहान् स्वेदान् सनावनान् । पानान्नमुपनाहांश्च कुर्याद्वातामयापहान् ॥ १५१ ॥
तैलभृष्टैरगुर्वाद्यैः सुखोष्णैरुपनाहनम् । जीवनीयैः सुमनसा मत्स्यैर्मांसैश्च शस्यते ॥ १५२ ॥
रास्नास्थिरादिभिः सिद्धं सक्षीरं नस्यमर्तिनुत् । तैलं रास्नाद्विकाकोलीशार्कराभिरथापि वा ॥ १५३ ॥
बलामधूकयष्ट्याह्वविदारीचन्दनोत्पलैः । जीवकर्षभकद्राक्षाशार्कराभिश्च साधितः ॥ १५४ ॥

प्रस्थस्तैलस्य सक्षीरो जाङ्गलार्धतुलारसे । नस्यं सर्वोर्ध्वजत्रूत्थवातपित्तामयापहम् ॥ १५५ ॥
दशमूलबलारास्नात्रिफलामधुकैः सह । मयूरं पक्षपित्तान्त्रशकृत्तुण्डाङ्घ्रिवर्जितम् ॥ १५६ ॥
जले पक्त्वा घृतप्रस्थं तस्मिन् क्षीरसमं पचेत् । मधुरैः कार्षिकैः कल्कैः शिरोरोगार्दितापहम् ॥ १५७ ॥
कर्णाक्षिनासिकाजिह्वाताल्वास्यगलरोगनुत् । मायूरमिति विख्यातमूर्ध्वजत्रुगदापहम् ॥ १५८ ॥

इति मायूरघृतम् ।

In vātika head disease one should apply unction, sudation, snuffing, diet and poultices which alieviate vāta.

Poultices are prescribed of the drugs of agurvādya group (ci.3) fried in oil and warm, and also of vitaliser drugs, jātī, fishes and meats.

Smoking with oil prepared with rāsnā and laghu pañcamūla along with milk alleviates hreadache and also that prepared with rāsnā, kākolī, kṣīrakākolī and śarkarā.

Oil 640 gm. cooked with balā, madhūka, yaṣṭī, vidārī, candana, utpala, jīvaka, ṛṣabhaka, drākṣā and śarkarā along with milk in meat juice of wild animals 2 kg. is used as snuff to alleviate all supraclavicular disorders caused by vāta and pitta.

Peacock devoid of feathers, bile, intestines, faeces, beak and feet is decocted in water with daśamūla, balā, rāsnā, triphalā and madhuka. With this decoction ghee 640 gm. is cooked with equal milk and paste of vitaliser drugs 10 gm. each. This is known as Māyura ghṛta and is beneficial in head diseases, facial paralysis, diseases of ear, eye, nose, tongue, palate, mouth, throat and other supraclavicular disorders. [151-158]

(Thus Māyūra ghṛta).

एतेनैव कषायेण घृतप्रस्थं विपाचयेत् । चतुर्गुणेन पयसा कल्कैरेभिश्च कार्षिकैः ॥ १५९ ॥
जीवन्तीत्रिफलामेदामृद्वीकर्धिपरूषकैः । समङ्गाचविकाभार्गीकाश्मरीसुरदारुभिः ॥ १६० ॥
आत्मगुप्तामहामेदातालखर्जूरमस्तकैः । मृणालबिसशालूकशृङ्गीजीवकपद्मकैः ॥ १६१ ॥
शतावरीविदारीक्षुबृहतीसारिवायुगैः । मूर्वाश्वदंष्ट्रर्षभकशृङ्गाटककसेरुकैः ॥ १६२ ॥
रास्नास्थिरातामलकीसूक्ष्मैलाशटिपौष्करैः । पुनर्नवातुगाक्षीरीकाकोलीधन्वयासकैः ॥ १६३ ॥
खर्जूराक्षोटवाताममुञ्जाताभिषुकैरपि । द्रव्यैरेभिर्यथालाभं पूर्वकल्पेन साधितम् ॥ १६४ ॥
नस्ये पाने तथाऽभ्यङ्गे बस्तौ चैव प्रयोजयेत् । शिरोरोगेषु सर्वेषु कासे श्वासे च दारुणे ॥ १६५ ॥
मन्यापृष्ठग्रहे शोषे स्वरभेदे तथाऽर्दिते । योन्यसृक्शुक्रदोषेषु शस्तं वन्ध्यासुतप्रदम् ॥ १६६ ॥
ऋतुस्नाता तथा नारी पीत्वा पुत्रं प्रसूयते । महामायूरमित्येतद्घृतमात्रेयपूजितम् ॥ १६७ ॥
आखुभिः कुक्कुटैर्हंसैः शशैश्चापि हि बुद्धिमान् । कल्पेनानेन विपचेत् सर्पिरूर्ध्वगदापहम् ॥ १६८ ॥

इति महामायूरघृतम् ।

With the same decoction ghee 640 gm. should be cooked with four times milk and paste of 10 gm. each of the following drugs-jīvantī, triphalā, medā, mṛdvikā, ṛddhi, paruṣaka, samaṅga, cavikā, bhārgī, devadāru, kapikacchu, mahāmedā, tālamastaka, kharjūramustaka, bisa, śālūka, śṛṅgī, jīvaka, padmaka, śatāvarī, vidāri, ikṣu, bṛhatī, two types of sārivā, mūrvā, gokṣura, ṛṣabhaka, śṛṅgātaka, kaśeruka, rāsnā, śālaparṇī, tāmalakī, sūkṣmailā, śaṭī, puṣkaramūla, punaravā, tugākṣirī, kākolī, dhanvayāsa, kharjūra, akṣoṭa, vātāma, muñjata and abhiṣuka. With these drugs, according to availability, ghee should be prepared by the method metioned above. This ghṛta is used as snuff, intake, massage and enema in all head diseases, severe cough and dyspnoea, stiffness of neck and back, emaciation, horseness of voice, facial paralysis, defects of vaginal track, menstruation and semen and provides fertility to sterile women. Woman taking it after bath in the period delivers son. This 'Mahāhmāyūra ghṛta' is praised by Ātreya.

Ghṛta may be prepared in this way with rats, cocks, swans and rabbits which alleviates supraclavicular disorders. [159–168]

(Thus mahāmāyura ghṛta).

पैत्ते घृतं पयः सेकाः शीता लेपाः सनावनाः । जीवनीयानि सर्पींषि पानान्नं चापि पित्तनुत् ॥ १७० ॥
चन्दनोशीरयष्ट्याह्वबलाव्याघ्रनखोत्पलैः । क्षीरपिष्टैः प्रदेहः स्याच्छृतैर्वा परिषेचनम् ॥ १७१ ॥
त्वक्पत्रशर्कराकल्कः सुपिष्टस्तण्डुलाम्बुना । कार्योऽवपीडः सर्पिश्च नस्यं तस्यानु पैत्तिके ॥ १७१ ॥
यष्ट्याह्वचन्दनानन्ताक्षीरसिद्धं घृतं हितम् । नावनं शर्कराद्राक्षामधूकैर्वाऽपि पित्तजे ॥ १७२ ॥

In paittika head diseases, ghee, milk, affusions, cold pastes, snuffs ghee prepared with vitalisers and pitta-alleviating diet are beneficial.

Candana, uśīra, madhuyaṣṭī, balā, vyāghranakha and utpala pounded with milk are anointed or decocted in water are sprinkled over.

In paittika head disease, pressed juice of the paste of twakpatra and śarkarā pounded with rice water is put in nostrils followed by ghee as snuff.

Likewise ghee cooked with madhuyaṣṭī, candana, anantā and milk or with śarkarā, drākṣā, and madhuka is used as snuff in paittika head disease. [169–172]

कफजे स्वेदितं धूमनस्यप्रधमनादिभिः । शुद्धं प्रलेपपानान्नैः कफघ्नैः समुपाचरेत् ॥ १७३ ॥
पुराणसर्पिषः पानैस्तीक्ष्णैर्बस्तिभिरेव च । कफानिलोत्थिते दाहः शंखयो रक्तमोक्षणम् ॥ १७४ ॥
एरण्डनलदक्षौमगुग्गुल्वगुरुचन्दनैः । धूमवर्तिं पिबेद्गन्धैरकुष्ठतगरैस्तथा ॥ १७५ ॥
सन्निपातभवे कार्या सन्निपातहिता क्रिया । क्रिमिजे चैव कर्तव्यं तीक्ष्णं मूर्धविरेचनम् ॥ १७६ ॥
त्वग्दन्तीव्याघ्रकरजविडङ्गनवमालिकाः ।
अपामार्गफलं बीजं नक्तमालशिरीषयोः । क्षवकोऽश्मन्तको बिल्वं हरिद्रा हिङ्गु यूथिका ॥ १७७ ॥
फणिज्झकश्च तैस्तैलमविमूत्रे चतुर्गुणे । सिद्धं स्यान्नावनं चूर्णं चैषां प्रधमनं हितम् ॥ १७८ ॥
फलं शिग्रुकरञ्जाभ्यां सव्योषं चावपीडकः । कषायः स्वरसः क्षारश्चूर्णं कल्कोऽवपीडकः ॥ १७९ ॥

इति शिरोरोगचिकित्सा ।

In kaphaja head disease, the patient should be fomented and cleansed with smoking, snuffing and blowing and then managed with kapha-alleviating paste and diet, intake of old ghee and sharp enema.

In that caused by kapha and vāyu cauterization should be applied on temples as well as blood-letting. The patient should also use smoking of the stick prepared of eraṇḍa, nalada, kṣauma, guggulu, aguru and candana or aromatic substances of the agurvādi group except kuṣṭha and tagara.

In the head disease caused by sannipāta, treatment beneficial in sannipāta should be given.

In that caused by organisms, irritant head evacuation should be applied.

Twak, dantī, vyāghranakha, viḍaṅga, navamālikā, apāmārga fruits, seeds of naktamāla and śirīṣa, kṣavaka, aśmantaka, bilva, haridrā, hingu, yuthikā and phaṇijjaka—with these drugs oil should be prepared along with four times sheep urine. This should be used as snuff. Or the powder of these drugs may be used for blowing nostrils. Or the pressed liquid from the seeds of śigru and karañja and trikaṭu may be put in nostrils. Avapīḍaka (pressed juice) is applied in the form of decotion, expressed juice, alkali, powder or paste. [173–179]

(Thus treatment of head disease).

शुक्ततिक्तकटुक्षौद्रकषायैः कवलग्रहः । धूमः प्रधमनं शुद्धिरधश्छर्दनलङ्घनम् ॥ १८० ॥
भोज्यं च मुखरोगेषु यथास्वं दोषनुद्धितम् । पिप्पल्यगुरुदार्वीत्वग्यवक्षाररसाञ्जनम् ॥ १८१ ॥
पाठां तेजोवतीं पथ्यां समभागं विचूर्णयेत् । मुखरोगेषु सर्वेषु सक्षौद्रं तद्विधारयेत् ॥ १८२ ॥
सीधुमाधवमाध्वीकैः श्रेष्ठोऽयं कवलग्रहः । तेजोह्वामभयामेलां समङ्गां कटुकां घनम् ॥ १८३ ॥
पाठां ज्योतिष्मतीं लोध्रं दार्वीं कुष्ठं च चूर्णयेत् । दन्तानां घर्षणं रक्तस्रावकण्डूरुजापहम् ॥ १८४ ॥
पञ्चकोलकतालीसपत्रैलामरिचत्वचः । पलाशमुष्ककक्षारयवक्षाराश्च चूर्णिताः ॥ १८५ ॥
गुडे पुराणे द्विगुणे क्वथिते गुटिकाः कृताः । कर्कन्धुमात्राः सप्ताहं स्थिता मुष्ककभस्मनि ॥ १८६ ॥
कण्ठरोगेषु सर्वेषु धार्याः स्युरमृतोपमाः । गृहधूमो यवक्षारः पाठा व्योषं रसाञ्जनम् ॥ १८७ ॥
तेजोह्वा त्रिफला लोध्रं चित्रकश्चेति चूर्णितम् । सक्षौद्रं धारयेदेतद्गलरोगविनाशनम् ॥ १८८ ॥
कालकं नाम तच्चूर्णं दन्तास्यगलरोगनुत् ।

इति कालकचूर्णम् ।

मनःशिला यवक्षारो हरितालं ससैन्धवम् ॥ १८९ ॥
दार्वीत्वक् चेति तच्चूर्णं माक्षिकेण समायुतम् । मूर्च्छितं घृतमण्डेन कण्ठरोगेषु धारयेत् ॥ १९० ॥
मुखरोगेषु च श्रेष्ठं पीतकं नाम कीर्तितम् ।

इति पीतकचूर्णम् ।

मृद्वीका कटुका व्योषं दार्वीत्वक् त्रिफला घनम् ॥ १९१ ॥
मूर्च्छितं घृतमण्डेन कण्ठरोगेषु धारयेत् । पाठा रसाञ्जनं मूर्वा तेजोह्वेति च चूर्णितम् ॥ १९२ ॥

क्षौद्रयुक्तं विधातव्यं गलरोगे भिषग्जितम् । योगास्त्वेते त्रयः प्रोक्ता वातपित्तकफापहाः ॥ १९३ ॥
कटुकातिविषापाठादार्वीमुस्तकलिङ्गकाः । गोमूत्रक्थिताः पेयाः कण्ठरोगविनाशनाः ॥ १९४ ॥
स्वरसः क्थितो दार्व्या घनीभूतो रसक्रिया । सक्षौद्रा मुखरोगासृग्दोषनाडीव्रणापहा ॥ १९५ ॥
तालुशोषे सतृष्णस्य सर्पिरौत्तरभक्तिकम् । नावनं मधुराः स्निग्धाः शीताश्चैव रसा हिताः ॥ १९६ ॥
मुखपाके सिराकर्म शिरःकायविरेचनम् । मूत्रतैलघृतक्षौद्रक्षीरैश्च कवलग्रहाः ॥ १९७ ॥
सक्षौद्रास्त्रिफलापाठामृद्वीकाजातिपल्लवाः । कषायतिक्तकाः शीताः काथाश्च मुखधावनाः ॥ १९८ ॥

Gargling with vinegar, bitters, pungents, honey and astringents, smoking, blowing, purgation, emesis, lightening and diet according to disorders are beneficial in diseases of mouth.

Pippalī, aguru, dāruharidrā bark, yavakṣāra, rasāñjana, pāṭhā, tejovatī and harītakī in equal quantity should be powdered and mixed with honey should be kept (orally) in all diseases of mouth. This may also be used as gargle with sīdhu, mādhava and mādhvīka (types of fermented beverages).

Tejohvā, harītakī, elā, samaṅgā, kaṭukā, musta, pāṭhā, jyotiṣmatī, lodhra, dāruharidrā and kuṣṭha--all are powdered together and used as tooth powder. It removes bleeding, itching and pain.

Pañcakola, tālīsa, patra, elā, marica, twak, alkali of palāśa, and muṣkaka yavakṣāra—all powdered are mixed with two times boiled old jaggery and made into boluses in size of small jujube which are kept within the ash (alkali) of muṣkaka for a week. These are like nectar and should be kept in mouth in all throat disorders.

Soot, yavakṣāra, pāṭhā, trikaṭu, rasāñjana, tejohvā, triphalā, lodhra and citraka-the powder of these drugs mixed with honey should be kept in mouth to remove throat disorders. This powder named 'Kālaka' alleviates diseases of teeth, mouth and throat.

(Thus Kālaka cūrṇa).

Realgar, yavakṣāra, orpiment, rock-salt and dāruharidrā bark—powder of these drugs mixed with honey and suspended in ghee-scum should be kept in mouth in diseases of throat and mouth. This Pītaka cūrṇa is regarded as excellent one.

(Thus Pītaka cūrṇa).

Mṛdvīkā, kaṭukā, trikaṭu, dāruharidrā bark, triphalā and musta mixed with ghee-scum should be kept (in mouth) in diseases of throat,

Pāṭhā, rasāñjana, mūrvā and tejohvā—powder of these drugs mixed with honey should be applied as remedy in diseases of throat.

The above three formulations (pītaka, mṛdwīkādī and pāṭhādi) are useful in vāta, pitta and kapha respectively.

Kaṭukā, ativiṣā, pāṭhā, dāruharidrā, musta and indrayava boiled in cow's urine should be taken to alleviate throat disorders.

The decoction of dāruharidrā boiled and solidified is known as rasakriyā. This used with honey alleviates mouth diseases, blood disorders and sinuses.

In case of dryness of palate and polydypsia, ghee should be used as intake after meals and snuff. The diet should consist of sweet, unctuous and cold meat soups.

In stomatitis, venesection, head-evacuation and purgation should be applied and also gargling with urine, oil, ghee, honey and milk.

Triphalā, pāṭhā, mṛdvīkā and tender leaves of jātī mixed with honey should be taken as gargle. Besides, mouth should be washed with astringent, bitter and cold decoctions. [180–198]

तुलां खदिरसारस्य द्विगुणामरिमेदसः। प्रक्षाल्य जर्जरीकृत्य चतुर्द्रोणेऽम्भसः पचेत् ॥ १९९ ॥
द्रोणशेषं कषायं तं पूत्वा भूयः पचेच्छनैः। ततस्तस्मिन् घनीभूते चूर्णीकृत्याक्षभागिकम् ॥ २०० ॥
चन्दनं पद्मकोशीरं मञ्जिष्ठा धातकी घनम्। प्रपौण्डरीकं यष्ट्याह्वत्वगेलापद्मकेशरम् ॥ २०१ ॥
लाक्षां रसाञ्जनं मांसीत्रिफलालोध्रवालकम्। रजन्यौ फलिनीमेलां समङ्गां कट्फलं वचाम् ॥ २०२ ॥
यवासागुरुपत्तङ्गगैरिकाञ्जनमावपेत्। लवङ्गनखकक्कोलजातिकोशान् पलोन्मितान् ॥ २०३ ॥
कर्पूरकुडवं चापि क्षिपेच्छीतेऽवतारिते। ततस्तु गुटिकाः कार्याः शुष्काश्चास्येन धारयेत् ॥ २०४ ॥
तैलं चानेन कल्केन कषायेण च साधयेत्। दन्तानां चलनभ्रंशशौषिर्यक्रिमिरोगनुत् ॥ २०५ ॥
मुखपाकास्यदौर्गन्ध्यजाड्यारोचकनाशनम्। स्रावोपलेपपैच्छिल्यवैस्वर्यगलशोषनुत् ॥ २०६ ॥
दन्तास्यगलरोगेषु सर्वेष्वेतत् परायणम्। खदिरादिगुटीकेयं तैलं च खदिरादिकम् ॥ २०७ ॥
इति खदिरादिगुटिका तैलं च इति मुखरोगचिकित्सा।

Heartwood of khadira 4 kg. and arimeda 8 kg. after having been washed and disintegrated should be cooked in water 40.96 litres. When reduced to 10 . 24 litres it should be strained and again heated slowly till is it thickened. Then 10 gm. powder of each of the following should be added to it—Candana, padmaka uśīra, mañjiṣṭhā, dhātakī, musta, prapauṇḍarīka, yaṣṭī, twak, elā, kamalakeśara, lac, rasāñjana, māṃsī, triphalā, lodhra, bālaka, two types of haridrā (haridrā and dāruharidrā), priyaṅgu, elā, samaṅgā, kaṭphala, vacā, yavāsa, aguru, pattanga, gairika and añjana. After it is brought down and cooled lavaṅga, nakha, kakkola and jatīkoṣa 40 gm. each and camphor 160 gm. should be added. Then pills should be made and dried. These pills should be kept in mouth.

Oil may also be prepared with the decoction and paste of the above drugs.

This alleviates looseness, displacement, caries and organisms of teeth, stomatitis, foul smell from mouth, stiffness of mouth, anorexia, discharge, coating, sliminess, abnormal voice and dryness of throat. This is a good resort in all diseases of teeth, mouth and throat. This is known as 'khadirādi guṭikā' and 'khadirādi taila'. [199–207]

(Thus Khadirādi gaṭikā and Khadirādi taila).

अरुचौ कवलग्राहा धूमाः समुखधावनाः मनोज्ञमन्नपानं च हर्षणाश्वासनानि च ॥ २०८ ॥
कुष्ठसौवर्चलाजाजीशर्करामरिचं बिडम् । धात्र्येलापद्मकोशीरपिप्पल्युत्पलचन्दनम् ॥ २०९ ॥
लोध्रं तेजोवती पथ्या त्र्यूषणं सयवाग्रजम् । आर्द्रदाडिमनिर्यासश्चाजाजीशर्करायुतः ॥ २१० ॥
सतैलमाक्षिकास्त्वेते चत्वारः कवलग्रहाः । चतुरोऽरोचकान् हन्युर्वाताद्येकजसर्वजान् ॥ २११ ॥
कारवीमरिचाजाजीद्राक्षावृक्षाम्लदाडिमम् । सौवर्चलं गुडः क्षौद्रं सर्वारोचकनाशनम् ॥ २१२ ॥
बस्तिं समीरणे, पित्ते विरेकं, वमनं कफे । कुर्याद्धृद्यानुकूलानि हर्षणं च मनोघ्नजे ॥ २१३ ॥
इत्यरोचकचिकित्सा ।

In anorexia, gargles, smoking, mouth-washes, delicious food and drink, gladdening and consolation are beneficial. (1) Kuṣṭha, sauvarcala, jīraka, śarkarā, marica and bida, (2) āmalakī, elā, padmaka, uśīra, pippalī, utpala and candana, (3) lodhra, tejovatī, harītakī trikaṭu, and yavakṣāra, (4) fresh juice of pomegranate mixed with jīraka and śarkarā. These four gargles mixed with oil and honey destroy four types of anorexia caused by vāta etc. singly and collectively.

Kāravī, marica, jīraka, drākṣā, vṛkṣāmla, dāḍima, sauvarcala, jaggery and honey combined together alleviate all types of anorexia.

Enema in vāta, purgation in pitta and emesis in kapha is prescribed and in psychic type, delicious, favourite articles as well as gladdening are beneficial. [208–213]

(Thus treatment of anorexia).

कर्णशूले तु वातघ्नी हिता पीनसवत् क्रिया । प्रदेहाः पूरणं नस्यं पाकस्रावे व्रणक्रियाः ॥ २१४ ॥
भोज्यानि च यथादोषं कुर्यात् स्नेहांश्च पूरणान् । हिङ्गुतुम्बरुशुण्ठीभिस्तैलं तु सार्षपं पचेत् ॥ २१५ ॥
एतद्धि पूरणं श्रेष्ठं कर्णशूलनिवारणम् । देवदारुवचाशुण्ठीशताह्वाकुष्ठसैन्धवैः ॥ २१६ ।
तैलं सिद्धं बस्तमूत्रे कर्णशूलनिवारणम् । वराटकान् समाहृत्य दहेन्मृद्भाजने नवे ॥ २१७ ॥
तद्भस्म श्च्योतयेत्तेन गन्धतैलं विपाचयेत् । रसाञ्जनस्य शुण्ठ्याश्च कल्काभ्यां कर्णशूलनुत् ॥ २१८ ॥
बालमूलकशुण्ठानां क्षारो हिङ्गु महौषधम् । शतपुष्पा वचा कुष्ठं दारु शिग्रु रसाञ्जनम् ॥ २१९ ॥
सौवर्चलयवक्षारस्वर्जिकोद्भिदसैन्धवम् । भूर्जग्रन्थिर्बिडं मुस्तं मधुशुक्तं चतुर्गुणम् ॥ २२० ॥
मातुलुङ्गरसश्चैव कदल्या रस एव च । सर्वैरेतैर्यथोद्दिष्टैः क्षारतैलं विपाचयेत् ॥ २२१ ॥
बाधिर्यं कर्णनादश्च पूयस्रावश्च दारुणः । क्रिमयः कर्णशूलं च पूरणादस्य नश्यति ॥ २२२ ॥

मुखकर्णाक्षिरोगेषु यथोक्तं पीनसे विधिम् । कुर्याद्भिषक् समीक्ष्यादौ दोषकालबलाबलम् ॥ २२३ ॥
इति कर्णरोगचिकित्सा ।

In earache vāta-alleviating treatment as in pīnasa is given such as anointing, drops and snuffing. In suppuration and discharge surgical measures are adopted. Diet should be given according to doṣa. Uncting substances should also be given as drops.

Mustard oil should be cooked with hiṅgu, tumburu and śuṇṭhī. This makes a good drop for earache.

Oil prepared in goat's urine with devadāru, vacā, śuṇṭhī, śatāhvā, kuṣṭha and rock salt alleviates earache.

One should collect cowries and burn them in new earthen pot. This ash should be washed and with this perfumed oil should be prepared with the paste of rasāñjana and śuṇṭhī. This is efficacious in earache.

Ash of dried tender radish, hiṅgu, śuṇṭhī, śatapuṣpā, vacā, kuṣṭha, devadāru, śigru, rasāñjana, sauvarcala, yavakṣāra, svarjikā, audbhida and saindhava salts, bhūrja nodes, biḍa, musta, madhuśukta four times, mātuluṅga juice, kadalī juice—with all these drugs kṣārataila should be cooked. By its drops, deafness, tinnitus, severe discharge of pus, organisms and earache subside.

In diseases of mouth, ear and eye, the physician after considering the time and severity or otherwise of disorder in the beginning should apply the management as said above for pīnasa. [214–223]

(Thus treatment of ear diseases).

उत्पन्नमात्रे तरुणे नेत्ररोगे बिडालकः । कार्यो दाहोपदेहाश्रुशोफरोगनिवारणः ॥ २२४ ॥
नागरं सैन्धवं सर्पिर्मण्डेन च रसक्रिया । निघृष्टं वातिके तद्वन्मधुसैन्धवगैरिकम् ॥ २२५ ॥
तथा शावरकं लोध्रं घृतभृष्टं बिडालकः । तद्वत् कार्यो हरीतक्या घृतभृष्टो रुजापहः ॥ २२६ ॥
पैत्तिके चन्दनानन्तामञ्जिष्ठाभिर्बिडालकः । कार्यः पद्मकयष्ट्याह्वमांसीकालीयकैस्तथा ॥ २२७ ॥
गैरिकं सैन्धवं मुस्तं रोचना स रसक्रिया । कफे कार्या तथा क्षौद्रं प्रियङ्गुः समनःशिला ॥ २२८ ॥
सन्निपाते तु सर्वैः स्याद्बहिरक्ष्णोः प्रलेपनम् । पक्ष्माण्यस्पृशयता कार्यं संपक्वे त्वञ्जनं त्र्यहात् ॥ २२९ ॥
आश्च्योतनं मारुतजे क्वाथो बिल्वादिभिर्हितः । कोष्णः सैरण्डतर्कारीबृहतीमधुशिग्रुभिः ॥ २३० ॥
पृथ्वीकादार्विमञ्जिष्ठालाक्षाद्विमधुकोत्पलैः । क्वाथः सशर्करः शीतः पूरणं रक्तपित्तनुत् ॥ २३१ ॥
नागरत्रिफलामुस्तनिम्बवासारसः कफे । कोष्णमाश्च्योतनं मिश्रैरोषधैः सान्निपातके ॥ २३२ ॥
बृहत्येरण्डमूलत्वक् शिग्रोः पुष्पं ससैन्धवम् । अजाक्षीरेण पिष्टं स्याद्वर्तिर्वाताक्षिरोगनुत् ॥ २३३ ॥
सुमनःकोरकाः शङ्खस्त्रिफला मधुकं बला । पित्तरक्तापहा वर्तिः पिष्टा दिव्येन वारिणा ॥ २३४ ॥
सैन्धवं त्रिफला व्योषं शङ्खनाभिः समुद्रजः । फेनः शैलेयकं सर्जो वर्तिः श्लेष्माक्षिरोगनुत् ॥ २३५ ॥

अमृताह्वा बिसं बिल्वं पटोलं छागलं शकृत् । प्रपौण्डरीकं यष्ट्याह्वं दार्वी कालानुसारिवा ॥ २३७ ॥
एषामष्टपलान् भागान् सुधौताञ्जर्जरीकृतान् । तोये पक्त्वा रसे पूते भूयः पक्वे रसे घने ॥ २३८ ॥
कर्षं च श्वेतमरिचाज्जातीपुष्पान्नवात् पलम् । चूर्णं क्षिप्त्वा कृता वर्तिः सर्वघ्नी दृक्प्रसादनी ॥२३९॥
शङ्खप्रवालवैदूर्यलौहताम्रप्लवास्थिभिः । स्रोतोजश्वेतमरिचैर्वर्तिः सर्वाक्षिरोगनुत् ॥ २४० ॥
शाणार्धं मरिचाद्द्वौ च पिप्पल्यर्णवफेनयोः । शाणार्धं सैन्धवाच्छाणा नव सौवीरकाञ्जनात् ॥ २४१ ॥
पिष्टं सुसूक्ष्मं चित्रायां चूर्णाञ्जनमिदं शुभम् । कण्डूकाचकफार्तानां मलानां च विशोधनम् ॥ २४२ ॥
वस्तमूत्रे त्र्यहं स्थाप्यमेलाचूर्णं सुभावितम् । चूर्णाञ्जनं हि तैमिर्यक्रिमिपिल्लमलापहम् ॥ २४३ ॥
सौवीरमञ्जनं तुत्थं ताप्यो धातुर्मनःशिला । चक्षुष्या मधुकं लोहा मणयः पौष्पमञ्जनम् ॥ २४४ ॥
सैन्धवं शौकरी दंष्ट्रा कतकं चाञ्जनं शुभम् । तिमिरादिषु चूर्णं वा वर्तिर्वेयमनुत्तमा ॥ २४५ ॥
कतकस्य फलं शङ्खः सैन्धवं त्र्यूषणं सिता । फेनो रसाञ्जनं क्षौद्रं विडङ्गानि मनःशिला ॥ २४६ ॥
कुक्कुटाण्डकपालानि वर्तिरेषा व्यपोहति । तिमिरं पटलं काचं मलं चाशु सुखावती ॥ २४७ ॥

इति सुखावती वर्तिः ।

त्रिफलाकुक्कुटाण्डत्वक्कासीसमयसो रजः । नीलोत्पलं विडङ्गानि फेनं च सरितां पतेः ॥ २४८ ॥
आजेन पयसा पिष्ट्वा भावयेत्ताम्रभाजने । सप्तरात्रं स्थितं भूयः पिष्ट्वा क्षीरेण वर्तयेत् ॥ २४९ ॥
एषा दृष्टिप्रदा वर्तिरन्धस्याभिन्नचक्षुषः ।

इति दृष्टिप्रदा वर्तिः ।

वदने कृष्णसर्पस्य निहितं मासमञ्जनम् ॥ २५० ॥
ततस्तस्मात् समुद्धृत्य सशुष्कं चूर्णयेद्बुधः । सुमनःकोरकैः शुष्कैरर्धांशैः सैन्धवेन च ॥ २५१ ॥
एतन्नेत्राञ्जनं कार्यं तिमिरघ्नमनुत्तमम् । पिप्पल्यः किंशुकरसो वसा सर्पस्य सैन्धवम् ॥ २५२ ॥
जीर्णं घृतं च सर्वाक्षिरोगघ्नी स्याद्रसक्रिया । कृष्णसर्पवसा क्षौद्रं रसो धात्र्या रसक्रिया ॥ २५३ ॥
शस्ता सर्वाक्षिरोगेषु काचार्बुदमलेषु च । धात्रीरसाञ्जनक्षौद्रसर्पिर्भिस्तु रसक्रिया ॥ २५४ ॥
पित्तरक्ताक्षिरोगघ्नी तैमिर्यपटलापहा । धात्रीसैन्धवपिप्पल्यः सश्वेतमरिचाः समाः ॥ २५५ ॥
क्षौद्रयुक्ता निहन्त्यान्ध्यं पटलं च रसक्रिया ।

इति नेत्ररोगचिकित्सा ।

In newly arisen eye disease, paste should be applied on lids at the very outset. It removes burning sensation, dirt, lachrymation, swelling and congestion.

In vātika eye disease, śuṇṭhī and saindhava should be applied as rasakriyā with ghee-scum. Likewise honey, rocksalt and red ochre rubbed together are applied.

Śābara lodhra fried in ghee is applied as paste. Similarly harītakī fried in ghee is applied. They remove pain.

In paittika eye disease, the paste of candana, dūrvā and mañjiṣṭhā as well as padmaka, madhuyaṣṭī, māṃsī and kālīyaka should be applied.

In kaphaja type, gairika, saindhava, musta and rocanā are applied a rasakriyā. Similarly honey, priyaṅgu and realgar are applied.

In sānnipātaja type, external application on lids should be made with all the above drugs.

When the disease is matured, collyrium should be applied every third day without touching the lids.

In vātika type, warm decoction of bilwādi (bṛhat pañcamūla) with eraṇḍa, tarkārī, bṛhatī and madhuśigru should be applied as eye drop.

Filling the eye with cold decoction of pṛthvīkā, dāruharidrā, mañjiṣṭhā, lac, two types of madhuka and utpala added with sugar pacifies rakta-pitta.

In kaphaja type, warm extract (decoction) of śuṇṭhī, triphalā, musta, nimba and vāsā should be used as eye drop.

In sānnipātika type, all the above formulations mixed together are used.

Bṛhatī, root bark of eraṇḍa, śigru flowers and rock salt pounded with goat's milk should be made into stick. Use of this stick as paste (after rubbing) alleviates vātika eye diseases.

Stick prepared with buds of jātī, conch, triphalā, madhuka and balā pounded with rain (distilled) water alleviates rakta-pitta.

Stick made of rocksalt, triphalā, trikaṭu, śaṅkhanābhi, samudraphena, śaileya and sarja (rasa) alleviates kaphaja eye diseases.

Guḍūcī, lotus stem, bilva, paṭola, goat's faeces, prapauṇḍarīka, madhuyaṣṭī, dāruharidrā and kālānusārivā should be taken in the quantiy of 320 gm., washed well and disintegrated—they are boiled in water and decoction is strained and again heated till it is thickened. Then powder of śweta marica 10 gm, fresh jātī flowers 40 gm. should be added and made into stick—this alleviates tridoṣaja eye diseases and clears vision.

Stick prepared of conch, coral, cat's eye, iron, copper, bones of pelican, srotoñjana and śweta marica alleviates all eye diseases.

Marica 1.25 gm, pippalī and samudraphena 5 gm., rock salt 1.25 gm. and sauvīrāñjana 22.5 gm, all are pounded finely in citra constellation. This powder collyrium is beneficial in itching, cataract and kaphaja eye diseaes and eliminates impurities.

The cardamom powder should be dipped into goat's urine for three days and thus well-impregnated and dried. This powder collyrium alleviates blurred vision, organisms, pilla (blearedness) and diet.

Sauvīrāñjana, tuttha, swarṇamākṣika, realgar, cakṣuṣyā, madhuka, metals, gems, puṣpāñjana, rocksalt, boar's tusk and kataka—powder collyrium or stick prepared of these drugs is excellent application in blurred vision etc.

Kataka fruit (clearing nut), conch, rocksalt, trikaṭu, sugar, samudraphena, rasāñjana, honey, viḍaṅga, realgar and crust of hen's egg—stick prepared of these is sukhāvatī which alleviates blurred vision, paṭala (covering), cataract and dirt quickly.

(Thus Sukhāvatī varti).

Triphalā, crust of hen's eggs, kāsīsa, iron powder, nīlotpala, viḍaṅga and samudraphena are pounded with goat's milk and impregnated with the same in a copper vessel for a week. Again it is pounded with (goat's) milk and made into stick. This revives vision even in blind having completely closed pupils.

(Thus Dṛṣṭipradā varti).

Añjana is kept in snake's mouth for a month, then after taking it out one should dry it well and powder. Dried buds of jātī (in equal quantity) and rock salt in half quantity should be mixed with it. This should be applied to eyes as collyrium. This is the best for alleviating blurred vision.

Pippalī, mocarasa, snake's fat, rock salt and old ghee—this applied as rasakriyā alleviates all eye diseases.

Fat of black snake, honey, āmalaka juice applied as rasakriyā is beneficial in all eye diseases particularly cataract, growth and dirt.

Application as rasakriyā of āmalaka, rasāñjana, honey and ghee alleviates eye diseases caused by raktapitta particularly blurred vision and paṭala.

Āmalaka, rock salt, pippalī and white marica in equal quantity applied with honey as rarsakiyā alleviates blindness and paṭala. [224–255]

(Thus treatment of eye diseases).

खालित्ये पलिते वल्यां हरिलोम्नि च शोधितम् ॥ २५६ ॥
नस्यैस्तैलैः शिरोवक्त्रप्रलेपैश्चाप्युपाचरेत् । सिद्धं विदारीगन्धाद्यैर्जीवनीयैस्थापि च ॥ २५७ ॥
नस्यं स्यादणुतैलं वा खालित्यपलितापहम् । क्षीरात् साहचराद्भार्ङ्गराजाच्च सौरसाद्रसात् ॥२५८॥
प्रस्थैस्तु कुडवस्तैलाद्यष्ट्याह्वपलकल्कितः । सिद्धः शिलासमे मेषशृङ्गादिषु स्थितः ॥ २५९ ॥
नस्यं स्याद्भिषजा सम्यग्योजितं पलितापहम् । भिषजा क्षीरपिष्टौ वा दुग्धिकाकरवीरकौ ॥ २६० ॥
उत्पाट्य पलिते देयौ तावुभौ पलितापहौ । मार्कवस्वरसात् क्षीराद्द्विप्रस्थं मधुकात् पलम् ॥ २६१ ॥
तैः पचेत् कुडवं तैलात्तन्नस्यं पलितापहम् । आदित्यवल्ल्या मूलानि कृष्णसैरेयकस्य च ॥ २६२ ॥
सुरसस्य च पत्राणि पत्रं कृष्णशणस्य च । मार्कवः काकमाची च मधुकं देवदारु च ॥ २६३ ॥
पृथग्दशपलांशानि पिप्पल्यस्त्रिफलाऽञ्जनम् । प्रपौण्डरीकं मञ्जिष्ठा लोध्रं कृष्णागुरूत्पलम् ॥ २६४ ॥

आम्रास्थि कर्दमः कृष्णो मृणालं रक्तचन्दनम् । नीली भल्लातकास्थीनि कासीसं मदयन्तिका ॥ २६५ ॥
सोमराज्यसनः शस्त्रं कृष्णौ पिण्डीतचित्रकौ । पुष्कराग्जुनकाश्मर्याण्याम्रजम्बूफलानि च ॥ २६६ ॥
पृथक् पञ्चपलांशानि तैः पिष्टैराढकं पचेत् । बैभीतकस्य तैलस्य धात्रीरसचतुर्गुणम् ॥ २६७ ॥
कुर्यादादित्यपाकं वा यावच्छुष्को भवेद्रसः । लोहपात्रे ततः पूतं संशुद्धसुपयोजयेत् ॥ २६८ ॥
पाने नस्यक्रियायां च शिरोभ्यङ्गे तथैव च । एतच्चक्षुष्यमायुष्यं शिरसः सर्वरोगनुत् ॥ २६९ ॥
महानीलमिति ख्यातं पलितघ्नमनुत्तमम् ।

इति महानीलतैलम् ।

प्रपौण्डरीकमधुकपिप्पलीचन्दनोत्पलैः ॥ २७० ॥
कार्षिकैस्तैलकुडवो द्विगुणामलकीरसः । सिद्धः स प्रतिमर्शः स्यात् सर्वमूर्धगदापहः ॥ २७१ ॥
(पलितघ्नो विशेषेण कृष्णात्रेयेण भाषितः ।) क्षीरं प्रियालयष्ट्याह्वे जीवकाद्यो गणस्तिलाः ॥ २७२ ॥
कृष्णा वक्त्रे प्रलेपः स्याद्धरिलोमनिवारणः । तिलाः सामलकाश्चैव किञ्जल्को मधुकं मधु ॥ २७३ ॥
बृंहयेद्रञ्जयेच्चैतत् केशान्मूर्धप्रलेपनात् । पचेत्सैन्धवशुक्ताम्लैरयश्चूर्णं सतण्डुलम ॥ २७४ ॥
तेनालिप्तं शिरः शुद्धमस्निग्धमुषितं निशि । तत् प्रातस्त्रिफलाधौतं स्यात् कृष्णमृदुमूर्धजम् ॥ २७५ ॥
अयश्चूर्णोऽम्लपिष्टश्च रागः सत्रिफलो वरः ।
कुर्याच्छेषेषु रोगेषु क्रियां स्वां स्वाच्चिकित्सितात् । शेषेष्वादौ च निर्दिष्टा सिद्धौ चान्या प्रवक्ष्यते ॥२७६॥

इति खालित्यादिचिकित्सा ।

In baldness, greying or browning of hairs and wrinkles, the case should be managed after evacuation, with snuffs, oils and pastes on head and face.

Oil prepared with the drugs of vidārigandhādi group and vitalisers or aṇutaila should be used as snuff which alleviates baldness and greying of hair.

Oil 160 gm. cooked with milk, juices of sahacara, bhṛṅgarāja and surasa 640 ml. along with the paste of yaṣṭī 40 gm. should be kept in a container made of sheep horn etc. and stored within a stone-like (firm) vessel. This oil administered properly by the physician alleviates greying of hair.

Physician should administer dugdhikā and karavīra pounded with milk as snuff after extracting grey hairs. Both of them are alleviator of greying of hair.

Oil 16 gm. should be cooked with the juice of bhṛṅgarāja and milk 1.28 litres along with the paste of madhuka 40 gm This used as snuff alleviates greying of hair.

Roots of ādityavallī and black saireyaka, leaves of surasa and black śaṇa, bhṛṅgarāja, kākamācī, madhuka, devadāru—each 400 gm. pippalī, triphalā, añjana, prapauṇḍarīka, mañjiṣṭhā, lodhra, black aguru, water lily, seeds of mango, black mud, lotus stalk, red sandal, nīlī, bhallātaka nuts, kāsīsa, madayantikā, somarājī, asana, śastra (iron), black types of piṇḍīta and citraka, fruits of lotus, arjuna, kāśmarī,

mango and jambū each 200 gm.—all these should be pounded. With this paste oil of bibhītaka 2.56 gm. with four times āmalaka juice should be cooked on fire or heated in the sun till the liquid is dried up. Then it should be filtered and stored in an iron vessel and used as intake, snuff and head-massage. This is known as 'mahānīla taila' and is beneficial for eyes, life-span and in all diseases of head. This is an excellent remedy for greying of hair.

(Thus Mahānīla taila).

Prapauṇḍarīka, madhuka, pippalī, candana and utpala each 10 gm. (as paste), oil 160 gm. and juice of āmalakī 320 ml. all are cooked together. This used as pratimarśa (smearing) alleviates all types of head diseases particularly greying of hair as said by Kṛṣṇātreya.

Milk, priyāla, madhuyaṣṭi, drugs of jīvakādi group, sesamum and pippalī—this applied as paste on face removes browning of hair.

Sesamum, āmalaka, lotus pollens, madhuka and honey—these used as paste on head stimulate growth of hair and also blacken them.

Iron powder should be boiled with rock salt and rice in śuktāmla (vinegar). This should be pasted on cleansed and roughened head in the night and kept till morning when head should be washed with triphalā (water). By this hair of head become black and soft.

Iron powder mixed with triphalā and pounded with sour liquid makes a good dye.

In remaining disorders respective treatment should be given as prescribed in the context of therapeutics which has been said partially in the beginning and would be said further in siddhi-sthāna. [256–276]

(Thus treatment of baldness etc.).

सर्पींष्युपरिभक्तानि स्वरभेदेऽनिलात्मके । तैलैश्चतुष्प्रयोगैश्च बलरास्नामृताह्वयैः ॥ २७७ ॥
बर्हितित्तिरिदक्षाणां पञ्चमूलश्रृतान् रसान् । मायूरं क्षीरसर्पिर्वा पिबेत्त्र्यूषणमेव वा ॥ २७८ ॥
पैत्तिके तु विरेकः स्यात् पयश्च मधुरैः श्रृतम् । सर्पिर्गुडा घृतं तिक्तं जीवनीयं वृषस्य वा ॥ २७९ ॥
कफजे स्वरभेदे तु तीक्ष्णं मूर्धविरेचनम् । विरेको वमनं धूमो यवान्नकटुसेवनम् ॥ २८० ॥
चव्यभार्ग्यभयाव्योषक्षारमाक्षिकचित्रकान् । लिह्याद्वा पिप्पलीपथ्ये तीक्ष्णं मद्यं पिबेच्च सः ॥ २८१ ॥
रक्तजे स्वरभेदे तु सघृता जाङ्गला रसाः । द्राक्षाविदारीक्षुरसाः सघृतक्षौद्रशर्कराः ॥ २८२ ॥
यच्चोक्तं क्षयकासघ्नं तच्च सर्वं चिकित्सितम् । पित्तजस्वरभेदघ्नं सिरावेधश्च रक्तजे ॥ २८३ ॥
सन्निपाते हिताः सर्वाः क्रिया न तु सिराव्यधः । इत्युक्तं स्वरभेदस्य समासेन चिकित्सितम् ॥ २८४ ॥

इति स्वरभेदचिकित्सा ।

In vātika svarabheda (hoarseness of voice) use of ghee after meals and balātaila, rāsnātaila and amṛtātaila (ci.28) in four ways (intake, massage, gargle and enema) is prescribed.

The patient should take meat-soup of peacock, partridge and cock prepared with pañcamūla or māyūra ghṛta or ghee extracted from milk or the trayūṣaṇa ghṛta (ci. 18).

In paittika type of the disorder, purgation, milk boiled with vitalisers, sarpirguḍas (ci. 11), tikta ghṛta, jīvanīya ghṛta (ci. 29) and vāsā ghṛta (ci. 4) are useful.

In hoarseness of voice caused by kapha, irritant head-evacuation, purgation, emesis, smoking and use of barley food and pungents are beneficial.

The patient should take (the powder of) cavya, bhārgī, harītakī, trikaṭu, yavakṣāra, citraka and honey or (powder of) pippalī and harītakī. He should also drink strong wine.

In raktaja type of svarabheda, meat soup of wild animals added with ghee, juices of drākṣā, vidārī and sugarcane added with ghee, honey and sugar are beneficial.

The entire treatment prescribed for kṣayaja kāsa and pittaja svarabheda along with venesection are beneficial in raktaja type..

In Sannipātaja type, all these measures are adopted except venesection. Thus treatment of svarabheda is described in brief. [277-284]

(Thus the treatment of svarabheda).

भवन्ति चात्र—

वातपित्तकफा नृणां बस्तिहृन्मूर्धसंश्रयाः। तस्मात्तत्स्थानसामीप्याद्धर्तव्या वमनादिभिः ॥ २८५ ॥

Here are the verses—

In human beings, vāta, pitta, and kapha are situated in basti (pelvic region), hṛt (cardiac region) and head respectively. Hence because of nearness of their location they should be eliminated by emesis etc. [285]

अध्यात्मलोको वाताद्यैर्लोको वातरवीन्दुभिः। पीड्यते धार्यते चैव विकृताविकृतैस्तथा ॥ २८६ ॥

The living creatures by vāta etc. (doṣa) and the universe by air, sun and moon are inflicted or sustained in states of abnormality and normalcy respectively. [286]

विरुद्धैरपि न त्वेते गुणैर्घ्नन्ति परस्परम् । दोषाः सहजसात्म्यत्वाद्विषं घोरमहीनिव ॥ २८७ ॥

Doṣas, in spite of having contradictory properties, do not destroy each other because of innate adjustment as even fatal poison does not affect snakes. [287]

तत्र श्लोकः—

त्रिमर्मजानां रोगाणां निदानाकृतिभेषजम् । विस्तरेण पृथग्दिष्टं त्रिमर्मीये चिकित्सिते ॥ २८८ ॥

Now the summing up verse—

Thus etiology, symptoms and treatment of diseases caused in three vital organs are dealt with in details in this chapter on treatment concerned with these three vital oragans. [288]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थाने
त्रिमर्मीयचिकित्सितं नाम षड्विंशोऽध्यायः ॥ २६ ॥

Thus ends the twenty sixth chapter on treatment of diseases of the
three vital organs in Cikitsāsthāna in the treatise composed
by Agniveśa, redacted by Caraka and reconstructed
by Dṛḍhabala as it was not available. [26]

सप्तविंशोऽध्यायः

CHAPTER XXVII

अथात ऊरुस्तम्भचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on treatment of ūrustambha. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

श्रिया परमया ब्राह्मया परया च तपःश्रिया । अहीनं चन्द्रसूर्याभ्यां सुमेरुमिव पर्वतम् ॥ ३ ॥
धीधृतिस्मृतिविज्ञानज्ञानकीर्तिक्षमालयम् । अग्निवेशो गुरुं काले संशयं परिपृष्टवान् ॥ ४ ॥
भगवन् पञ्च कर्माणि समस्तानि पृथक् तथा । निर्दिष्टान्यामयानां हि सर्वेषामेव भेषजम् ॥ ५ ॥
दोषजोऽस्त्यामयः कश्चिद्यस्य तानि भिषग्वर ! । न स्युः शक्तानि शमने साध्यस्य क्रियया सतः ॥ ६ ॥
अस्त्यूरुस्तम्भ इत्युक्ते गुरुणा तस्य कारणम् । सलिङ्गभेषजं भूयः पृष्टस्तेनाब्रवीद्गुरुः ॥ ७ ॥
स्निग्धोष्णलघुशीतानि जीर्णाजीर्णे समश्नतः । द्रवशुष्कदधिक्षीरग्राम्यानूपौदकामिषैः ॥ ८ ॥
पिष्टव्यापन्नमद्यातिदिवास्वप्नप्रजागरैः । लङ्घनाध्यशनायासभयवेगविधारणैः ॥ ९ ॥
स्नेहाद्यामं चितं कोष्ठे वातादीन्मेदसा सह । रुद्ध्वाऽऽशु गौरवादूरू यात्यधोगैः सिरादिभिः ॥ १० ॥

पूरयन् सक्थिजङ्घोरु दोषो मेदोबलोत्कटः । अविधेयपरिस्पन्दं जनयत्यल्पविक्रमम् ॥ ११ ॥
महासरसि गम्भीरे पूर्णेऽम्बु स्तिमितं यथा । तिष्ठति स्थिरमक्षोभ्यं तद्वदूरुगतः कफः ॥ १२ ॥
गौरवायाससङ्कोचदाहरुक्सुप्तिकम्पनैः । भेदस्फुरणतोदैश्च युक्तो देहं निहन्त्यसून् ॥ १३ ॥
ऊरू श्लेष्मा समेदस्को वातपित्तेऽभिभूय तु । स्तम्भयेत्स्थैर्यशैत्याभ्यामूरुस्तम्भस्ततस्तु सः ॥ १४ ॥
प्राग्रूपं ध्याननिद्रातिस्तैमित्यारोचकज्वराः । लोमहर्षश्च छर्दिश्च जङ्घोर्वोः सदनं तथा ॥ १५ ॥

Agniveśa put up his doubt to his teacher (Ātreya), endowed with highest splendour of intellectual attainments and penance like Sumeru mountain with the moon and the sun and abode of wisdom, restraint, memory, understanding, knowledge, eminence and forbearance—O Lord ! the five evacuative measures, singly or collectively, are said as remedy for all the disorders but is there any disease which is not amenable to them though it is curable ? The teacher replied—Yes, it is ūrustambha. Then he was queried about etiology, symptoms and treatmeat. He said thus :

When one eats fatty, hot, light and cold food when the previous food is digested partially and mosty undigested, and due to liquid or dry food, curd, milk, meat of domestic, marshy and aquatic animals, flour preparations, damaged wine, excessive day-sleep and vigil, under-eating, over-eating, exertion, fear, suppression of urges and unctuousness, āma accumulated in bowels and accompanied by medas obstructs vāta etc. (doṣas) and due to heaviness proceeds shortly to thighs through lower blood vessels etc. and pervading legs, shanks and thighs, the morbidity aggravated by the strength of medas makes them out of volition and with restricted movements.

As still water in full and deep big lake remains stable and without agitation, kapha resides in thighs and producing heaviness, exhaustion, contracture, burning sensation, pain, numbness, tearing pain, quivering and piercing in the body takes away life.

The disease is called ūrustambha because kapha with medas subduing vāta and pitta stiftens thighs with immobility and coldness.

Premonitory symptoms are—brooding over, sleep, excessive feeling of wetness, anorexia, fever, horripilation, vomiting and lassitude in shanks and thighs. [3–15]

वातशङ्किभिरज्ञानात्तस्य स्यात् स्नेहनात् पुनः । पादयोः सदनं सुप्तिः कृच्छ्रादुद्धरणं तथा ॥ १६ ॥

Due to ignorance when under suspicion of vātavyādhi, one applies unction it further aggravates and causes lassitude, numbness and difficult lifting of legs. [16]

जङ्घोरुग्लानिरत्यर्थं शश्वच्चादाहवेदना । पादं च व्यथते न्यस्तं शीतस्पर्शं न वेत्ति च ॥ १७ ॥
संस्थाने पीडने गत्यां चालने चाप्यनीश्वरः । अन्यनेयौ हि संभग्नावूरू पादौ च मन्यते ॥ १८ ॥
यदा दाहार्तितोदार्तो वेपनः पुरुषो भवेत् । ऊरुस्तम्भस्तदा हन्यात् साधयेदन्यथा नवम् ॥ १९ ॥

Excessive malaise of shanks and thighs, continuous burning sensation and pain, feet ache when put on the ground and are unable to perceive cold touch, the patient becomes quite incapable of standing, pressing, moving and causing to move and feels as if the thighs were broken off and are borne by some one else.

When the patient trembles and is affected with burning sensation, distress and piercing pain, ūrustambha should be known as incurable otherwise particularly the new one should be treated. [17–19]

तस्य न स्नेहनं कार्यं न बस्तिर्न विरेचनम् । न चैव वमनं यस्मात्तन्निबोधत कारणम् ॥ २० ॥
वृद्धये श्लेष्मणो नित्यं स्नेहनं बस्तिकर्म च । तत्स्थस्योद्धरणे चैव न समर्थं विरेचनम् ॥ २१ ॥
कफं कफस्थानगतं पित्तं च वमनात् सुखम् । हर्तुमामाशयस्थौ च स्रंसनात्तावुभावपि ॥ २२ ॥
पक्वाशयस्थाः सर्वेऽपि बस्तिभिर्मूलनिर्जयात् । शक्या न त्वाममेदोभ्यां स्तब्धा जङ्घोरुसंस्थिताः ॥२३॥
वातस्थाने हि तच्छैत्याद्वायोः स्तम्भाच्च तद्गताः । न शक्याः सुखमुद्धर्तुं जलं निम्नादिव स्थलात् ॥२४॥

In this disease, none of the unction, enema, purgation and emesis is applied because of the following reasons, listen.

Unction and enema lead to aggravation of kapha. Purgation is not able to extricate kapha situated there.

It is easy to eliminate kapha and pitta situated in kaphasthāna (seat of kapha) both of them can be eliminated by purgation if situated in āmāśaya, even all doṣas situated in pakvāśaya can be eliminated with enemas by striking at the root (of morbidity) but when the two (āma and kapha) are located in the seat of vāta, as they are stiffened due to its coldness, they can not be extricated easily as water from a low ditch. [20–24]

तस्य संशमनं नित्यं क्षपणं शोषणं तथा । युक्त्यपेक्षी भिषक् कुर्यादधिकत्वात्कफामयोः ॥ २५ ॥
सदा रूक्षोपचाराय यवश्यामाककोद्रवान् । शाकैरलवणैर्दद्याज्जलतैलोपसाधितैः ॥ २६ ॥
सुनिषण्णकनिम्बार्कवेत्रारग्वधपल्लवैः । वायसीवास्तुकैरन्यैस्तिक्तैश्च कुलकादिभिः ॥ २७ ॥
क्षारारिष्टप्रयोगाश्च हरीतक्यास्तथैव च । मधूदकस्य पिप्पल्या ऊरुस्तम्भविनाशनाः ॥ २८ ॥
समङ्गां शाल्मलं विल्वं मधुना सह ना पिबेत् । तथा श्रीवेष्टकोदीच्यदेवदारुनतान्यपि ॥ २९ ॥
चन्दनं धातकीं कुष्ठं तालीसं नलदं तथा ।

Physician acting with reason should apply constant diminishing and drying measures as pacificatory treatment because of the abundance of kapha and āma.

One should give invariably the diet of barley, śyāmāka and kodo with salt-free vegetable such as tender leaves of suniṣaṇṇaka, nimba, arka, vetasa and āragvadha, vāyasī and other bitters like kāravellika etc. cooked with water and oil keeping the patient on roughening measures.

Use of alkalis, ariṣṭas, harītakī, honey-water and pippalī alleviate ūrustambha.

The patient should take samaṅgā, mocarasa and bilva with honey and also (1) śrīveṣṭaka, udīcya, devadāru and tagara and (2) candana, dhātakī, kuṣṭha, tālīsa and nalada in the same way. [25–29]

मुस्तं हरीतकीं लोध्रं पद्मकं तिक्तरोहिणीम् ॥ ३० ॥
देवदारु हरिद्रे द्वे वचां कटुकरोहिणीम् । पिप्पलीं पिप्पलीमूलं सरलं देवदारु च ॥ ३१ ॥
चव्यं चित्रकमूलानि देवदारु हरीतकीम् । भल्लातकं समूलां च पिप्पलीं पञ्च तान् पिबेत् ॥ ३२ ॥
सक्षौद्रानर्धश्लोकोक्तान् कल्कानूरुग्रहापहान् ।

(1) Musta, harītakī, lodhra, padamka and tiktarohiṇī, (2) devadāru, haridrā, dāruharidrā, vacā and kaṭurohiṇī, (3) pippalī, pippalīmūla, sarala and devadāru, (4) cavya, citraka root, devadāru and harītakī, (5) bhallātaka, pippalī and pippalīmūla.

These formulations said in half-verses should be taken as paste with honey to alleviate ūrustambha. [30–32]

शार्ङ्गेष्टां मदनं दन्तीं वत्सकस्य फलं वचाम् ॥ ३३ ॥
मूर्वामारग्वधं पाठां करञ्जं कुलकं तथा । पिबेन्मधुयुतं तुल्यं चूर्णं वा वारिणाऽऽप्लुतम् ॥ ३४ ॥
सक्षौद्रं दधिमण्डैर्वाऽप्यूरुस्तम्भविनाशनम् । मूर्वामतिविषां कुष्ठं चित्रकं कटुरोहिणीम् ॥ ३५ ॥
पूर्ववद्गुग्गुलुं मूत्रे रात्रिस्थितमथापि वा । स्वर्णक्षीरीमतिविषां मुस्तं तेजोवतीं वचाम् ॥ ३६ ॥
सुराह्वं चित्रकं कुष्ठं पाठां कटुकरोहिणीम् । लेहयेन्मधुना चूर्णं सक्षौद्रं वा जलाप्लुतम् ॥ ३७ ॥
फलीं व्याघ्रनखं हेम पिबेद्वा मधुसंयुतम् । त्रिफलां पिप्पलीं मुस्तं चव्यं कटुकरोहिणीम् ॥ ३८ ॥
लिह्याद्वा मधुना चूर्णमूरुस्तम्भार्दितो नरः ।

Powder of śārṅgeṣṭā, madana, dantī, indrayava, vacā, mūrvā, āragvadha, pāṭhā, karañja and kulaka should be taken with equal quantity—honey or dissolved in water or curd-scum added with honey.

In the same way, mūrvā, ativiṣā, kuṣṭha, citraka and kaṭurohiṇī should be taken or guggulu dipped in cow's urine for the whole night.

Powder of swarṇakṣīrī, ativiṣā, musta, tejovatī, vacā, devadāru, citraka, kuṣṭha, pāṭhā and kaṭurohiṇī should be taken with honey or dissolved in water added with honey.

Phalī (vaṭa), vyāghranakha and nāgakeśara should be taken with honey. The patient of ūrustambha should take the powder of triphalā, pippalī, musta, cavya and kaṭurohiṇī with honey. [33–38]

अपतर्पणजश्चेत् स्याद्दोषः संतर्पयेद्धि तम् ॥ ३९ ॥
युक्त्या जाङ्गलजैर्मांसैः पुराणैश्चैव शालिभिः। रूक्षणाद्वातकोपश्चेन्निद्रानाशार्तिपूर्वकः ॥ ४० ॥
स्नेहस्वेदक्रमस्तत्र कार्यो वातामयापहः। पीलुपर्णी पयस्या च रास्ना गोक्षुरको वचा ॥ ४१ ॥
सरलागुरुपाठाश्च तैलमेभिर्विपाचयेत्। सक्षौद्रं प्रसृतं तस्मादञ्जलिं वाऽपि ना पिबेत् ॥ ४२ ॥
कुष्ठश्रीवेष्टकोदीच्यसरलं दारु केशरम्। अजगन्धाऽश्वगन्धा च तैलं तैः सार्षपं पचेत् ॥ ४३ ॥
सक्षौद्रं मात्रया तच्चाप्यूरुस्तम्भार्दितः पिबेत्। द्वे पले सैन्धवात् पञ्च शुण्ठ्या ग्रन्थिकचित्रकात् ॥४४॥
द्वे द्वे भल्लातकास्थीनि विंशतिर्द्वे तथाऽऽढके। आरनालात् पचेत् प्रस्थं तैलस्यैतैरपत्यदम् ॥ ४५ ॥
गृध्रस्यूरुग्रहार्शोर्तिसर्ववातविकारनुत्। पलाभ्यां पिप्पलीमूलनागरादष्टकट्वरः ॥ ४६ ॥
तैलप्रस्थः समो दध्ना गृध्रस्यूरुग्रहापहः।

इत्यष्टकट्वरतैलम्।

If the morbidity is caused by desaturation, the patient should be saturated reasonably with meat of wild animals and old śāli rice.

If due to roughening, there be insomnia and distress due to vitiation of vāyu, the patient should be managed with vāta-alleviating measures such as unction and sudation.

Oil should be cooked with pīluparṇī, payasyā, rāsnā, gokṣura, vacā, sarala, aguru and pāṭhā. It should be taken in dose of 80 or 160 gm. added with honey.

One suffering from ūrustambha should take mustard oil cooked with kuṣṭha, śrīveṣṭaka, udīcya, sarala, devadāru, nāgakeśara, ajagandhā and aśvagandhā and added with honey in proper dose.

Rock salt 80 gms., śuṇṭhī 200 gm., pippalīmūla and citraka 80 gm. each, bhallātaka nuts 20 in number, sour gruel 5.12 litres—with these oil 640 gm. should be cooked. It gives fertility and alleviates sciatica, ūrustambha, and piles, distress and all disorders of vāta.

Oil 640 gm. cooked with equal quantity of curd and eight times sour gruel along with 80 gm. pippalīmūla and śuṇṭhī alleviates sciatica and ūrustambha. [39–47]

(Thus Aṣṭakaṭvara taila).

इत्याभ्यन्तरमुद्दिष्टमूरुस्तम्भस्य भेषजम् ॥ ४७ ॥
श्लेष्मणः क्षपणं त्वन्यद्बाह्यं शृणु चिकित्सितम्। बल्मीकमृत्तिका मूलं करञ्जस्य फलं त्वचम् ॥ ४८ ॥
इष्टकानि ततश्चूर्णैः कुर्यादुत्सादनं भृशम्। मूलैर्वाऽप्यश्वगन्धाया मूलैरर्कस्य वा भिषक् ॥ ४९ ॥
पिचुमर्दस्य वा मूलैरथवा देवदारुणः। क्षौद्रसर्षपवल्मीकमृत्तिकासंयुतैर्भिषक् ॥ ५० ॥
गाढमुत्सादनं कुर्यादूरुस्तम्भे प्रलेपनम। दन्तीद्रवन्तीसुरसासर्षपैश्चापि बुद्धिमान् ॥ ५१ ॥
तर्कारीशिग्रुसुरसाविश्ववत्सकनिम्बजैः। पत्रमूलफलैस्तोयं शृतमुष्णं च सेचनम् ॥ ५२ ॥
पिष्टं तु सर्षपं मूत्रेऽध्युषितं स्यात् प्रलेपनम्। वत्सकः सुरसं कुष्ठं गन्धास्तुम्बुरुशिग्रुकौ ॥ ५३ ॥
हिंस्रार्कमूलवल्मीकमृत्तिकाः सकुठेरकाः। दधिसैन्धवसंयुक्तं कार्यमेतैः प्रलेपनम् ॥ ५४ ॥
श्योनाकं खदिरं बिल्वं बृहत्यौ सरलासनौ। शोभाञ्जनकतर्कारीश्वदंष्ट्रासुरसार्जकान् ॥ ५५ ॥

अग्निमन्थकरञ्जौ च जलेनोत्क्वाथ्य सेचयेत् । प्रलेपो मूत्रपिष्टैर्वाऽप्यूरुस्तम्भनिवारणः ॥ ५६ ॥
कफक्षयार्थं शक्येषु व्यायामेष्वनुयोजयेत् । स्थलान्याक्रामयेत् कल्यं शर्कराः सिकतास्तथा ॥ ५७ ॥
प्रतारयेत् प्रतिस्रोतो नदीं शीतजलां शिवाम् । सरश्च विमलं शीतं स्थिरतोयं पुनः पुनः ॥ ५८ ॥
तथा विशुष्केऽस्य कफे शान्तिमूरुग्रहो व्रजेत् ।

Thus internal medicine for ūrustambha has been said. Now listen about the external remedy for diminishing kapha.

Earth from the anthill; root, fruit and bark of karañja and brick—powder of these should be used frequently for anointing.

In ūrustambha, thick anointing should be done with roots of aśwagandhā or devadāru mixed with honey, mustard and earth from ant-hill or with dantī, dravantī, surasā and mustard.

Sprinkling is done on the part with hot water decoction with leaves, and fruits of tarkārī, śigru, surasā viśvā, kuṭaja and nimba.

Mustard pounded and dipped in cow's urine for the whole night should be used as anointment.

Kuṭaja, surasa, kuṣṭha, aromatic drugs, tumburu, śigru, hiṃsrā, arka root, earth from ant-hill and kuṭheraka mixed with curd and rock salt are used as anointment.

Śyonāka, khadira, bilva, bṛhatī, kaṇṭakārī, sarala, asana, śobhāñjana, tarkārī, surasa, gokṣura, arjaka, agnimantha and karañja—should be boiled in water and with this decoction the part should be sprinkled over. Or they should be pounded with urine and used as anointment on the part. This alleviates ūrustambha.

One should engage the patient in practicable physical exercise in order to diminish kapha. For instance, he should be advised to cross over the lands, gravels and sands in early morning; to swim against the current or an auspicious river having cold water or clean cold lake with stable water time and again. Thus on kapha being dried up ūrustambha gets pacified. [48–58]

श्लेष्मणः क्षपणं यत् स्यान्न च मारुतकोपनम् ॥ ५९ ॥
तत् सर्वं सर्वदा कार्यमुरुस्तम्भस्य भेषजम् । शरीरं बलमग्निं च कार्यंषा रक्षता क्रिया ॥ ६० ॥

All the treatment which diminishes kapha but does not aggravate vāyu should be applied always in ūrustambha at the same time safeguarding the body, strength and agni. [59–60]

तत्र श्लोकः—

हेतुः प्राग्रूपलिङ्गानि कर्मयोग्यत्वकारणम् । द्विविधं भेषजं चोक्तमूरुस्तम्भचिकित्सिते ॥ ६१ ॥

Now the summing up verse—

Etiology, prodroma, symptoms, reasons for unsuitability of (evacuative) measures and two types of remedies—all this has been said under the treatment of ūrustambha. [61]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थाने
ऊरुस्तम्भचिकित्सितं नाम सप्तविंशोऽध्यायः ॥ २७ ॥

Thus ends the twenty seventh chapter on treatment of ūrustambha in the treatise composed by Agniveśa, redacted by Caraka and reconstructed by Dṛdhabala as it was not available. [27]

अष्टाविंशोऽध्यायः

CHAPTER XXVIII

अथातो वातव्याधिचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on treatment of vātavyādhi. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

वायुरायुर्बलं वायुर्वायुर्धाता शरीरिणाम् । वायुर्विश्वमिदं सर्वं प्रभुर्वायुश्च कीर्तितः ॥ ३ ॥

Vāyu is life, strength and sustainer of creatures. Vāyu is the entire world, it is the master (of all). [3]

अव्याहतगतिर्यस्य स्थानस्थः प्रकृतौ स्थितः । वायुः स्यात्सोऽधिकं जीवेद्वीतरोगः समाः शतम् ॥ ४ ॥

The person whose vāyu is with unimpeded movements and in normal state lives long for hundred years devoid of disorders. [4]

प्राणोदानसमानाख्यव्यानापानैः स पञ्चधा । देहं तन्त्रयते सम्यक् स्थानेष्वव्याहतश्चरन् ॥ ५ ॥
स्थानं प्राणस्य मूर्धोरःकण्ठजिह्वास्यनासिकाः । ष्ठीवनक्षवथूद्गारश्वासाहारादि कर्म च ॥ ६ ॥
उदानस्य पुनः स्थानं नाभ्युरः कण्ठ एव च । वाक्प्रवृत्तिः प्रयत्नौर्जोबलवर्णादि कर्म च ॥ ७ ॥
स्वेददोषाम्बुवाहीनि स्रोतांसि समधिष्ठितः । अन्तरग्नेश्च पार्श्वस्थः समानोऽग्निबलप्रदः ॥ ८ ॥
देहं व्याप्नोति सर्वं तु व्यानः शीघ्रगतिर्नृणाम् । गतिप्रसारणाक्षेपनिमेषादिक्रियः सदा ॥ ९ ॥
वृषणौ बस्तिमेढ्रं च नाभ्यूरू वंक्षणौ गुदम् । अपानस्थानमन्त्रस्थः शुक्रमूत्रशकृन्ति च ॥ १० ॥
सृजत्यार्तवगर्भौ च युक्ताः स्थानस्थिताश्च ते । स्वकर्म कुर्वते देहो धार्यते तैरनामयः ॥ ११ ॥

That (vāyu) is of five types—prāṇa, udāna, samāna, vyāna and apāna. It coordinates the body well while moving unimpededly in (different) places.

Prāṇa is located in head, chest, throat, tongue, mouth and nose. Its functions are spitting, sneezing, belching, respiration, digestion etc.

Udāna is located in navel, chest and throat. Speech, effort, energy, strength, complexion etc. are its functions.

Samāna vayu located in channels carrying sweat, doṣas and water (fluid) and seated beside the digestive fire provides strength to Agni.

Vyāna vāyu being quick-moving pervades the entire body and performs the functions of movements, extension, contraction, blinking etc.

Testicles, urinary bladder and penis, navel, thighs, groins, anus—these are the seats of apāna vāyu. It releases semen, urine, faeces, menses and foetus while situated in intestines.

They all in equilibrium and located in their places perform their (normal) functions by which the body is sustained free from disorders. [5–11]

विमार्गस्था ह्ययुक्ता वा रोगैः स्वस्थानकर्मजैः। शरीरं पीडयन्त्येते प्राणनाशु हरन्ति च ॥ १२ ॥
सङ्ख्यामप्यतिवृत्तानां तज्जानां हि प्रधानतः। अशीतिर्नखभेदाद्या रोगाः सूत्रे निदर्शिताः ॥ १३ ॥
तानुच्यमानान् पर्यायैः सहेतूपक्रमाञ्छृणु। केवलं वायुमुद्दिश्य स्थानभेदात्तथाऽऽवृतम् ॥ १४ ॥

If they move on wrong path or are unbalanced they afflict the body with disorders relating to their location and functions and take away life shortly.

Although the disorders caused by vāta are innumerable the important ones such as nail-cracking etc. eighty in number have been mentioned in Sūtrasthāna. (Ch. 20).

Now they are being said in other words taking vāyu as a whole according to locations and covering with etiology and treatment, listen. [12–14]

रूक्षशीताल्पलघ्वन्नव्यवायातिप्रजागरैः। विषमादुपचाराच्च दोषासृक्स्रवणादति ॥ १५ ॥
लङ्घनप्लवनात्यध्वव्यायामातिविचेष्टितैः। धातूनां संक्षयाच्चिन्ताशोकरोगातिकर्षणात् ॥ १६ ॥
दुःखशय्यासनात् क्रोधाद्दिवास्वप्नाद्भयादपि। वेगसंधारणादामादभिघातादभोजनात् ॥ १७ ॥
मर्माघाताद्गजोष्ट्राश्वशीघ्रयानापतंसनात्। देहे स्रोतांसि रिक्तानि पूरयित्वाऽनिलो बली ॥१८॥
करोति विविधान् व्याधीन् सर्वाङ्गैकाङ्गसंश्रितान्।

Due to rough, cold, little and light food, excessive coitus and vigils, faulty therapeutic management, excessive elimination of impurity and blood, excessive movements such as leaping, jumping, wayfaring and physical exercise, wasting of dhātus, excessive emaciation due to anxiety, grief and illness, uncomfortable bed and seat (chair), anger, day-sleep, fear, suppression of urges, āmadoṣa, injury, fasting, injury in vital parts, falling down from elephants, horses and other fast vehicles vāyu gets aggravated and filling up the vacant channels in the body produces various disorders pertaining to the entire body or one of the parts. [15–18]

अव्यक्तं लक्षणं तेषां पूर्वरूपमिति स्मृतम् ॥ १९ ॥
आत्मरूपं तु तद्व्यक्तमपायो लघुता पुनः ।

The unmanifested symptoms of these disorders are known as pūrvarūpa (prodromal symptoms). When the same are manifested they represent the own entity of disorders while their lightness (lessened severity) denotes the subsidence of the disorder. [19]

सङ्कोचः पर्वणां स्तम्भो भेदोऽस्थ्नां पर्वणामपि ॥ २० ॥
लोमहर्षः प्रलापश्च पाणिपृष्ठशिरोग्रहः । खाञ्ज्यपाङ्गुल्यकुब्जत्वं शोषोऽङ्गानामनिद्रता ॥ २१ ॥
गर्भशुक्ररजोनाशः स्पन्दनं गात्रसुप्तता । शिरोनासाक्षिजत्रूणां ग्रीवायाश्चापि हुण्डनम् । २२ ॥
भेदस्तोदार्तिराक्षेपो मोहश्चायास एव च । एवंविधानि रूपाणि करोति कुपितोऽनिलः ॥ २३ ॥
हेतुस्थानविशेषाच्च भवेद्रोगविशेषकृत् ।

Contractures, stiffness in joints, tearing in bones and joints, horripilation, delirium, stiffness in hands, back and head, limping, crippledness, humpedness, drying of organs, sleeplessness, destruction of foetus, sperms and ovum, pulsation, numbness in organs, crookedness of head, nose, eyes, clavicular region and neck, tearing, piercing pain, distress, convulsion, mental confusion and exhaustion—these symptoms are produced by the vitiated vāyu. [20–23]

तत्र कोष्ठाश्रिते दुष्टे निग्रहो मूत्रवर्चसोः ॥ २४ ॥
ब्रध्नहृद्रोगगुल्मार्शःपार्श्वशूलं च मारुते । सर्वाङ्गकुपिते वाते गात्रस्फुरणभञ्जने ॥ २५ ।
वेदनाभिः परीतश्च स्फुटन्तीवास्य सन्धयः । ग्रहो विण्मूत्रवातानां शूलाध्मानाश्मशर्कराः ॥ २६ ॥
जङ्घोरुत्रिकपात्पृष्ठरोगशोषौ गुदस्थिते । हृन्नाभिपार्श्वोदररुक्तृष्णोद्गारविसूचिकाः ॥ २७ ॥
कासः कण्ठास्यशोषश्च श्वासश्चामाशयस्थिते । पक्वाशयस्थोऽन्त्रकूजं शूलाटोपौ करोति च ॥ २८ ॥
कृच्छ्रमूत्रपुरीषत्वमानाहं त्रिकवेदनाम् । श्रोत्रादिष्विन्द्रियवधं कुर्याद्दुष्टसमीरणः ॥ २९ ॥
त्वग्रूक्षा स्फुटिता सुप्ता कृशा कृष्णा च तुद्यते । आतन्यते सरागा च पर्वरुक् त्वक्स्थितेऽनिले ॥ ३० ॥
रुजस्तीव्राः ससंतापा वैवर्ण्यं कृशताऽरुचिः । गात्रे चारूंषि भुक्तस्य स्तम्भश्चासृग्गतेऽनिले ॥ ३१ ॥
गुर्वङ्गं तुद्यतेऽत्यर्थं दण्डमुष्टिहतं तथा । सरुक् श्रमितमत्यर्थं मांसमेदोगतेऽनिले ॥ ३२ ॥
भेदोऽस्थिपर्वणां सन्धिशूलं मांसबलक्षयः । अस्वप्नः संततता रुक् च मज्जास्थिकुपितेऽनिले ॥ ३३ ॥
क्षिप्रं मुञ्चति बध्नाति शुक्रं गर्भमथापि वा । विकृतिं जनयेच्चापि शुक्रस्थः कुपितोऽनिलः ॥ ३४ ॥
बाह्याभ्यन्तरमायामं खल्लिं कुब्जत्वमेव च । सर्वाङ्गैकाङ्गरोगांश्च कुर्यात् स्नायुगतोऽनिलः ॥ ३५ ॥
शरीरं मन्दरुक्शोफं शुष्यति स्पन्दते तथा । सुप्तास्तन्व्यो महत्यो वा सिरा वाते सिरागते ॥ ३६ ॥
वातपूर्णदृतिस्पर्शः शोथः सन्धिगतेऽनिले । प्रसारणाकुञ्चनयोः प्रवृत्तिश्च सवेदना ॥ ३७ ॥
(इत्युक्तं स्थानभेदेन वायोर्लक्षणमेव च ।)

Due to peculiarity of cause and location, vāyu produces paculiar disorders.

When vāyu located in bowels is vitiated, it causes retention of urine and stool, Bradhna (hernia), cardiac disorders, gulma, piles and pain in sides.

If vāta is vitiated generally all over the body there are quivering and breaking pain in limbs and joints which are painful as if cracking.

When vitiated vāta is located in anus there are retention of stool, urine and flatus, colic, tympanitis, calculus, gravels, pain and emaciation in shanks, thighs, sacral region, feet and back.

If vāyu is located in āmāśaya there are pain in heart, navel, sides and abdomen, thirst, belching, visūcikā, cough, drying of throat and mouth and dyspnoea. [27]

When vāyu is located in pakvāśaya, it causes gurgling sound in intestines, colic, meteorism, difficulty in passing urine and stool, hardness in bowels and pain in sacral region.

The vitiated vāyu located in sense organs such as ear etc. causes loss of sensation.

When vāyu is located in twak (skin) the skin is rough, cracked, benumbed, thin, and is associated with piercing pain, stretching, redness and pain in joints.

If vāyu is located in rakta it causes severe pain with heat, abnormal complexion, leanness, anorexia, pimples on body parts and stillness of ingested meal.

In case of vāyu having been located in māṃsa and medas, body has heaviness in organs, severe piercing pain as if beaten with sticks or fists, distress and excessive exhaustion.

If vāyu is vitiated in majjā and asthi (bone and marrow), there are breaking pain in bones and joints, pain in joints, loss of flesh and strength, sleeplessness and continuous pain.

The vitiated vāyu, if located in śukra, prematurely expels or retains semen or foetus and also causes abnormality.

Vāyu located in snāyu, produces opisthotonus, emprosthotonus, cramps, humpedness and other generalized or localised disorders.

If vāyu is located in sirā, the body having mild pain and swelling dries up and quivers with sirās (blood vessels) as motionless, constricted or dilated.

If vāyu is located in joint, there occurs swelling like air-filled bladder in touch and pain during contraction and extension of limbs. [24–37]

(Thus characters of vāyu according to location are said).

अतिवृद्धः शरीरार्धमेकं वायुः प्रपद्यते । यदा तदोपशोष्यासृग्बाहुं पादं च जानु च ॥ ३८ ॥
तस्मिन् संकोचयत्यर्धं मुखं जिह्मं करोति च । वक्रीकरोति नासाभ्रूललाटाक्षिहनूस्तथा ॥ ३९ ॥

ततो वक्रं व्रजत्यास्ये भोजनं वक्रदर्शिनः । स्तब्धं नेत्रं कथयतः क्षवथुश्च निगृह्यते ॥ ४० ॥
भुग्ना जिह्वा समुत्क्षिप्ता कला सज्जति चास्य वाक् । दन्ताश्चलन्ति बाध्येते श्रवणौ भिद्यते स्वरः ॥४१॥
पादहस्ताक्षिजङ्घोरुशङ्खश्रवणगण्डरुक् । अर्धे तस्मिन्मुखार्धे वा केवले स्यात्तदर्दितम् ॥ ४२ ॥

When vāyu aggravated severely affects one half of the body, it dries up the blood, hand, leg and knee and produces contracture in that half. Consequently face and also nose, eyebrows, forehead, eyes and jaws get crooked. Thus the morsel of food goes in mouth in the crooked way, the nose is crooked, eyes stiffened and sneezing is suppressed in spite of impulse. Tongue when raised becomes curved, voice becomes feeble and impeded, teeth become loose, hearing is deficient and [illegible] hoarse. There is pain in foot, hand, eye, shank, thigh, temple, ear and cheek. The disease is localised either in one-half of the body or in half of the face. This is known as 'ardita' (facial paralysis). [38–42]

मन्ये संश्रित्य वातोऽन्तर्यदा नाड्यौ प्रपद्यते । मन्यास्तम्भं तदा कुर्यादन्तरायामसंज्ञितम् ॥ ४३ ॥
अन्तरायम्यते ग्रीवा मन्या च स्तभ्यते भृशम् । दन्तानां दंशनं लाला पृष्ठायामः शिरोग्रहः ॥ ४४ ॥
जृम्भा वदनसङ्गश्चाप्यन्तरायामलक्षणम् । (इत्युक्तस्त्वन्तरायामो

When vāyu gets lodged in both the carotid regions and reaches inside, it causes 'manyāstambha' (stiffness of carotid regions). Now the disorder known as 'antarāyāma' (emprosthotonus) will be said.

Neck bends inwards and carotid regions too get stiffened excessively. Besides, there are gnashing of teeth, salivation, inward bending of back, stiffness of head, yawning and lock jaw. This is the feature of emprosthotonus.

Thus emprosthotonus is said. [43–44]

बहिरायाम उच्यते ॥ ४५ ॥)
पृष्ठमन्याश्रिता बाह्याः शोषयित्वा सिरा बली । वायुः कुर्याद्धनुस्तम्भं बहिरायामसंज्ञकम् ॥ ४६ ॥
चापवन्नाम्यमानस्य पृष्ठतो नीयते शिरः । उर उत्क्षिप्यते मन्या स्तब्धा ग्रीवाऽवमृद्यते ॥ ४७ ॥
दन्तानां दशनं जृम्भा लालास्रावश्च वाग्ग्रहः । जातवेगो निहन्त्येष वैकल्यं वा प्रयच्छति ॥ ४८ ॥

Now opisthotonus will be said.

The aggravated vāyu drying up the external vessels situated in back, and carotid regions cause 'dhanustambha' (archlike stiffness) known as 'bahirāyāma' (opisthotonus). The body of the patient is bent downwards like bow, head goes to back, chest gets thrown upwards, carotid regions get stiffened and neck is bent downwards. There are also gnashing of teeth, yawning, salivation, and loss of speech when it comes with force it kills the patient or produces restlessness. [45–48]

हनुमूले स्थितो बन्धात् संस्रयत्यनिलो हनू । विवृतास्यत्वमथवा कुर्यात् संवृतवक्त्रताम् ॥ ४९ ॥
हनुग्रहं च संस्तभ्य हनुं स्तब्धमवेदनम् ।

When vāyu is located at the root of the jaw, it causes the jaws to slip down from their bonds and consequent opening of mouth or by stiffening the jaws it causes closing of mouth. This is (known as) 'hanugraha' (lock-jaw) which is characterized by stiffness and absence of pain. [49]

मुहुराक्षिपति क्रुद्धो गात्राण्याक्षेपकोऽनिलः ॥ ५० ॥
पाणिपादं च संशोष्य सिराः सस्नायुकण्डराः ।

The vitiated vāyu causes frequent convulsions in the body while drying up hand and feet along with blood vessels, ligaments and tendons. This is (known as) 'ākṣepaka'. [50]

पाणिपादशिरःपृष्ठश्रोणीः स्तभ्नाति मारुतः ॥ ५१ ॥
दण्डवत्स्तब्धगात्रस्य दण्डकः सोऽनुपक्रमः ।

When vāyu stiffens hands, feet, head, back and hip the body becomes stiff like a stick. This is (known as) 'daṇḍaka' (plenosthotonus) which is incurable. [51]

स्वस्थः स्यादर्दितादीनां मुहुर्वेगे गतेऽगते ॥ ५२ ॥
पीड्यते पीडनैस्तैस्तैर्भिषगेतान् विवर्जयेत् ।

In ardita etc. when the paroxysm of the disorder goes away, the patient feels normal but in case it persists it afflicts him with respective troublesome symptoms. The physician should not take up these cases. [52]

गृहीत्वाऽर्धं शरीरस्य सिराः स्नायूर्विशोष्य च ॥ ५३ ॥
हत्वैकं मारुतः पक्षं दक्षिणं वाममेव वा । कुर्याच्चेष्टानिवृत्तिं हि रुजं वाक्स्तम्भमेव च ॥ ५४ ॥
पादं संकोचयत्येकं हस्तं वा तोदशूलकृत् । एकाङ्गरोगं तं विद्यात् सर्वाङ्गं सर्वदेहजम् ॥ ५५ ॥

If vāyu affects the half of the body and while drying up the blood vessels and ligaments it paralyses one side, either left or right, and causes loss of movement, pain and loss of speech.

When (vitiated vāyu) causes contracture in one of the feet or hands with piercing pain and distress, this is known as 'ekāṅgaroga'.

When affection is generalised, it is known as (sarvāṅga roga). [53–55]

स्फिक्पूर्वा कटिपृष्ठोरुजानुजङ्घापदं क्रमात् । गृध्रसी स्तम्भरुक्तोदैर्गृह्णाति स्पन्दते मुहुः ॥ ५६ ॥
वाताद्वातकफात्तन्द्रागौरवारोचकान्विता । खल्ली तु पादजङ्घोरुकरमूलावमोटनी ॥ ५७ ॥

Gṛdhrasī (sciatica) starts from hip and gradually comes down to waist, back, thigh, knee, shank and foot and affects these parts with stiffness, distress and piercing pain and also frequent quiverings. These symptoms are of vāta but when the disorder is caused by vāta and kapha it is associated with drowsiness, heaviness and anorexia.

Khallī produces cramps in foot, shank, thigh and wrist.

स्थाननामानुरूपैश्च लिङ्गैः शेषान् विनिर्दिशेत् ।

The remaining disorders may be known from the symptoms according to location and name. [56–57]

सर्वेष्वेतेषु संसर्गं पित्ताद्यैरुपलक्षयेत् ॥ ५८ ॥
वायोर्धातुक्षयात् कोपो मार्गस्यावरणेन च (वा) । वातपित्तकफा देहे सर्वस्रोतोऽनुसारिणः ॥ ५९ ॥
वायुरेव हि सूक्ष्मत्वाद्द्वयोस्तत्रात्युदीरणः । कुपितस्तौ समुद्धूय तत्र तत्र क्षिपन् गदान् ॥ ६० ॥
करोत्यावृतमार्गत्वाद्रसादींश्चोपशोषयेत् ।

In all these, association of pitta etc. should also be observed.

Vitiation of vāyu takes place from either wasting of dhātus or obstruction in passage.

Vāta, pitta and kapha move in all the channels of the body. Due to subtleness, vāyu itself provokes the other two doṣas. When aggravated it excites them and carrying them to different places produces different disorders due to obstruction in passage and dries up rasa etc. [58–60]

लिङ्गं पित्तावृते दाहस्तृष्णा शूलं भ्रमस्तमः ॥ ६१ ॥
कट्वम्ललवणोष्णैश्च विदाहः शीतकामिता । शैत्यगौरवशूलानि कट्वाद्युपशयोऽधिकम् ॥ ६२ ॥
लङ्घनायासरूक्षोष्णकामिता च कफावृते । रक्तावृते सदाहार्तिस्त्वङ्मांसान्तरजो भृशम् ॥ ५३ ॥
भवेत् सरागः श्वयथुर्जायन्ते मण्डलानि च । कठिनाश्च विवर्णाश्च पिडकाः श्वयथुस्तथा ॥ ६४ ॥
हर्षः पिपीलिकानां च संचार इव मांसगे । चलः स्निग्धो मृदुः शीतः शोफोऽङ्गेष्वरुचिस्तथा ॥ ६५ ॥
आढ्यवात इति ज्ञेयः स कृच्छ्रो मेदसाऽऽवृतः । स्पर्शमस्थ्नाऽऽवृते तूष्णं पीडनं चाभिनन्दति ॥ ६६ ॥
संभज्यते सीदति च सूचीभिरिव तुद्यते । मज्जावृते विनामः स्याज्जृम्भणं परिवेष्टनम् ॥ ६७ ॥
शूलं तु पीड्यमाने च पाणिभ्यां लभते सुखम् । शुक्रावेगोऽतिवेगो वा निष्फलत्वं च शुक्रगे ॥ ६८ ॥
भुक्ते कुक्षौ च रुग्जीर्णे शाम्यत्यन्नावृतेऽनिले । मूत्राप्रवृत्तिराध्मानं बस्तौ मूत्रावृतेऽनिले ॥ ६९ ॥
वर्चसोऽतिविबन्धोऽधः स्वे स्थाने परिकृन्तति । व्रजत्याशु जरां स्नेहो भुक्ते चानह्यते नरः ॥ ७० ॥
चिरात् पीडितमन्नेन दुःखं शुष्कं शकृत् सृजेत् । श्रोणीवंक्षणपृष्ठेषु रुग्विलोमश्च मारुतः ॥ ७१ ॥
अस्वस्थं हृदयं चैव वर्चसा त्वावृतेऽनिले ।

If vāyu is covered by pitta the following symptoms arise—burning sensation, thirst, pain, giddiness, feeling of darkness, aggravation of burning sensation by the use of pungent, sour, salty and hot things and desire for cold.

In case of covering with kapha there are coldness, heaviness and pain, suitability of pungent etc. and particular desire for fasting, exertion, rough and hot things.

If vāyu is covered with rakta, there is burning sensation with disress, the space between skin and muscle becomes red and swollen and rashes appear.

Appearance of hard and decoloured boils, swelling, horripilation and feeling of ant's crawling—these symptoms are found in vāyu covered with māṃsa.

Vāyu covered with medas causes āḍhyavāta which is characterised by shifting, unctuous, soft and cold swelling in body parts along with anorexia. This is curable with difficulty.

In case of vāyu having been covered with asthi, the patient likes hot applications and kneading. Besides, the body has breaking pain, malaise and piercing pain.

When vāyu is covered with majjā, there are bending, yawning, cramps and pain which ease by pressing with hands.

When yāyu is covered with śukra, semen is not expelled or expelled excessively and it causes sterility.

If vāyu is covered with food, there is pain in abdomen on taking food which subsides on empty stomach.

When vāyu is covered with urine, there are retention of urine and blowing up of urinary bladder.

When vāyu is covered with faeces, stool is constipated too much, there is cutting pain downwards in anorectum, uncting substance gets digested quickly, the patient suffers from hardness in bowels after meals, due to pressure with food the patient passes hard stool with difficulty and delay, there is pain in hip, groins and back, vāyu moves in reverse direction and heart is ill. [61–71]

सन्धिच्युतिर्हनुस्तम्भः कुञ्चनं कुब्जताऽर्दितः ॥ ७२ ॥
पक्षाघातोऽङ्गसंशोषः पङ्गुत्वं खुडवातता । स्तम्भनं चाढ्यवातश्च रोगा मज्जास्थिगाश्च ये ॥ ७३ ॥
एते स्थानस्य गाम्भीर्याद्यत्नात् सिध्यति वा न वा । नवान् बलवतस्त्वेतान् साधयेन्निरुपद्रवान् ॥७४॥

Displacement of joints, lock-jaw, contracture, humpedness, hemiplegia, wasting of body parts, paraplegia, khuḍavātatā, stiffness and the disorders located in majjā and asthi are curable with difficulty or incurable due to deepness of their location. They should be treated if they are new, free from complications and in strong patients. [72–74]

क्रियामतः परं सिद्धां वातरोगापहां शृणु । केवलं निरुपस्तम्भमादौ स्नेहैरुपाचरेत् ॥ ७५ ॥
वायुं सर्पिर्वसातैलमज्जपानैर्नरं ततः । स्नेहक्लान्तं समाश्वास्य पयोभिः स्नेहयेत् पुनः ॥ ७६ ॥
यूषैर्ग्राम्याम्बुजानूपरसैर्वा स्नेहसंयुतैः । पायसैः कृशरैः साम्ललवणैरनुवासनैः ॥ ७७ ॥
नावनैस्तर्पणैश्चान्नैः सुस्निग्धं स्वेदयेत्ततः । स्वभ्यक्तं स्नेहसंयुक्तैर्नाडीप्रस्तरसङ्करैः ॥ ७८ ॥
तथाऽन्यैर्विविधैः स्वेदैर्यथायोगमुपाचरेत् । स्नेहाक्तं स्विन्नमङ्गं तु वक्रं स्तब्धमथापि वा ॥ ७९ ॥
शनैर्नामयितुं शक्यं यथेष्टं शुष्कदारुवत् । हर्षतोदरुगायामशोथस्तम्भग्रहादयः ॥ ८० ॥

स्विन्नस्याशु प्रशाम्यन्ति मार्दवं चोपजायते । स्नेहश्च धातून्संशुष्कान् पुष्णात्याशु प्रयोजितः ॥ ८१ ॥
बलमग्निबलं पुष्टिं प्राणांश्चाप्यभिवर्धयेत् । असकृत्तं पुनः स्नेहैः स्वेदैश्चाप्युपपादयेत् ॥ ८२ ॥
तथा स्नेहमृदौ कोष्ठे न तिष्ठन्त्यनिलामयाः ।

Now listen about the successful treatment of the disorders of vāta.

If vāyu is alone and uncovered it should be managed with intake of ghee, muscle-fat, oil and marrow.

When the patient is tired of the uncting substance he should be given some interval and thereafter again uncted with milk, vegetable, soup of domestic, aquatic or marshy meat mixed with uncting substance, pāyasa (rice cooked with milk), kṛśarā with sours and salt, unctuous enema, snuffing and saturating food and when uncted well should be fomented.

The patient having been massaged well should be subjected to unctuous fomentation by means of tube, bed and bolus or the means according to need.

After massage and fomentation even a crooked or stiffened limb can be bent gradually as desired like a piece of dry wood.

After fomentation horripilation, piercing pain, distress, dilatation, swelling stiffness, seizures etc. are pacified quickly and softening comes forth.

The use of uncting substance nourishes the dried body tissues quickly and promotes strength, digestive power, corpulence and vital breath.

One should administer unction and sudation frequently. When the bowels are softened with unction, the disorders of vāta do not stay further. [75–82]

यद्यनेन सदोषत्वात् कर्मणा न प्रशाम्यति ॥ ८३ ॥
मृदुभिः स्नेहसंयुक्तैरौषधैस्तं विशोधयेत् । घृतं तिल्वकसिद्धं वा सातलासिद्धमेव वा ॥ ८४ ॥
पयसैरण्डतैलं वा पिबेद्दोषहरं शिवम् । स्निग्धाम्ललवणोष्णाद्यैराहारैर्हि मलश्चितः ॥ ८५ ॥
स्रोतो बद्ध्वाऽनिलं रुन्ध्यात्तस्मात्तमनुलोमयेत् । दुर्बलो योऽविरेच्यः स्यात्तं निरूहैरुपाचरेत् ॥८६॥
पाचनैर्दीपनीयैर्वा भोजनैस्तद्युतैर्नरम् । संशुद्धस्योत्थिते चाग्नौ स्नेहस्वेदौ पुनर्हितौ ॥ ८७ ॥
स्वाद्वम्ललवणस्निग्धैराहारैः सततं पुनः । नावनैर्धूमपानैश्च सर्वानेवोपपादयेत् ॥ ८८ ॥
इति सामान्यतः प्रोक्तं वातरोगचिकित्सितम् ।

In case, due to excess of impurity, the disorder does not get pacified, the patient should be evacuated with mild unctuous purgatives.

The patient should take ghṛta prepared with tilvaka or sātalā or castor oil with milk—this eliminates impurity and is wholesome.

Excrement accumulated due to food being fatty, sour, salty, hot etc. checks vāyu by creating obstruction in channels, hence one should carminate vāyu.

If the patient is weak and unfit for purgation, he should be managed with non-unctuous enema and digestive or appetiser drugs and food mixed with them.

After evacuation and kindling of digestive fire, unction and fomentation should be administered again. Frequent use of sweet, sour and salty diet, snuffing and smoking should be made in all such cases.

Thus is said the general treatment of vātika disorders. [83–88]

विशेषतस्तु कोष्ठस्थे वाते क्षारं पिबेन्नरः ॥ ८९ ॥
पाचनैर्दीपनैर्युक्तैरम्लैर्वा पाचयेन्मलान्। गुदपक्वाशयस्थे तु कर्मोदावर्तनुद्धितम् ॥ ९० ॥
आमाशयस्थे शुद्धस्य यथादोषहरीः क्रियाः। सर्वाङ्गकुपितेऽभ्यङ्गो बस्तयः सानुवासनाः ॥ ९१ ॥
स्वेदाभ्यङ्गावगाहाश्च हृद्यं चान्नं त्वगाश्रिते। शीताः प्रदेहा रक्तस्थे विरेको रक्तमोक्षणम् ॥ ९२ ॥
विरेको मांसमेदःस्थे निरूहाः शमनानि च। बाह्याभ्यन्तरतः स्नेहैरस्थिमज्जगतं जयेत् ॥ ९३ ॥
प्रहर्षोऽन्नश्च शुक्रस्थे बलशुक्रकरं हितम्। विबद्धमार्गं दृष्ट्वा वा शुक्रं दद्याद्विरेचनम् ॥ ९४ ॥
विरिक्तप्रतिभुक्तस्य पूर्वोक्तां कारयेत् क्रियाम्। गर्भे शुष्के तु वातेन बालानां चापि शुष्यताम् ॥९५॥
सिताकाश्मर्यमधुकैर्हितमुत्थापने पयः। हृदि प्रकुपिते सिद्धमंशुमत्या पयो हितम् ॥ ९६ ॥
मत्स्यान्नाभिप्रदेशस्थे सिद्धान् बिल्वशलाटुभिः। वायुना वेष्ट्यमाने तु गात्रे स्यादुपनाहनम् ॥ ९७ ॥
तैलं संकुचितेऽभ्यङ्गो माषसैन्धवसाधितम्। बाहुशीर्षगते नस्यं पानं चौत्तरभक्तिकम् ॥ ९८ ॥
बस्तिकर्म त्वधो नाभेः शस्यते चावपीडकः।

Particularly in vāta located in belly, the patient should take alkali and sour things mixed with digestives and appetisers and thus help maturation of impurities.

In vāta located in anorectum and colon, the measure relieving udāvarta (upward movement of vāyu) is useful.

If vāta is located in āmāśaya (stomach), measures should be adopted after evacuation.

If vāyu is vitiated generally all over the body, massage, non-unctuous and unctuous enema should be applied.

In vāta located in twak, sudation, massage, bath and delicious food are useful.

In vāta located in rakta, cold applications, purgation and blood-letting are beneficial.

In vāta located in māṃsa and medas, non-unctuous enema and pacificatory measures are applied.

One should overcome the vāta located in asthi and majjā by applying unction externally as well as internally.

In vāta located in śukra, intensive exhilaration and food promoting strength and semen are beneficial. If there be some obstruction in seminal passage one should administer purgative and when patient has taken diet thereafter he should apply the above measures.

If foetus is dried or the child is reducing due to vāta, milk processed with sugar, kāśmarya and madhuka is beneficial for elevation.

If vāta is vitiated in heart, milk boiled with śālaparṇī is beneficial.

In vāta located in umbilical region, fishes cooked with tender bilva fruits should be given.

If there is twisting in body due to vāta, poultices (with vāta-alleviating drugs) are useful.

In case of contracture, oil cooked with black gram and rock salt should be massaged.

In case of vāta located in arms and head, snuffing and post-meal intake of ghee are beneficial.

If vāyu is located below the navel, enema as well as snuffing with pressed juice is useful. [89–98]

अर्दिते नावनं मूर्ध्नि तैलं तर्पणमेव च ॥ ९९ ॥
नाडीस्वेदोपनाहाश्चाप्यानूपपिशितैर्हिताः । स्वेदनं स्नेहसंयुक्तं पक्षाघाते विरेचनम् ॥ १०० ॥
अन्तराकण्डरागुल्फं सिरावेधाग्निकर्म च । गृध्रसीषु प्रयुञ्जीत खल्ल्यां तूष्णोपनाहनम् ॥ १०१ ॥
पायसैः कृशरैर्मांसैः शस्तं तैलघृतान्वितैः । व्यात्तानने हनुं स्विन्नामङ्गुष्ठाभ्यां प्रपीड्य च ॥ १०२ ॥
प्रदेशिनीभ्यां चोन्नाम्य चिबुकोन्नामनं हितम् । स्रस्तं स्वं गमयेत्स्थानं स्तब्धं स्विन्नं विनामयेत् ॥ १०३ ॥

In facial paralysis snuffing, head oil, saturation, tubular fomentation and poultices with meat of marshy animals are beneficial.

In hemiplegia, sudation combined with unction and purgation are useful. Venesection in tendocalcaneum and ankle and cauterization are applied in sciatica.

In khallī (cramps) hot poultices with pāyasa (rice cooked with milk), kṛśarā (rice cooked with pulse) or meat mixed with oil and ghee are commended.

In lock-jaw where mouth is open the jaw having been fomented should be pressed with thumbs and raised with index fingers and elevation of chin is recommenended.

If jaw is displaced it should be brought to its place. If it is stiffened it should be bent after it is fomented. [99–103]

प्रत्येकं स्थानदूष्यादिक्रियावैशेष्यमाचरेत् ।

In every disorder particular step should be taken according to location, duṣya etc.

सर्पिस्तैलवसामज्जसेकाभ्यञ्जनबस्तयः ॥ १०४ ॥
स्निग्धाः स्वेदा निवातं च स्थानं प्रावरणानि च । रसाः पयांसि भोज्यानि स्वाद्वम्ललवणानि च ॥१०५॥
बृंहणं यच्च तत् सर्वं प्रशस्तं वातरोगिणाम् ।

Ghee, oil, fat and marrow used as intake, massage and enema, unctuous fomentations, wind-free place, wrappers, meat soups, mild, sweet, sour and salty edibles and whatever is bulk-promoting is useful for the patients of vātika disorders. [104–105]

बलाया पञ्चमूलस्य दशमूलस्य वा रसे ॥ १०६ ॥
अजशीर्षाम्बुजानूपमांसादपिशितैः पृथक् । साधयित्वा रसान् स्निग्धान्दध्यम्लव्योषसंस्कृतान् ॥१०७॥
भोजयेद्वातरोगार्तं तैर्व्यक्तलवणैर्नरम् । एतैरेवोपनाहांश्च पिशितैः संप्रकल्पयेत् ॥ १२८ ॥
घृततैलयुतैः साम्लैः क्षुण्णस्विन्नैरनस्थिभिः । पत्रोत्क्वाथपयस्तैलद्रोण्यः स्युरवगाहने ॥ १०९ ॥
स्वभ्यक्तानां प्रशस्यन्ते सेकाश्चानिलरोगिणाम् । आनूपौदकमांसानि दशमूलं शतावरीम् ॥ ११० ॥
कुलत्थान् बदरान्माषांस्तिलान्रास्नां यवान् बलाम् ।
वसादध्यारनालाम्लैः सह कुम्भ्यां विपाचयेत् ॥ १११ ॥
नाडीस्वेदं प्रयुञ्जीत पिष्टैश्चाप्युपनाहनम् ।
तैश्च सिद्धं घृतं तैलमभ्यङ्गं पानमेव च ॥ ११२ ॥
मुस्तं किण्वं तिलाः कुष्ठं सुराह्वं लवणं नतम् । दधिक्षीरचतुःस्नेहैः सिद्धं स्यादुपनाहनम् ॥ ११३ ॥
उत्कारिकावेसवारक्षीरमाषतिलौदनैः । एरण्डबीजगोधूमयवकोलस्थिरादिभिः ॥ ११४ ॥
सस्नेहैः सरुजं गात्रमालिप्य बहलं भिषक् । एरण्डपत्रैर्बध्नीयाद्रात्रौ कल्यं विमोक्षयेत् ॥ ११५ ॥
क्षीराम्बुना ततः सिक्तं पुनश्चैवोपनाहितम् । मुञ्चेद्रात्रौ दिवाबद्धं चर्मभिश्च सलोमभिः ॥ ११६ ॥
फलानां तैलयोनीनामम्लपिष्टान् सुशीतलान् । प्रदेहानुपनाहांश्च गन्धैर्वातहरैरपि ॥ ११७ ॥
पायसैः कृशरैश्चैव कारयेत् स्नेहसंयुतैः ।

The patient of vātika disorder should be fed with fatty meat soups prepared with goat's head and meat of aquatic, marshy and carnivorous animals separately in decoction of balā, pañcamūla or daśamūla and added with sour curd and trikaṭu and having perceptible salt.

Poultices should be made with these very meats freed from bones, pounded and mixed with ghee, oil and sour things.

Tubs filled with decoctions of (vāta-alleviating) leaves, milk and oil should be used for bath.

Sprinklings should also be used in patients of vātika disorders after they are well-massaged.

Meat of marshy and aquatic animals, daśamūla, śatāvarī, kulattha, badara, black gram, sesamum, rāsnā, barley and balā should be boiled with fat, sour curd and sour gruel in an earthen pitcher. With this tube fomentation should be applied. The paste of these drugs should be used as poultice and ghee and oil cooked with the same should be used for massage and intake.

Musta, yeast, sesamum, kuṣṭha, devadāru, salt, nata (tagara) processed with curd, milk and four fats should be used as poultice.

Utkārikā, vesavāra (dietary preparations) milk, black gram, sesamum, boiled rice, castor seeds, wheat, barley, jujube, laghu pañcamūla—all mixed with uncting substance should be pasted thickly on the painful part and bandaged with castor leaves in the night. In the next morning the bandage should be removed and the part should be sprinkled with milk mixed with water and again covered with the poultice and bandaged with haired leather. This bandage should be removed in night.

Pastes and poultices should be made of oily seeds pounded with sours and well-cooled and also of vāta-alleviating aromatic substances, rice cooked with milk and rice cooked with pulse added with uncting substance. [106–117]

रूक्षशुद्धानिलार्तानामतः स्नेहान् प्रचक्ष्महे ॥ ११८ ॥
विविधान् विविधव्याधिप्रशमायामृतोपमान् । द्रोणेऽम्भसः पचेद्भागान् दशमूलाच्चतुष्पलान् ॥११९॥
यवकोलकुलत्थानां भागैः प्रस्थोन्मितैः सह । पादशेषे रसे पिष्टैर्जीवनीयैः सशर्करैः ॥ १२० ॥
तथा खर्जूरकाश्मर्यद्राक्षाबदरफल्गुभिः । सक्षीरैः सर्पिषः प्रस्थः सिद्धः केवलवातनुत् ॥ १२१ ॥
निरत्ययः प्रयोक्तव्यः पानाभ्यञ्जनबस्तिषु । चित्रकं नागरं रास्नां पौष्करं पिप्पलीं शटीम् ॥ १२२ ॥
पिष्ट्वा विपाचयेत् सर्पिर्वातरोगहरं परम् । बलाबिल्वशृते क्षीरे घृतमण्डं विपाचयेत् ॥ १२३ ॥
तस्य शुक्तिः प्रकुञ्चो वा नस्यं मूर्धगतेऽनिले । ग्राम्यानूपौदकानां तु भित्त्वाऽस्थीनि पचेज्जले ॥ १२४ ॥
तं स्नेहं दशमूलस्य कषायेण पुनः पचेत् । जीवकर्षभकास्फोताविदारीकपिकच्छुभिः ॥ १२५ ॥
वातघ्नैर्जीवनीयैश्च कल्कैर्द्विक्षीरभागिकम् । तत्सिद्धं नावनाभ्यङ्गात्तथा पानानुवासनात् ॥ १२६ ॥
सिरापर्वास्थिकोष्ठस्थं प्रणुदत्याशु मारुतम् । ये स्युः प्रक्षीणमज्जानः क्षीणशुक्रौजसश्च ये ॥ १२७ ॥
बलपुष्टिकरं तेषामेतत् स्यादमृतोपमम् । तद्वत्सिद्धा वसा नक्रमत्स्यकूर्मचुलूकजा ॥ १२८ ॥
प्रत्यग्रा विधिनाऽनेन नस्यपानेषु शस्यते । प्रस्थः स्यात्त्रिफलायास्तु कुलत्थकुडवद्वयम् ॥ १२९ ॥
कृष्णगन्धात्वगाढक्योः पृथक् पञ्चपलं भवेत् । रास्नाचित्रकयोर्द्वे द्वे दशमूलं पलोन्मितम् ॥ १३० ॥
जलद्रोणे पचेत् पादशेषे प्रस्थोन्मितं पृथक् । सुरारनालदध्यम्लसौवीरकतुषोदकम् ॥ १३१ ॥
कोलदाडिमवृक्षाम्लरसं तैलं वसां घृतम् । मज्जानं च पयश्चैव जीवनीयपलानि षट् ॥ १३२ ॥
कल्कं दत्त्वा महास्नेहं सम्यगेनं विपाचयेत् । सिरामज्जास्थिगे वाते सर्वाङ्गैकाङ्गरोगिषु ॥ १३३ ॥
वेपनाक्षेपशूलेषु तदभ्यङ्गे प्रयोजयेत् । निर्गुण्ड्या मूलपत्राभ्यां गृहीत्वा स्वरसं ततः ॥ १३४ ॥
तेन सिद्धं समं तैलं नाडीकुष्ठानिलार्तिषु । हितं पामापचीनां च पानाभ्यञ्जनपूरणम् ॥ १३५ ॥
कार्पासास्थिकुलत्थानां रसे सिद्धं च वातनुत् ।

Further I will describe various nectar-like uncting formulations for pacifying various disorders in patients suffering from roughness and pure vāyu.

In water 10.24 litres daśamūla 160. gm. and yava, kola and kulattha 640 gm. should be boiled till reduced to one-fourth, with this decoction and paste of vitaliser drugs along with śarkarā, kharjūra, kāśmarya, drākṣā, badara and phalgu and milk, ghee 640 gm. should be cooked. This is a successful alleviator of pure vāta and free from complications. This should be used as intake, massage and enema.

Citraka, śuṇṭhī, rāsnā, puṣkaramūla, pippalī and śaṭī—with the paste of these drugs ghee should be prepared. This is an excellent alleviator of vātika disorders.

Scum (supernatant layer) of ghee should be cooked in milk boiled with balā and bilva. This should be used as snuff in the dose of 20 or 40 gm. in vāta located in head.

The bones of domestic, marshy and aquatic animals should be cooked in water after crushing them. The fat thus extracted should be cooked again with the decoction of daśamūla and paste of jīvaka, ṛṣabhaka, āsphotā, vidārī, vāta-alleviating and vitaliser drugs adding double quantity of milk. Ghee thus prepared and used as snuff, massage, intake and enema alleviates quickly vāta located in blood vessels, joints, bones and belly. This is like nectar and promoter of strength and corpulence for those who have deficiency of marrow, semen and ojas.

Similarly the muscle-fat of crocodile, fish, tortoise and porpoise cooked by the above method should be used afresh as snuff and intake

Triphalā 640 gm., horse gram 320 gm.. śobhāñjana bark and āḍhakī each 200 gm., rāsnā 80 gm., citraka 80 gm., daśamūla 40 gm.—all these should be boiled in water 10.24 litres reduced to one-fourth. Then urine, sour gruel, sour curd, dāḍima and vṛkṣāmla, oil, fat, ghee, marrow, milk and paste of vitaliser drugs 240 gm. should be added to it and cooked. This mahāsneha (great fat) should be used for massage in vāta located in blood vessels, marrow and bone; generalised and localised disorders (of vāta), trembling, convulsions and pain.

Oil cooked with the equal quantity of the juice taken out of root and leaves of nirguṇḍī is beneficial in sinus, leprosy, vātika disorders and skin diseases like pāmā and scrofula used as inake, massage and dressing.

Oil cooked in decoction of kārpāsa seeds and horse gram also alleviates vāta. [118-135]

मूलकस्वसे क्षीरसमे स्थाप्यं त्र्यहं दधि ॥ १३६ ॥
तस्याम्लस्य त्रिभिः प्रस्थैस्तैलप्रस्थं विपाचयेत् । यष्ट्याह्वशर्करारास्नालवणार्द्रकनागरैः ॥ १३७ ॥
सुपिष्टैः पलिकैः पानात्तदभ्यङ्गाच्च वातनुत् ।

In the juice of radish and equal quantity of milk mixed together curd should be kept for three days. With 1.92 litres of this sour liquid, oil 640 gm. should be cooked along with the paste of madhuyaṣṭī, śarkarā, rāsnā, lavaṇa, ārdraka and śuṇṭhī 40 gm. each. This alleviates vāta by use as intake and massage. [136–137]

पञ्चमूलकषायेण पिण्याकं बहुवार्षिकम् ॥ १३८ ॥
पक्त्वा तस्य रसं पूत्वा तैलप्रस्थं विपाचयेत् । पयसाऽष्टगुणेनैतत् सर्ववातविकारनुत् ॥ १३९ ॥
संसृष्टे श्लेष्मणा चैतद्वाते शस्तं विशेषतः । यवकोलकुलत्थानां श्रेयस्याः शुष्कमूलकात् ॥ १४० ॥
बिल्वाच्चाञ्जलिमेकैकं द्रवैरम्लैर्विपाचयेत् । तेन तैलं कषायेण फलाम्लैः कटुभिस्तथा ॥ १४१ ॥
पिष्टैः सिद्धं महावातैरार्तः शीते प्रयोजयेत् ।

Oil-cake stored for many years should be boiled in decoction of pañcamūla. The extract after filtering should be used in cooking oil 640 gm. with eight times milk. It alleviates all sorts of vātika disorders particularly it is commended in vāta associated with kapha.

Barley, jujube, horse gram, gajapippalī, dried radish and bilva each 160 gm. should be boiled in liquid sours (like sour gruel, buttermilk etc.). With this decoction oil should be cooked with the paste of sour fruits (like pomegranates etc.) and pungents. It should be used in cold season by those suffering from severe vātika disorders. [138–141]

सर्ववातविकाराणां तैलान्यन्यान्यतः शृणु ॥ १४२ ॥
चतुष्प्रयोगाण्यायुष्यबलवर्णकराणि च । रजःशुक्रप्रदोषघ्नान्यपत्यजननानि च ॥ १४३ ॥
निरत्ययानि सिद्धानि सर्वदोषहराणि च । सहाचरतुलायाश्च रसे तैलाढकं पचेत् ॥ १४४ ॥
मूलकल्काद्दशपलं पयो दत्त्वा चतुर्गुणम् । सिद्धेऽस्मिञ्छर्कराचूर्णादष्टादशपलं भिषक् ॥ १४५ ॥
विनीय दारुणेष्वेतद्वातव्याधिषु योजयेत् । श्वदंष्ट्रास्वरसप्रस्थौ द्वौ समौ पयसा सह ॥ १४६ ॥
षट्पलं शृङ्गवेरस्य गुडस्याष्टपलं तथा । तैलप्रस्थं विपक्वं तैर्दद्यात् सर्वानिलार्तिषु ॥ १४७ ॥
जीर्णे तैले च दुग्धेन पेयाकल्पः प्रशस्यते । बलाशतं गुडूच्याश्च पादं रास्नाष्टभागिकम् ॥ १४८ ॥
जलाढकशते पक्त्वा दशभागस्थिते रसे । दधिमस्त्विक्षुनिर्यासशुक्तैस्तैलाढकं समैः ॥ १४९ ॥
पचेत् साजपयोऽर्धांशैः कल्कैरेभिः पलोन्मितैः । शटीसरलदार्वेलामञ्जिष्ठागुरुचन्दनैः ॥ १५० ॥
पद्मकातिविषामुस्तसूर्पपर्णीहरेणुभिः । यष्ट्याह्वसुरसव्याघ्रनखर्षभकजीवकैः ॥ १८१ ॥
पलाशरसकस्तूरीनलिकाजातिकोषकैः । स्पृक्काकुङ्कुमशैलेयजातीकटुफलाम्बुभिः ॥ १५२ ॥
त्वक्कुन्दुरुककर्पूरतुरुष्कश्रीनिवासकैः । लवङ्गनखककोलकुष्ठमांसीप्रियङ्गुभिः ॥ १५३ ॥
स्थौणेयतगरध्यामवचामदनपल्लवैः । सनागकेशरैः सिद्धे क्षिपेच्चात्रावतारिते ॥ १५४ ॥
पत्रकल्कं ततः पूतं विधिना तत् प्रयोजयेत् । श्वासं कासं ज्वरं हिक्कां छर्दिं गुल्मान् क्षतं क्षयम् ॥१५५॥

प्लीहशोषापस्मारमलक्ष्मीं च प्रणाशयेत् । बलातैलमिदं श्रेष्ठं वातव्याधिविनाशनम् ॥ १५६ ॥
(अग्निवेशाय गुरुणा कृष्णात्रेयेण भाषितम् ।)

इति बलातैलम् ।

Further listen about the other tailas (oily preparations) useful in all vātika disorders in all the four forms (intake, massage, snuff and enema) and which promote life span, strength and complexion, destroy the disorders of rajas and śukra (female and male reproductive factors) and thus provide fertility. They are harmless, effective and alleviator of all doṣas.

Oil 2.56 kg. should be cooked with the juice of sahācara 4 kg., paste of its root 400 gm. and four times milk. When it is prepared, the powder of śarkarā 720 gm. should be dissolved in it. This oil should be used in severe vātika disorders.

Juice of śwadaṃṣṭrā (gokṣura) 1.28 litres, equal quantity of milk, śuṇṭhī 240 gms., jaggery 320 gm. with these oil 640 gm. should be cooked. It is useful in all vātika disorders. When the drug (oil) is digested, gruel with milk should be taken as diet.

Oil 2.56 kg. should be cooked with the decoction of balā 4 kg., guḍūcī 1 kg. and rāsnā 500 gm. made in water 2.56 litres and reduced to one-tenth added with curdwater, sugarcane juice and śukta (vinegar) each in quantity equal to that of oil (2.56 litres), goat's milk in half quantity (1.28 litres) and paste of the following drugs each 40 gms.—śaṭī, devadāru, elā, mañjiṣṭhā, aguru, candana, padmaka, ativiṣā, musta, śūrpaparṇī, hareṇu, madhuyaṣṭī, surasa, vyāghranakha, ṛṣabhaka, jīvaka, exudation of palāśa, kastūrī, nalikā, jātīkoṣa, kuṁkuma, śaileya, jātīphala, kaṭuphala, hrībera, twak, kunduru, karpūra, turuṣka, śrīnivāsa, lavaṅga, nakha, kakkola, kuṣṭha, māṃsī, priyaṅgu sthauṇeya, tagara, dhyāma, vacā, tender leaves of madana and nagakeśara. When oil is prepared it should be brought down and added with the paste of aromatic leaves and thereafter filtered. It should be used according to prescribed method. This 'balātaila' alleviates dyspnoea, cough, fever, hiccup, vomiting, gulma, wasting due to (chest) wound, splenomegaly, consumption, epilepsy and inauspiciousness and is an excellent alleviator of vāta-vyādhi.

(This is delivered by the teacher Kṛṣṇātreya to Agniveśa). [142–156]
(Thus Balātaila).

अमृतायास्तुलाः पञ्च द्रोणेष्वष्टस्वपां पचेत् ॥ १५७ ॥
पादशेषे समक्षीरं तैलस्य द्व्याढकं पचेत् । एलामांसीनतोशीरसारिवाकुष्ठचन्दनैः ॥ १५८ ॥
बलातामलकीमेदाशतपुष्पर्द्धिजीवकैः । काकोलीक्षीरकाकोलीश्रावण्यतिबलानखैः ॥ १५९ ॥
महाश्रावणिजीवन्तीविदारीकपिकच्छुभिः । शतावरीमहामेदाकर्कटाख्याहरेणुभिः ॥ १६० ॥

वचागोक्षुरकैरण्डारास्नाकालासहाचरैः । वीराशल्लकिमुस्तत्वक्पत्रर्षभकबालकैः ॥ १६१ ॥
सहैलाकुङ्कुमस्पृकात्रिदशाह्वैश्च कार्षिकैः । मञ्जिष्ठायास्त्रिकर्षेण मधुकाष्टपलेन च ॥ १६२ ॥
कल्कैस्तत् क्षीणवीर्याग्निबलसंमूढचेतसः । उन्मादारत्यपस्मारैरार्तांश्च प्रकृतिं नयेत् ॥ १६३ ॥
वातव्याधिहरं श्रेष्ठं तैलाग्र्यममृताह्वयम् । (कृष्णात्रेयेण गुरुणा भाषितं वैद्यपूजितम् ॥ १६४ ॥)
इत्यमृताद्यतैलम् ।

Guḍūcī 20 kg. should be boiled in water 81.92 litres reduced to one-fourth. With this, oil 5.12 kg. should be cooked with equal quantity of milk and the paste of elā, māṃsī, tagara, uśīra, sārivā, kuṣṭha, candana, balā, tāmalakī, medā, śatapuṣpā, ṛddhi, jīvaka, kākolī, kṣīrakākolī, śrāvaṇī, atibalā, nakha, mahāśrāvaṇī, jīvantī, vidārī, kapikacchu, śatāvarī, mahāmedā, karkaṭākhyā, hareṇu, vacā, gokṣura, eraṇḍa, rāsnā, kālā, sahācara, vīrā, śallakī, musta, twak, patra, ṛṣabhaka, sahā, elā, kuṅkuma, spṛkkā, lavaṅga 10 gm. each, mañjiṣṭhā 30 gm. and madhuka 320 gm. This oil known as 'Amṛtā taila' is one of the best oils. It brings back to normalcy the persons with diminished energy, agni and strength and confused mind and suffering from insanity, restlessness and epilepsy. It is an excellent alleviator of vātika disorders.

(This is delivered by the teacher Kṛṣṇātreya and is honoured by physicians. [157–164]

(Thus Amṛtā taila).

रास्नासहस्रनिर्यूहे तैलद्रोणं विपाचयेत् । गन्धैर्हैमवतैः पिष्टैरेलाद्यैश्चानिलार्तिनुत् ॥ १६५ ॥
कल्पोऽयमश्वगन्धायां प्रसारण्यां बलाद्वये । क्वाथकल्कपयोभिर्वा बलादीनां पचेत् पृथक् ॥ १६६ ॥
इति रास्नातैलम् ।

Oil 10.24 kg. should be cooked in decoction of rāsnā 40 kg. with paste of aromatic drugs growing in himalayas and drugs of the elādi group (mentioned under amṛta taila). It alleviates vātika disorders.

Such preparations may also be prepared with aśwagandhā, prasāriṇī and two types of balā (balā and atibalā). In these cases, separate oils may be prepared with paste of balā etc. along with milk. [165–166]

(Thus Rāsnā taila)

मूलकस्वरसं क्षीरं तैलं दध्यम्लकाञ्जिकम् । तुल्यं विपाचयेत् कल्कैर्बलाचित्रकसैन्धवैः ॥ १६७ ॥
पिप्पल्यतिविषारास्नाचविकागुरुशिग्रुकैः । भल्लातकवचाकुष्ठश्वदंष्ट्राविश्वभेषजैः ॥ १६८ ॥
पुष्कराह्वशटीबिल्वशताह्वानतदारुभिः । तत्सिद्धं पीतमत्युग्रान् हन्ति वातात्मकान् गदान् ॥ १६९ ॥
इति मूलकाद्यं तैलम् ।

वृषमूलगुडूच्योश्च द्विशतस्य शतस्य च । चित्रकात् साश्वगन्धाच्च क्वाथे तैलाढकं पचेत् ॥ १७० ॥
सक्षीरं वायुना भग्ने दद्याज्जर्जरिते तथा । प्राक्तैलावापसिद्धं च भवेदेतद्गुणोत्तरम् ॥ १७१ ॥
इति वृषमूलादितैलम् ।

Juice of radish, milk, oil, sour curd and sour gruel all in equal quantity should be cooked together with the paste of balā, citraka, rock salt, pippalī, ativiṣā, rāsnā, cavikā, aguru, śigru, bhallātaka, vacā, kuṣṭha, gokṣura, śuṇṭhī, puṣkaramūla, śaṭī, bilva, śatāhvā, tagara and devadāru. This oil taken destroys even very severe vātika disorders.

(Thus Mūlakādya taila).

Oil 2.56 kg. should be cooked with decoction of vāsā root and guḍūcī 8.kg. (each 4 kg.), citraka and aśvagandhā 4 kg. (each 2 kg.) along with milk. This oil should be used in patients broken and shattered by (disorders of) vāta. If added with the drugs of above mentioned elādi group, it becomes more effective. [167–171]

(Thus Vṛṣamūlādi taila).

रास्नाशिरीषयष्ट्याह्वशुण्ठीसहचरामृताः ॥ १७२ ॥
श्योनाकदारुशम्पाकहयगन्धात्रिकण्टकाः । एषां दशपलान् भागान् कषायमुपकल्पयेत् ॥ १७३ ॥
ततस्तेन कषायेण सर्वगन्धैश्च कार्षिकैः । दध्यारनालमाषाम्बुमूलकेक्षुरसैः शुभैः ॥ १७४ ॥
पृथक् प्रस्थोन्मितैः सार्धं तैलप्रस्थं विपाचयेत् । प्लीहमूत्रग्रहश्वासकासमारुतरोगनुत् ॥ १७५ ॥
एतन्मूलकतैलाख्यं वर्णायुर्बलवर्धनम् ।

इति मूलकतैलम् ।

यवकोलकुलत्थानां मत्स्यानां शिग्रुबिल्वयोः । रसेन मूलकानां च तैलं दधिपयोन्वितम् ॥ १७६ ॥
साधयित्वा भिषग्दद्यात् सर्ववातामयापहम् । लशुनस्वरसे शिद्धं तैलमेभिश्च वातनुत् ॥ १७७ ॥
तैलान्येतान्यृतुस्नातामङ्गनां पाययेत च । पीत्वाऽन्यतममेषां हि वन्ध्याऽपि जनयेत् सुतम् ॥ १७८ ॥
यच्च शीतज्वरे तैलमगुर्वाद्यमुदाहृतम् । अनेकशतशस्तच्च सिद्धं स्याद्वातरोगनुत् ॥ १७९ ॥
वक्ष्यन्ते यानि तैलानि वातशोणितकेऽपि च । तानि चानिलशान्त्यर्थं सिद्धिकामः प्रयोजयेत् ॥ १८० ॥
नास्ति तैलात् परं किंचिदौषधं मारुतापहम् । व्यवाय्युष्णगुरुस्नेहात् संस्काराद्बलत्तरम् ॥ १८१ ॥
गणैर्वातहरैस्तस्माच्छतशोऽथ सहस्रशः । सिद्धं क्षिप्रतरं हन्ति सूक्ष्ममार्गस्थितान् गदान् ॥ १८२ ॥

Rāsnā, śirīṣa, madhuyaṣṭī, śuṇṭhī, sahācara, guḍūcī, śyonāka, devadāru, āragvdha, aśvagandhā, gokṣura each 400 gm. should be made into decoction. With this oil 540 gm. should be cooked with the paste of sarvagandha (group of aromatic drugs) each 10 gm. along with curd; sour gruel, sour liquid of horse gram, radish juice and sugar cane juice each 640 ml. This known as 'Mūlaka taila' (oil prepared with roots) alleviates spleen enlargement, retention of urine, dyspnoea, cough and vātika disorders and promotes complexion, life span and strength.

(Thus Mūlaka taila).

Physician should administer oil prepared with the decoction of barley, jujube, horse gram, fishes, śigru, bilva and juice of radish along with curd and milk to alleviate all vātika disorders.

Oil prepared in juice of garlic with the above drugs alleviates vāta.

These oils may also be administered to women having bathed after periods. Taking one of these even a sterile women delivers a son.

The agurvādya taila mentioned under cold fever if cooked several hundred times alleviates vātika disorders.

One desirous of success should use the oils to be said under vātarakta for pacification of vāta.

There is no remedy for vātika disorders better than oil due to presence of vyavāyī, uṣṇa, guru and snigdha properties. It becomes more effective after processing. Hence having been cooked with the drugs of vāta-alleviating groups hundred or thousand times it destroys the disorders located even in minute channels quickly. [172–182]

क्रिया साधारणी सर्वा संसृष्टे चापि शस्यते । वाते पित्तादिभिः स्रोतःस्वावृतेषु विशेषतः ॥ १८३ ॥
पित्तावृते विशेषेण शीतामुष्णां तथा क्रियाम् । व्यत्यासात् कारयेत् सर्पिर्जीवनीयं च शस्यते ॥ १८४ ॥
धन्वमांसं यवाः शालिर्यापनाः क्षीरबस्तयः । विरेकं क्षीरपानं च पञ्चमूलीबलाशृतम् ॥ १८५ ॥
मधुयष्टिबलातैलघृतक्षीरैश्च सेचनम् । पञ्चमूलकषायेण कुर्याद्वा शीतवारिणा ॥ १८६ ॥
कफावृते यवान्नानि जाङ्गला मृगपक्षिणः । स्वेदास्तीक्ष्णा निरूहाश्च वमनं सविरेचनम् ॥ १८७ ॥
जीर्णं सर्पिस्तथा तैलं तिलसर्षपजं हितम् । संसृष्टे कफपित्ताभ्यां पित्तमादौ विनिर्जयेत् ॥ १८८ ॥

In case of combination of vāyu with pitta etc. particularly in covering of channels over all general treatment should be given

In vāta covered with pitta cold and hot measures should be applied alternately. Jīvanīya ghṛta is also commended in such case. Besides, meat of wild animals, barley, śāli rice, sustainer milk enemas, purgation, intake of milk boiled with pañcamūla and balā are useful, the patient should be sprinkled with madhuyaṣṭi taila, balātaila, ghee, milk, decoction of pañcamūla or cold water.

In vāta covered with kapha barley food, wild animals and birds, sudation, strong non-unctuous enema, emesis, purgation, old ghee and oil of sesamum and mustard are wholesome.

In case there is combination with both kapha and pitta, pitta should be overcome first. [183–188]

आमाशयगतं मत्वा कफं वमनमाचरेत् ॥ १८९ ॥

पक्वाशये विरेकं तु पित्ते सर्वत्रगे तथा । स्वेदैर्विष्यन्दितः श्लेष्मा यदा पक्वाशये स्थितः ॥ १९० ॥
पित्तं वा दर्शयेल्लिङ्गं बस्तिभिस्तौ विनिर्हरेत् । श्लेष्मणाऽनुगतं वातमुष्णैर्गोमूत्रसंयुतैः ॥ १९१ ॥
निरूहः पित्तसंसृष्टं निर्हरेत् क्षीरसंयुतैः । मधुरौषधसिद्धैश्च तैलैस्तमनुवासयेत् ॥ १९२ ॥

शिरोगते तु सकफे धूमनस्यादि कारयेत् । हृते पित्ते कफे यः स्यादुरःस्रोतोऽनुगोऽनिलः ॥ १९३ ॥
सशेषः स्यात क्रिया तत्र कार्या केवलवातिकी । शोणितेनावृते कुर्याद्वातशोणितकीं क्रियाम् ॥ १९४ ॥
प्रमेहवातमेदोघ्नीमामवाते प्रयोजयेत् । स्वेदाभ्यङ्गरसक्षीरस्नेहा मांसावृते हिताः ॥ १९५ ॥
महास्नेहोऽस्थिमज्जस्थे पूर्ववद्रेतसाऽऽवृते । अन्नावृते तदुल्लेखः पाचनं दीपनं लघु ॥ १९६ ॥
मूत्रलानि तु मूत्रेण स्वेदाः सोत्तरबस्तयः । शकृता तैलमैरण्डं स्निग्धोदावर्तवत्क्रिया ॥ १९७ ॥
स्वस्थानस्थो बली दोषः प्राक् तं स्वैरौषधेर्जयेत् । वमनैर्वा विरेकैर्वा वस्तिभिः शमनेन वा ॥ १९८ ॥
(इत्युक्तमावृते वाते पित्तादिभिर्यथायथम् ।)

When kapha is observed to have come in the stomach, emesis should be given. When kapha comes in pakvāśaya (intestines) or pitta spreads all over the body purgation should be administered.

When kapha liquified by fomentation is situated in pakvāśaya or there appears the symptoms of pitta–both of these should be eliminated with enema.

Vāta followed by kapha should be eliminated with hot non-unctuous enemas containing cow's urine. Likewise, that combined with pitta should be eliminated with non-unctuous enemas containing milk. The patient should also be given unctuous enema with oil prepared with sweet drugs.

When vāta is associated with kapha and located in head, one should advise smoking and snuffing etc.

After elimination of pitta and kapha if vāta still remains moving in respiratory passages, the treatment of single vāta should be given there.

If vāta is covered with blood, measures prescribed for vātarakta should be applied. In āmavāta, one should apply the measures alleviating prameha, vāta and medas.

In vāta covered with māṃsa, fomentation, massage, meat soup, milk and uncting substances are beneficial.

In vāta located in bone and marrow mahāsneha should be administered.

In vāta covered with semen, the measure mentioned earlier should be applied.

In vāta covered with food, the food should be vomited and digestive and appetising drugs should be administered along with light diet.

In vāta covered with urine, diuretics, fomentation and urethral douche should be applied

In vāta covered with faeces, castor oil should be given. Besides, unctuous measures as prescribed for udāvarta should be applied.

Doṣa situated in its own place is strong, hence it should be overcome first with its specific remedial measures such as emesis or purgation or enema or pacifying ones.

Thus is said properly about covering of vāta by pitta etc. [189–198]

मारुतानां हि पञ्चानामन्योन्यावरणे शृणु ॥ १९९ ॥
लिङ्गं व्याससमासाभ्यामुच्यमानं मयाऽनघ ! । प्राणो वृणोत्युदानादीन् प्राणं वृण्वन्ति तेऽपि च ॥२००॥
उदानाद्यास्तथाऽन्योन्यं सर्व एव यथाक्रमम् । विंशतिर्वरणान्येतान्युल्वणानां परस्परम् ॥ २०१ ॥
मारुतानां हि पञ्चानां तानि सम्यक् प्रतर्कयेत् । सर्वेन्द्रियाणां शून्यत्वं ज्ञात्वा स्मृतिबलक्षयम् ॥२०२॥
व्याने प्राणावृते लिङ्गं कर्म तत्रोर्ध्वंजत्रुकम् । स्वेदोऽत्यर्थं लोमहर्षस्त्वग्दोषः सुप्तगात्रता ॥ २०३ ॥
प्राणे व्यानावृते तत्र स्नेहयुक्तं विरेचनम् । प्राणावृते समाने स्युर्जडगद्गदमूकताः ॥ २०४ ॥
चतुष्प्रयोगाः शस्यन्ते स्नेहास्तत्र सयापनाः । समानेनावृतेऽपाने ग्रहणीपार्श्वहृद्गदाः ॥ २०५ ॥
शूलं चामाशये तत्र दीपनं सर्पिरिष्यते ।

Now sinless! listen to me telling about the symptoms of mutual covering of five types of vāta in brief as well as detail.

Prāṇa covers udāna etc. and the latter also cover prāṇa. Similarly all others udāna etc. cover mutually. Thus there are twenty types of mutual covering of the five types of vāta in stage of aggravation. These should be observed properly.

Vacantness of all senses, diminution of intellect, memory and strength are the symptoms of vyāna covered by prāṇa. It should be managed as supraclavicular disorders.

Excessive sweating, horripilation, skin diseases, numbness in body parts are the symptoms of prāṇa covered by vyāna. Here unctuous purgatives should be administered.

In case of samāna covered by prāṇa, stunning, stammering and dumbuness are observed. Here uncting substances are used in four ways (intake, massage, snuffing and enema) and also sustaining enemas.

When prāṇa is covered by samāna disorders of grahaṇī, sides and heart and pain in stomach are seen. In such cases appetising ghṛta (ghee processed with appetising drugs) is given. [199–205]

शिरोग्रहः प्रतिश्यायो निःश्वासोच्छ्वाससंग्रहः ॥ २०६ ॥
हृद्रोगो मुखशोषश्चाप्युदाने प्राणसंवृते । तत्रोर्ध्वभागिकं कर्म कार्यमाश्वासनं तथा ॥ २०७ ॥
कर्मौजोबलवर्णानां नाशो मृत्युरथापि वा । उदानेनावृते प्राणे तं शनैः शीतवारिणा ॥ २०८ ॥
सिञ्चेदाश्वासयेच्चैनं सुखं चैवोपपादयेत् । ऊर्ध्वगेनावृतेऽपाने छर्दिश्वासादयो गदाः ॥ २०९ ॥
स्युर्वाते तत्र बस्त्यादि भोज्यं चैवानुलोमनम् । मोहोऽल्पोऽग्निरतीसार ऊर्ध्वगेऽपानसंवृते ॥ २१० ॥
वाते स्याद्वमनं तत्र दीपनं ग्राहि चाशनम् । वम्याध्मानमुदावर्तगुल्मार्तिपरिकर्तिकाः ॥ २११ ॥

लिङ्गं व्यानावृतेऽपाने तं स्निग्धैरनुलोमयेत् । अपानेनावृते व्याने भवेद्विण्मूत्ररेतसाम् ॥ २१२ ॥
अतिप्रवृत्तिस्तत्रापि सर्वं संग्रहणं मतम् । मूर्च्छा तन्द्रा प्रलापोऽङ्गसादोऽग्न्योजोबलक्षयः ॥ २१३ ॥
समानेनावृते व्याने व्यायामो लघुभोजनम् । स्तब्धताऽल्पाग्निताऽस्वेदश्चेष्टाहानिर्निमीलनम् ॥ २१४ ॥
उदानेनावृते व्याने तत्र पथ्यं मितं लघु । पञ्चान्योन्यावृतानेवं वातान् बुध्येत लक्षणैः ॥ २१५ ॥
एषां स्वकर्मणां हानिर्वृद्धिर्वाऽऽवरणे मता । यथास्थूलं समुद्दिष्टमेतदावरणाष्टकम् ॥ २१६ ॥
सलिङ्गभेषजं सम्यग्बुधानां बुद्धिवृद्धये ।

When udāna is covered by prāṇa stiffness in head, coryza, difficulty in respiration, cardac disorder and drynesss of mouth are seen. In such case, treatment as in supraclavicular diseases should be given consoling the patient at the same time.

In case of prāṇa covered by udāna loss of activity, immunity, strength and complexion or even death occurs. In such case the patient should be sprinkled slowly with cold waters consoled and given all comforts.

When apāna is covered by prāṇa, disorders such as vomiting, dyspnoea etc. occur. In such case enema etc. and carminative diet should be given.

When prāṇa is covered by apāna, mental confusion, diminution of digestive fire and diarrhoea are observed. It should be managed with emesis and appetising and astringent diet.

Vomiting, tympanitis, udāvarta, gulma, distress and cutting pain are the symptoms in apāna covered by vyāna. It should be carminated with unctuous measures.

When vyāna is covered by apāna there is excessive discharge of stool, urine and semen. Here also astringent measures are applied.

In vyāna covered by samāna, fainting, drowsiness, delirium, malaise, loss of agni, immunity and strength are found. In such case, physical exercise and light food is prescribed.

In vyāna covered by udāna, there are stiffness, poor digestion, absence of sweating, loss of activity and closing of eyes. In such case (the patient should be advised to take) wholesome, measured and light food.

Thus five types of vāta with mutual covering should be known from the (above) symptoms.

As a general observation, in the state of covering there occurs diminution or aggravation in normal function of these types of vāta.

Thus the eight types of covering have been mentioned above broadly with symptoms and treatment for adding to the knowledge of the wise. [206–216]

स्थानान्यवेक्ष्य वातानां वृद्धिं हानिं च कर्मणाम् ॥ २१७ ॥
द्वादशावरणान्यन्यान्यभिलक्ष्य भिषग्जितम् । कुर्यादभ्यञ्जनस्नेहपानबस्त्यादि सर्वशः ॥ २१८ ॥
क्रममुष्णमनुष्णं वा व्यत्यासादवचारयेत् ।

The physician should also diagnose the other twelve types of covering of vāta looking to their location and increase or decrease in functions. Accordingly he should decide the line of treatment and apply massage, intake of uncting substance, enema etc. or hot and cold measures alternately. [217-218]

उदानं योजयेदूर्ध्वमपानं चानुलोमयेत् ॥ २१९ ॥
समानं शमयेच्चैव त्रिधा व्यानं तु योजयेत् । प्राणो रक्ष्यश्चतुर्भ्योऽपि स्थाने ह्यस्य स्थितिर्ध्रुवा ॥ २२० ॥
स्वं स्थानं गमयेदेवं वृतानेतान् विमार्गगान् ।

Udāna should be led upwards, apāna downwards, samāna in the middle and vyāna in all these three directions. In comparison to the four, prāṇa should be protected carefully because its location in its normal position is essential. Thus there covered and having gone to wrong course should be brought back to their normal positions. [219-220]

मूर्च्छा दाहो भ्रमः शूलं विदाहः शीतकामिता ॥ २२१ ॥
छर्दनं च विदग्धस्य प्राणे पित्तसमावृते । ष्ठीवनं क्षवथूद्गारनिःश्वासोच्छ्वाससंग्रहः ॥ २२२ ॥
प्राणे कफावृते रूपाण्यरुचिश्छर्दिरेव च । मूर्च्छाद्यानि च रूपाणि दाहो नाभ्युरसः क्लमः ॥ २२३ ॥
ओजोभ्रंशश्च सादश्चाप्युदाने पित्तसंवृते । आवृते श्लेष्मणोदाने वैवर्ण्यं वाक्स्वरग्रहः ॥ २२४ ॥
दौर्बल्यं गुरुगात्रत्वमरुचिश्चोपजायते । अतिस्वेदस्तृषा दाहो मूर्च्छा चारुचिरेव च ॥ २२५ ॥
पित्तावृते समाने स्यादुपघातस्तथोष्मणः । अस्वेदो वह्निमान्द्यं च लोमहर्षस्तथैव च ॥ २२६ ॥
कफावृते समाने स्याद्गात्राणां चातिशीतता । व्याने पित्तावृते तु स्याद्दाहः सर्वाङ्गगः क्लमः ॥ २२७ ॥
गात्रविक्षेपसङ्गश्च ससंतापः सवेदनः । गुरुता सर्वगात्राणां सर्वसन्ध्यस्थिजा रुजः ॥ २२८ ॥
व्याने कफावृते लिङ्गं गतिसङ्गस्तथाऽधिकः । हारिद्रमूत्रवर्चस्त्वं तापश्च गुदमेढ्रयोः ॥ २२९ ॥
लिङ्गं पित्तावृतेऽपाने रजसश्चातिवर्तनम् । भिन्नामश्लेष्मसंसृष्टगुरुवर्चःप्रवर्तनम् ॥ २३० ॥
श्लेष्मणा संवृतेऽपाने कफमेहस्य चागमः ।

Fainting, burning sensation, giddiness, pain, burning in stomach, liking for cold, vomiting of half-burnt food are the symptoms of prāna covered by pitta.

Spitting, sneezing, belching, respiratory disorders, anorexia and vomiting are the symptoms of prāṇa covered by kapha.

Fainting etc. (as said above), burning sensation in navel and chest, exhaustion, deterioration of ojas and malaise are the symptoms of udāna covered by pitta.

If udāna is covered by kapha, there are abnormal complexion, obstruction in speech and voice, debility, heaviness in body and anorexia.

Excessiva sweating, thirst, burning sensation, fainting, restlessness, affliction caused by heat are the symptoms of samāna covered by pitta. Absence of sweating, poor digestion, horripilation and excessive coldness of body parts are the symptoms of samāna covered by pitta.

Absence of sweating, poor digestion, horripilation and excessive coldness of body parts are the symptoms of of samāna covered by kapha.

If vyāna is covered by pitta, there are burning sensation all over the body, exhaustion, restricted mouements of body, pyrexia and pain.

Heaviness in body, pain in all joints and bones, pronounced restriction of movements are the symptoms in vyāna covered by kapha.

Deep yellow colour of urine and stool, heat in anus and penis, excessive menstrual discharge are the symptoms of apāna covered by pitta. In apāna covered by kapha, stool is passed as broken, associated with āma and kapha (mucus), and heavy and there is also appearance of kaphaja meha. [221–230]

लक्षणानां तु मिश्रत्वं पित्तस्य च कफस्य च ॥ २३१ ॥
उपलक्ष्य भिषग्विद्वान् मिश्रमावरणं वदेत्। यद्यस्य वायोर्निर्दिष्टं स्थानं तत्रेतरौ स्थितौ ॥ २३२ ॥
दोषौ बहुविधान् व्याधीन् दर्शयेतां यथानिजान् । आवृतं श्लेष्मपित्ताभ्यां प्राणं चोदानमेव च ॥ २३३ ॥
गरीयस्त्वेन पश्यन्ति भिषजः शास्त्रचक्षुषः । विशेषाज्जीवितं प्राणे उदाने संश्रितं बलम् ॥ २३४ ॥
स्यात्तयोः पीडनाद्धानिरायुषश्च बलस्य च । सर्वेऽप्येतेऽपरिज्ञाताः परिसंवत्सरास्तथा ॥ २३५ ॥
उपेक्षणादसाध्याः स्युरथवा दुरुपक्रमाः ।

Observing the mixture of pitta and kapha the learned physician should decide the case as of mixed covering.

If the place defined for each type of vāta is inhabited by other two doṣas (pitta and kapha), they exhibit various types of disorders as of own.

The learned physician take prāṇa and udāna covered by kapha and pitta as serious.

Particularly life is dependent on prāṇa and so is strength on udāna. Hence due to their affliction, there is loss of life and strength (respectively).

All of them if not diagnosed properly, continue for a year and neglected or managed improperly become incurable. [231–235]

हृद्रोगो विद्रधिः प्लीहा गुल्मोऽतीसार एव च ॥ २३६ ॥
भवन्त्युपद्रवास्तेषामावृतानामुपेक्षणात् । तस्मादावरणं वैद्यः पवनस्योपलक्षयेत् ॥ २३७ ॥
पञ्चात्मकस्य वातेन पित्तेन श्लेष्मणाऽपि वा। भिषग्जिमतः सम्यगुपलक्ष्य समाचरेत् ॥ २३८ ॥
अनभिष्यन्दिभिः स्निग्धैः स्रोतसां शुद्धिकारकैः । कफपित्ताविरुद्धं यद्यच्च वातानुलोमनम् ॥ २३९ ॥
सर्वस्थानावृतेऽप्याशु तत् कार्यं मारुते हितम् । यापना बस्तयः प्रायो मधुराः सानुवासनाः ॥ २४० ॥

प्रसमीक्ष्य बलाधिक्यं मृदु वा स्रंसनं हितम् । रसायनानां सर्वेषामुपयोगः प्रशस्यते ॥ २४१ ॥
शैलस्य जतुनोऽत्यर्थं पयसा गुग्गुलोस्तथा । लेहं वा भार्गवप्रोक्तमभ्यसेत् क्षीरभुङ्नरः ॥ २४२ ॥
अभयामलकीयोक्तमेकादशसिताशतम् । अपानेनावृते सर्वं दीपनं ग्राहि भेषजम् ॥ २४३ ॥
वातानुलोमनं यच्च पक्वाशयविशोधनम् । इति संक्षेपतः प्रोक्तमावृतानां चिकित्सितम् ॥ २४४ ॥
प्राणादीनां भिषक् कुर्याद्वितर्क्य स्वयमेव तत् । पित्तावृते तु पित्तघ्नैर्मारुतस्याविरोधिभिः ॥ २४५ ॥

Due to neglect of covered vātas, cardiac disorder, abscess, spleen enlargement, gulma and diarrhoea appear as complications. Hence the physician should identify the covering of the five types of vāta by vāta, pitta or kapha and then prescribe the proper remedy for the same.

In case of vāta covered in all places one should administer immediately the carmination for vāta with unctuous substances which do not block the channels but are cleanser of them and are not antagonistic to kapha and pitta.

Sustaining enemas mostly sweet ones along with unctuous enema should be applied but if pronounced strength is observed mild purgative should be given.

In these cases, the use of all rasāyana formulations is commended such as the regular use of šilājatu or guggulu with milk.

Or the patient should use regularly the formulation delivered by Bhārgava (cyavanaprāša) keeping on milk diet or the eleven formulations mentioned in the chapter on harītakí, āmalakī etc. (ci–1.1) should be used with wholesome diet.

If there is covering by apāna, the entire remedy consists of appetising, astringent, carminative for wind and cleansing of bowels.

Thus the treatment of covered vātas prāṇa etc. is said in brief physician should apply them after thinking himself.

In covering by pitta one should apply remedies alleviating pitta which are not antagnostic to vāta. In that by kapha kapha–alleviating and wind-carminative remedies should be administered. [236–245]

लोके वाय्वर्कसोमानां दुर्विज्ञेया यथा गतिः । तथा शरीरे वातस्य पित्तस्य च कफस्य च ॥ २४६ ॥

As in Universe the movement of air, sun and moon is difficult to be known so is that of vāta, pitta and kapha in the body. [246]

क्षयं वृद्धिं समत्वं च तथैवावरणं भिषक् । विज्ञाय पवनादीनां न प्रमुह्यति कर्मसु ॥ २४७ ॥

Physician knowing diminution, aggravation, equilibrium and covering of vāta etc. does not get confused in therapeutic. [247]

तत्र श्लोकौ—

पञ्चात्मनः स्थानवशाच्छरीरे स्थानानि कर्माणि च देहधातोः ।
प्रकोपहेतुः कुपितश्च रोगान् स्थानेषु यान्येषु वृतोऽवृतश्च ॥ २४८ ॥
प्राणेश्वरः प्राणभृतां करोति क्रिया च तेषामखिला निरुक्ता ।
तां देशसात्म्यर्तुबलान्यवेक्ष्य प्रयोजयेच्छास्त्रमतानुसारी ॥ २४९ ॥

Now the summing up verses—

Locations and functions of vāyu which is of five types and which supports the body, vitiating causes, disorders produced by vāta, the lord of vital breath when vitiated, covered or uncovered, in different organs in living beings and their entire treatment has been said (in this chapter) which should be applied by the one following the views of the scripture after considering place, suitability, season and strength. [248–249]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थाने
वातव्याधिचिकित्सितं नामाष्टाविंशोऽध्यायः ॥ २८ ॥

Thus ends the twenty eighth chapter on treatment of vātika disorders in
Cikitsāsthāna in the treatise composed by Agniveśa, redacted by
Caraka and reconstructed by Dṛḍhabala
as it was not available. (28)

एकोनत्रिंशोऽध्यायः

CHAPTER XXIX

अथातो वातशोणितचिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on treatment of vātaśoṇita. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

हुताग्निहोत्रमासीनमृषिमध्ये पुनर्वसुम् । पृष्टवान् गुरुमेकाग्रमग्निवेशोऽग्निवर्चसम् ॥ ३ ॥
अग्निमारुततुल्यस्य संसर्गस्यानिलासृजोः । हेतुलक्षणभैषज्यान्यथास्मै गुरुरब्रवीत् ॥ ४ ॥
लवणाम्लकटुक्षारस्निग्धोष्णाजीर्णभोजनैः । क्लिन्नशुष्काम्बुजानूपमांसपिण्याकमूलकैः ॥ ५ ॥
कुलत्थमाषनिष्पावशाकादिपललेक्षुभिः । दध्यारनालसौवीरशुक्ततक्रसुरासवैः ॥ ६ ॥
विरुद्धाध्यशनक्रोधदिवास्वप्नप्रजागरैः । प्रायशः सुकुमाराणां मिष्टान्नसुखभोजिनाम् ॥ ७ ॥
अचङ्क्रमणशीलानां कुप्यते वातशोणितम् । अभिघातादशुद्ध्या च प्रदुष्टे शोणिते नृणाम् ॥ ८ ॥

कषायकटुतिक्ताल्परूक्षाहारादभोजनात् । हयोष्ट्रयानयानाम्बुक्रीडाप्लवनलङ्घनैः ॥ ९ ॥
उष्णे चात्यध्वगमनाद्व्यवायाद्वेगनिग्रहात् । वायुर्विवृद्धो वृद्धेन रक्तेनावारितः पथि ॥ १० ॥
कृत्स्नं संदूषयेद्रक्तं तज्ज्ञेयं वातशोणितम् । खुडं वातबलासाख्यमाढ्यवातं च नामभिः ॥ ११ ॥

Agniveśa submitted to his teacher purnarvasu having brilliance like fire and concentration of mind and who, having finished his fire-worhip, was seated amidst the sages. Thereafter the teacher told him about the etiology, symptoms and treatment of the combination of vāyu and rakta which is like that of fire and wind.

Due to intake of diet consisting of salty, sour, pungent, alkaline, fatty, hot and uncooked articles; moist or dried things, meat of aquatic and marshy animals, oil-cakes, radish, horse gram, black gram, niṣpāva, other (leguminous) vegetables, sesamum paste, sugar cane, curd, sour gruel, sauvīra, śukta (vinegars), buttermilk, surā, āsava, incompatible food, eating during indigestion, anger, day-sleep, vigils mostly in delicate persons who eat delicious things at pleasure and are not in habit of walking vāta-rakta aggravates. Besides, due to injury and non-evacuation when blood is affected and the person indulges in food consisting of astringent, pungent, bitter, little and rough items; fasting, journey on carts carried by horses and camels, sporting in water, jumping, leaping; excessive travelling on foot in hot season, sexual intercourse and suppression of urges the aggravated vāta having been obstructed in its passage by aggravated blood affects the entire blood. This is known as vātaśoṇita having synonyms as khuḍa, vātabalāsa and āḍhy-avāta. [3–11]

तस्य स्थानं करौ पादावङ्गुल्यः सर्वसन्धयः । कृत्वाऽऽदौ हस्तपादे तु मूलं देहे विधावति ॥ १२ ॥
सौक्ष्म्यात् सर्वसरत्वाच्च पवनस्यासृजस्तथा । तद्द्रवत्वात् सरत्वाच्च देहं गच्छन् सिरायनैः ॥ १३ ॥
पर्वस्वभिहतं क्षुब्धं वक्रत्वादवतिष्ठते । स्थितं पित्तादिसंसृष्टं तास्ताः सृजति वेदनाः ॥ १४ ॥
करोति दुःखं तेष्वेव तस्मात् प्रायेण सन्धिषु । भवन्ति वेदनास्तास्ता अत्यर्थं दुःसहा नृणाम् ॥ १५ ॥

Its seat is hands, feet, fingers and all joints. At first it confirms its root in hands and feet and then spreads over the body.

Due to subtleness and pervasiveness of vāyu and liquidity and flowingness of blood it circulates all over the body through blood vessels. Being obstructed in joints due to zigzag way it gets located there with agitation and in combination with pitta etc. causes respective afflictions. Hence it produces pain mostly in those very joints and as such patient suffers from respective pain very difficult to tolerate. [12–15]

स्वेदोऽत्यर्थं न वा कार्ष्ण्यं स्पर्शाज्ञत्वं क्षतेऽतिरुक् । सन्धिशैथिल्यमालस्यं सदनं पिडकोद्गमः ॥ १६ ॥
जानुजङ्घोरुकट्यंसहस्तपादाङ्गसन्धिषु । निस्तोदः स्फुरणं भेदो गुरुत्वं सुप्तिरेव च ॥ १७ ॥

कण्डूः संधिषु रुग्भूत्वा भूत्वा नश्यति चासकृत् । वैवर्णं मण्डलोत्पत्तिर्वातासृक्पूर्वलक्षणम् ॥ १८ ॥

Excess or absence of perspiration, blackness, anaesthesia, severe pain on injury, laxity in joints, lassitude, malaise, appearance of boils, piercing pain, quivering, tearing, heaviness, numbness and itching in knee, shanks, thigh, waist, shoulder, hands, feet and joints of body; unstable pain in joints, abnormal complexion and appearance of patches—these are the prodromal symptoms of vātarakta. [16–18]

उत्तानमथ गम्भीरं द्विविधं तत् प्रचक्षते । त्वङ्मांसाश्रयमुत्तानं गम्भीरं त्वन्तराश्रयम् ॥ १९ ॥
कण्डूदाहरुगायामतोदस्फुरणकुञ्चनैः । अन्विता श्यावरक्ता त्वग्बाह्ये ताम्रा तथेष्यते ॥ २० ॥
गम्भीरे श्वयथुः स्तब्धः कठिनोऽन्तर्भृशार्तिमान् । श्यावस्ताम्रोऽथवा दाहतोदस्फुरणपाकवान् ॥ २१ ॥
रुग्विदाहान्वितोऽभीक्ष्णं वायुः सन्ध्यस्थिमज्जसु । छिन्दन्निव चरत्यन्तर्वक्रीकुर्वंश्च वेगवान् ॥ २२ ॥
करोति खञ्जं पङ्गुं वा शरीरे सर्वतश्चरन् । सर्वैर्लिङ्गैश्च विज्ञेयं वातासृगुभयाश्रयम् ॥ २३ ॥

This is said as of two types—superficial and deep. The former is located in twak and māṃsa while the latter in deeper dhātus.

In external (superficial) type the skin is blackish, red or coppery and is associated with itching, burning sensation, pain, stretching, piercing pain, quivering and contraction.

In deep type, there is swelling, stiff and hard, with severe pain inside, blackish or coppery, having burning sensation, piercing pain, quivering and inflammation, associated with distress and burning in stomach. Vāyu moves with force frequently in joints, bones and marrow as if cutting and making them crooked produces limping or lameness while moving all over the body. If all the above symptoms are found vātarakta should be known as located in both (superficial as well as deep). [19-23]

तत्र वातेऽधिके वा स्याद्रक्ते पित्ते कफेऽपि वा । संसृष्टेषु समस्तेषु यच्च तच्छृणु लक्षणम् ॥ २४ ॥
विशेषतः सिरायामशूलस्फुरणतोदनम् । शोथस्य कार्ष्ण्यं रौक्ष्यं च श्यावतावृद्धिहानयः ॥ २५ ॥
धमन्यङ्गुलिसन्धीनां सङ्कोचोऽङ्गग्रहोऽतिरुक् । कुञ्चनस्तम्भने शीतप्रद्वेषश्चानिलेऽधिके ॥ २६ ॥
श्वयथुर्भृशरुक् तोदस्ताम्रश्चिमिचिमायते । स्निग्धरूक्षैः शमं नैति कण्डूक्लेदान्वितोऽसृजि ॥ २७ ॥
विदाहो वेदना मूर्च्छा स्वेदस्तृष्णा मदो भ्रमः । रागः पाकश्च भेदश्च शोषश्चोक्तानि पैत्तिके ॥ २८ ॥
स्तैमित्यं गौरवं स्नेहः सुप्तिर्मन्दा च रुक् कफे । हेतुलक्षणसंसर्गाद्विद्याद्द्वन्द्वत्रिदोषजम् ॥ २९ ॥

Now listen about the symptoms which are found in predominance of vāta, rakta, pitta or kapha, or in combination of two or three doṣas.

Particularly dilatation of vessels, pain, quivering and piercing pain, blackness, roughness, blackishness, aggravation and diminution, contraction in dhamanis (arteries), fingers and joints, stiffness in body parts, intense pain, contracture and stiffness, aversion to cold—these symptoms are in predominance of vāta.

In prepominance of rakta, there is swelling with severe distress and piercing pain, coppering, with pricking sensation, not subsiding by either unctuous or rough applications and associated with itching and moistening.

In paittika type there are burning after meals, pain, fainting, sweating, thirst, narcosis, giddiness, redness, inflammation, tearing and dryness.

In (predominance of) kapha there are feeling of wetness, heaviness, unctuousness, numbness and mild pain.

That caused by combinations of two or three doṣas should be known by combined etiology and symptoms. [24-29]

एकदोषानुगं साध्यं नवं, याप्यं द्विदोषजम् । त्रिदोषजमसाध्यं स्याद्यस्य च स्युरुपद्रवाः ॥ ३० ॥
अस्वप्नारोचकश्वासमांसकोथशिरोग्रहाः । मूर्च्छायमदरुक्तृष्णाज्वरमोहप्रवेपकाः ॥ ३१ ॥
हिक्कापाङ्गुल्यवीसर्पपाकतोदभ्रमक्लमाः । अङ्गुलीवक्रता स्फोटा दाहमर्मग्रहार्बुदाः ॥ ३२ ॥
एतैरुपद्रवैर्वर्ज्यं मोहेनैकेन वाऽपि यत् । संप्रस्रावि विवर्णं च स्तब्धमर्बुदकृच्च यत् ॥ ३३ ॥
वर्जयेच्चैव संकोचकरमिन्द्रियतापनम् । अकृत्स्नोपद्रवं याप्यं साध्यं स्यान्निरुपद्रवम् ॥ ३४ ॥

The disease which is new and caused by one doṣa is curable, that caused by two doṣas is maintainable and the one caused by three doṣas as well as with complications is incurable.

Sleeplessness, anorexia, dyspnoea, gangrene, stiffness in head, fainting, narcosis, distress, thirst, fever, mental confusion, trembling, hiccup, lameness, erysipelas, inflammation, piercing pain, giddiness, exhaustion, crookedness in fingers, blisters, burning sensation, stiffness in vital parts, tumours—these are the complications which make the disease as incurable or even one complication, mental confusion, is enough for the same.

The disease should be rejected which is discharging profusely, with deranged colour, stiff, causing growths, contractures and damage to senses.

The one having less than all symptoms is maintainable while that which is free from complications is curable. [30–34]

रक्तमार्गं विहत्याशु शाखासन्धिषु मारुतः । निविश्यान्योन्यमावार्य वेदनाभिर्हरेदसून् ॥ ३५ ॥
तत्र मुञ्चेदसृक् शृङ्गजलौकःसूच्यलाबुभिः । प्रच्छनैर्वा सिराभिर्वा यथादोषं यथाबलम् ॥ ३६ ॥
रुग्दाहतोदरागार्तादसृक् स्राव्यं जलौकसा । शृङ्गैस्तुम्बैर्हरेत् सुप्तिकण्डूचिमिचिमायनात् ॥ ३७ ॥
देशाद्देशं व्रजत् स्राव्यं सिराभिः प्रच्छनेन वा । अङ्गग्लानौ न तु स्राव्यं रूक्षे वातोत्तरे च यत् ॥ ३८ ॥
गम्भीरं श्वयथुं स्तम्भं कम्पं स्नायुसिरामयान् । ग्लानिं चापि ससङ्कोचां कुर्याद्वायुरसृक्क्षयात् ॥ ३९ ॥
खाञ्जयादीन् वातरोगांश्च मृत्युं चात्यवसेचनात् । कुर्यात्तस्मात् प्रमाणेन स्निग्धाद्रक्तं विनिर्हरेत् ॥४०॥

Vāyu having obstructed the passage of blood, enters into the joints of extremities and covering mutually takes away life with pain.

In such case blood should be let out with horn, leech, needle, bottle-gourd, sacrifrying or venesection according to morbiditty and strength.

Blood should be taken out with leech from one suffering from distress, burning sensation, piercing pain and redness. One should take out blood from the patient having numbness, itching and prickly sensation with horns or bottlegourds. If the disorder is shifting from place to place, it should be eliminated by venesection or scarifying.

In case the part is reduced and the patient is rough and with predominance of vāta, blood should not be let out.

Due to loss of blood, vāyu produces deep swelling, stiffness, trembling, disorders of ligaments and vessels, malaise and contractures. If blood is let out excessively, vātika disorders such as limping etc. and death may occur. Hence one should eliminate blood in proper quantity from the patient who is properly uncted. [35–40]

विरेच्यः स्नेहयित्वाऽऽदौ स्नेहयुक्तैर्विरेचनैः । रूक्षैर्वा मृदुभिः शस्तमसकृद्बस्तिकर्म च ॥ ४१ ॥
सेकाभ्यङ्गप्रदेहान्नस्नेहाः प्रायोऽविदाहिनः । वातरक्ते प्रशस्यन्ते

At first the patient should be purgated after unction with unctuous or rough mild purgatives. Frequent application of enema should also be done. Besides, sprinkling, massage, ointment, tood and uncting substance which do not cause burning are recommended. [41]

विशेषं तु निबोध मे ॥ ४२ ॥

बाह्यमालेपनाभ्यङ्गपरिषेकोपनाहनैः । विरेकास्थापनस्नेहपानैर्गम्भीरमाचरेत् ॥ ४३ ॥
सर्पिस्तैलवसामज्जपानाभ्यञ्जनबस्तिभिः । सुखोष्णैरुपनाहैश्च वातोत्तरमुपाचरेत् ॥ ४४ ॥
विरेचनैर्घृतक्षीरपानैः सेकैः सबस्तिभिः । शीतैर्निर्वापणैश्चापि रक्तपित्तोत्तरं जयेत् ॥ ४५ ॥
वमनं मृदु नात्यर्थं स्नेहसेकौ विलङ्घनम् । कोष्णा लेपाश्च शस्यन्ते वातरक्ते कफोत्तरे ॥ ४६ ॥
कफवातोत्तरे शीतैः प्रलिप्ते वातशोणिते । दाहशोथरुजाकण्डूविवृद्धिः स्तम्भनाद्भवेत् ॥ ४७ ॥
रक्तपित्तोत्तरे चोष्णैर्दाहः क्लेदोऽवदारणम् । भवेत्तस्माद्भिषग्दोषबलं बुद्ध्वाऽऽचरेत्क्रियाम् ॥ ४८ ॥

Now listen the specific remedies. The external type should be treated with pastes, massage, sprinkling and poultice while the deep one with purgation, non-unctuous enema and intake of uncting substance.

One should overcome the disease predominant in vāta with intake of ghee oil, fat and marrow; massage, enema and comfortable hot poultices.

One should overcome the disorder predominant in rakta pitta with purgatives, intake of ghee and milk, sprinkling, enema, cold refrigerents.

In vātarakta predominant in kapha, mild emesis, unexcessive unctuous application and sprinkling and warm pastes are useful.

In vātarakta predominant in kapha and vāta, if cold pastes are applied burning sensation, swelling, pain and itching aggravate due to checking. Likewise, in that predominant in raktapitta burning sensation, moistening and tearing occur if hot things are applied. Hence the physician should apply measures after considering the strength of morbidity. [42–48]

दिवास्वप्नं ससंतापं व्यायामं मैथुनं तथा । कटूष्णं गुर्वभिष्यन्दि लवणाम्लं च वर्जयेत् ॥ ४९ ॥
पुराणा यवगोधूमनीवाराः शालिषष्टिकाः । भोजनार्थं रसार्थं वा विष्किरप्रतुदा हिताः ॥ ५० ॥
आढक्यश्चणका मुद्गा मसूराः समकुष्ठकाः । यूषार्थं वहुसर्पिष्काः प्रशस्ता वातशोणिते ॥ ५१ ॥
सुनिषण्णकवेत्राग्रकाकमाचीशनावरीः । वास्तुकोपोदिकाशाकं शाकं सौवर्चलं तथा ॥ ५२ ॥
घृतमांसरसैर्भृष्टं शाकसात्म्याय दापयेत् । व्यञ्जनार्थं, तथा गव्यं महिषाजं पयो हितम् ॥ ५३ ॥
इति संक्षेपतः प्रोक्तं वातरक्तचिकित्सितम् । एतदेव पुतः सर्वं व्यासतः संप्रवक्ष्यते ॥ ५४ ॥

The patient should abstain from day sleep, exposure to heat, physical exertion, coitus, eating of pungent, hot, heavy, channel–blocking, salty and sour things.

For food, old cereals of barley, wheat, nīvāra, śāli and ṣaṣṭika rice and for meat soup gallinaceous and pecking birds are wholesome. In vātarakta, soups of pigeon pea, bengal gram, lentils and makuṣṭhaka added with plenty of ghee are commended. Those who are suited to vegetables should be given the vegetables of suniṣaṇṇaka, tip of vetra, kākamācī, śatāvarī, vāstuka, upodikā and suvarcalā fried with ghee and meatsoup in milk, cow's, buffalow's and goat's milk is beneficial.

Thus treatment of vātarakta is said briefly. The same will be said again entirely with details. [49–54]

श्रावणीक्षीरकाकोलीजीवकर्षभकैः समैः । सिद्धं समधुकैः सर्पिः सक्षीरं वातरक्तनुत् ॥ ५५ ॥
बलामतिबलां मेदामात्मगुप्तां शतावरीम् । काकोलीं क्षीरकाकोलीं रास्नामृद्धिं च पेषयेत् ॥ ५६ ॥
घृतं चतुर्गुणक्षीरं तैः सिद्धं वातरक्तनुत् । हृत्पाण्डुरोगवीसर्पकामलाज्वरनाशनम् ॥ ५७ ॥
त्रायन्तिका तामलकी द्विकाकोली शतावरी । कशेरुकाकषायेण कल्कैरेभिः पचेद्घृतम् ॥ ५८ ॥
दत्त्वा परूषकद्राक्षाकाश्मर्यैक्षुरसान् समान् । पृथग्विदार्याः स्वरसं तथा क्षीरं चतुर्गुणम् ॥ ५९ ॥
एतत् प्रायोगिकं सर्पिः पारूषकमिति स्मृतम् । वातरक्ते क्षते क्षीणे वीसर्पे पैत्तिके ज्वरे ॥ ६० ॥
इति पारुषकं घृतम् ।

Ghee cooked with equal quantity of śrāvaṇī, kṣīrakākolī, jivaka, ṛṣabhaka and madhuka along with milk alleviates vātarakta.

One should pound balā, atibalā, medā, kapikacchu, śatāvarī, kākolī, ksīrakākolī, rāsnā and ṛddhi. with this paste and four times milk ghee should be cooked. It alleviates vātarakta and also cardiac disorders, anaemia, erysipelas, jaundice and fever.

Ghee should be cooked with the paste of trāyamāṇā, tāmalakī, kākolī, kṣīrakākolī, śatāvarī and kaśeruka and also decoction of the same drugs adding thereto the juices of paruṣaka, drākṣā, kāśmarya, sugar cane and vidārī in equal quantity and milk four times. This useful ghee is known as 'Paruṣaka ghṛta' efficacious in vātarakta, wasting due to chest wound, erysipelas and paittika fever. [55–60]

(Thus Paruṣaka ghṛta).

द्वे पञ्चमूले वर्षाभूमेरण्डं सपुनर्नवम् । मुद्गपर्णीं महामेदां माषपर्णीं शतावरीम् ॥ ६१ ॥
शङ्खपुष्पीमवाक्पुष्पीं रास्नामतिबलां बलाम् । पृथग्द्विपलिकं कृत्वा जलद्रोणे विपाचयेत् ॥ ६२ ॥
पादशेषे समान् क्षीरधात्रीक्षुच्छागलान् रसान् । घृताढकेन संयोज्य शनैर्मृद्वग्निना पचेत् ॥ ६३ ॥
कल्कानावाप्य मेदे द्वे काश्मर्यफलमुत्पलम् । त्वक्क्षीरीं पिप्पलीं द्राक्षां पद्मबीजं पुनर्नवाम् ॥ ६४ ॥
नागरं क्षीरकाकोलीं पद्मकं बृहतीद्वयम् । वीरां शृङ्गाटकं भव्यमुरुमाणं निकोचकम् ॥ ६५ ॥
खर्जूराक्षोटवाताममुञ्जाताभिषुकांस्तथा । एतैर्घृताढके सिद्धे क्षौद्रं शीते प्रदापयेत् ॥ ६६ ॥
सम्यक् सिद्धं च विज्ञाय सुगुप्तं संनिधापयेत् । कृतरक्षाविधिं चौक्षे प्राशयेदक्षसंमितम् ॥ ६७ ॥
पाण्डुरोगं ज्वरं हिक्कां स्वरभेदं भगन्दरम् । पार्श्वशूलं क्षयं कासं प्लीहानं वातशोणितम् ॥ ६८ ॥
क्षतशोषमपस्मारमश्मरीं शर्करां तथा । सर्वाङ्गैकाङ्गरोगांश्च मूत्रसङ्गं च नाशयेत् ॥ ६९ ॥
बलवर्णकरं धन्यं वलीपलितनाशनम् । जीवनीयमिदं सर्पिर्वृष्यं वन्ध्यासुतप्रदम् ॥ ७० ॥

इति जीवनीयघृतम् ।

Two pañcamūlas (daśamūla), varṣābhū, eraṇḍa, punarnavā, mūdgaparṇī, mahāmedā, māṣaparṇī, śatāvarī, śaṃkhapuṣpī, adhahpuṣpī, rāsnā, atibalā and balā-each 80 gm. should be boiled in water 10.24 litres reduced to one-fourth. Now milk, juice of āmalaka and sugarcane, soup of goat's flesh should be added thereto along with ghee 2.56 kg. and the whole thing should be cooked on mild fire added with the paste of the following drugs—medā, mahāmedā, kāśmarya fruits, utpala, twakkṣīrī, pippalī, drākṣā, lotus seeds, punarnavā, śuṇṭhī, kṣīrakākolī, padmaka, bṛhatī, kaṇṭakārī, vīrā, śṛṅgāṭaka, bhavya, urumāṇa, nikocaka, kharjūra, akṣoṭa, vātāma, muñjāta and abhiṣuka. When ghee is prepared and cooked, honey should be added thereto and the preparation should be stored well-protected in a clean container after observing the prescribed ritual for protection. The dose of 10 gm. should be administered. This 'jīvanīya·ghṛta' alleviates anaemia, fever, hiccup, hoarseness of voice, fistula-in-ano, pain in sides, wasting, cough, spleen enlargement, vātarakta, consumption due to chest-wound, epilepsy, calculus, gravels, vātika disorders generalized or localised and retention of urine. It promotes strength, complexion, auspiciousness, removes wrinkles and greying of hairs, is aphrodisic and provides progeny even to a sterile woman. [61–70]

(Thus Jīvanīya ghṛta).

द्राक्षामधुकतोयाभ्यां सिद्धं वाससितोपलम् । पिवेद्घृतं तथा क्षीरं गुडूचीस्वरसे शृतम् ॥ ७१ ॥
जीवकर्षभकौ मेदा ऋष्यप्रोक्ता शतावरी । मधुकं मधुपर्णी च काकोलीद्वयमेव च ॥ ७२ ॥
मुद्गमाषाख्यपर्णिन्यौ दशमूलं पुनर्नवा । बलामृता विदारी च साश्वगन्धाश्मभेदकः ॥ ७३ ॥
एषां कषायकल्काभ्यां सर्पिस्तैलं च साधयेत् । लाभतश्च वसामज्जं धान्वप्रातुदवैष्किरम् ॥ ७४ ॥
चतुर्गुणेन पयसा तत् सिद्धं वातशोणितम् । सर्वदेहाश्रितं हन्ति व्याधीन् घोरांश्च वातजान् ॥ ७५ ॥

One should take ghee cooked with decoction of drākṣā and madhuka along with sugar candy or with milk and juice of guḍūcī.

Jīvaka, ṛṣabhaka, medā, ṛṣyaproktā, śatāvarī, madhuka, madhuparṇī, kākolī, kṣīrakākoli, mudgaparṇī, māṣaparṇī, daśamūla, punarnavā, balā, amṛtā, vidārī, aśwagandhā, pāṣāṇabheda—with decoction and paste of these drugs ghee and oil and if available fat and marrow of wild, pecking and gallinaceous birds should be cooked along with four times milk. This, when prepared, alleviates vātarakta and severe vātika disorders pertaining to the entire body. [71–75]

स्थिरा श्वदंष्ट्रा बृहती सारिवा सशतावरी । काश्मर्याण्यात्मगुप्ता च वृश्चीरो द्वे बले तथा ॥ ७६ ॥
एषां क्वाथे चतुःक्षीरं पृथक् तैलं पृथग्घृतम् । मेदाशतावरीयष्टिजीवन्तीजीवकर्षभैः ॥ ७७ ॥
पक्त्वा मात्रा ततः क्षीरत्रिगुणाऽध्यर्धशर्करा । खजेन मथिता पेया वातरक्ते त्रिदोषजे ॥ ७८ ॥
तैलं पयः शर्करां च पाययेद्वा सुमूर्च्छितम् । सर्पिस्तैलसिताक्षौद्रैर्मिश्रं वाऽपि पिबेत् पयः ॥ ७९ ॥
अंशुमत्या शृतः प्रस्थः पयसो द्विसितोपलः । पाने प्रशस्यते तद्वत पिप्पलीनागरैः शृतः ॥ ८० ॥
बलाशतावरीरास्नादशमूलैः सपीलुभिः । श्यामैरण्डस्थिराभिश्च वातार्तिघ्नं शृतं पयः ॥ ८१ ॥
धारोष्णं मूत्रयुक्तं वा क्षीरं दोषानुलोमनम् । पिबेद्वा सत्रिवृच्चूर्णं पित्तरक्तावृतानिलः ॥ ८२ ॥
क्षीरेणैरण्डतैलं वा प्रयोगेण पिबेन्नरः । बहुदोषो विरेकार्थं जीर्णे क्षीरौदनाशनः ॥ ८३ ॥
कषायमभयानां वा घृतभृष्टं पिबेन्नरः । क्षीरानुपानं त्रिवृताचूर्णं द्राक्षारसेन वा ॥ ८४ ॥
काश्मर्यं त्रिवृतां द्राक्षां त्रिफलां सपरूषकाम् । शृतं पिबेद्विरेकाय लवणक्षौद्रसंयुतम् ॥ ७५ ॥
त्रिफलायाः कषायं वा पिबेत् क्षौद्रेण संयुतम् । धात्रीहरिद्रामुस्तानां कषायं वा कफाधिकः ॥ ८६ ॥
योगैश्च कल्पविहितैरसकृत्तं विरेचयेत् । मृदुभिः स्नेहसंयुक्तैर्ज्ञात्वा वातं मलावृतम् ॥ ८७ ॥

Oil and ghee should be cooked separataly with decoction of śālaparṇī, gokṣura, bṛhatī, sārivā, kāśmarya fruits, kapikacchu, vṛścira, balā and atibalā with four times milk and paste of medā, śatāvarī, madhuyaṣṭī, jīvantī, jīvaka and ṛṣabhaka. Taking adequate dose from it should be mixed in three times milk and one and half times sugar and the whole thing should be churned with a stick. This should be taken in vātarakta caused by three doṣas. In the same way, oil, milk and sugar mixed together should be taken or milk mixed with ghee, oil, sugar and honey should be taken.

Milk 640 ml. boiled with śālaparṇī and added with 80 gm. sugar is recommended for drink. Likewise, that boiled with pippalī and śuṇṭhī is useful.

Milk boiled with balā, śatāvarī, rāsnā, daśamūla, pīlu, śyāmā, eraṇḍa and śālaparṇī alleviates vātika disorders.

The patient suffering from vāta covered with pitta and rakta should take warm fresh milk mixed with either cow's urine or powder of trivṛt which eliminates the impurity.

One having much impurity should take castor oil with milk for purgation regularly and after digestion should take diet of milk and rice.

Or one should take decoction of harītakī fried with ghee or powder of trivṛt with milk or grape juice.

The decoction of kāśmarya fruit, trivṛt, drākṣā, triphalā and paruṣaka added with salt and honey should be taken for purgation.

If there is predominance of kapha, one should take decoction of triphalā or āmalakī, haridrā and musta added with honey.

In case vāta is covered with faeces, the patient should be purgated frequently with formulations mentioned in kalpasthāna which should be mild and added with some uncting substance. [76–87]

निर्हरेद्वा मलं तस्य सघृतैः क्षीरबस्तिभिः । न हि बस्तिसमं किंचिद्वातरक्तचिकित्सितम् ॥ ८८ ॥
बस्तिवंक्षणपार्श्वोरुपर्वास्थिजठरार्तिषु । उदावर्ते च शस्यन्ते निरूहाः सानुवासनाः ॥ ८९ ॥
दद्यात्तैलानि चेमानि बस्तिकर्मणि बुद्धिमान् । नस्याभ्यञ्जनसेकेषु दाहशूलोपशान्तये ॥ ९० ॥
मधुपर्ण्यास्तुलायास्तु कषाये पादशेषिते । तैलाढकं समक्षीरं पचेत् कल्कैः पलोन्मितैः ॥ ९१ ॥
शतपुष्पावरीमूर्वापयस्यागुरुचन्दनैः । स्थिराहंसपदीमांसीद्विमेदामधुपर्णिभिः ॥ ९२ ॥
काकोलीक्षीरकाकोलीतामलक्यृद्धिपद्मकैः । जीवकर्षभजीवन्तीत्वक्पत्रनखवालकैः ॥ ९३ ॥
प्रपौण्डरीकमञ्जिष्ठासारिवैन्द्रीवितुन्नकैः । चतुष्प्रयोगात्तद्धन्ति तैलं मारुतशोणितम् ॥ ९४ ॥
सोपद्रवं साङ्गशूलं सर्वगात्रानुगं तथा । वातासृक्पित्तदाहार्तिज्वरघ्नं बलवर्णकृत् ॥ ९५ ॥
इति मधुपर्ण्यादितैलम् ।

Or his excrements should be eliminated by administering milk enemas mixed with ghee. There is no treatment of vātarakta equal to enema.

Non-unctuous and unctuous enemas are commended in case of pain in pelvis, groin, sides, thighs, joints, bones and abdomen and of udāvarta.

The wise physician should administer the following oils as enema and also as snuff, massage and sprinkling for pacification of burning sensation and pain.

Madhuparṇi (madhuka) 4 kg. should be decocted in water reduced to one-fourth. Now with this decoction oil 2.56 kg. should be cooked with equal quantity of milk and the paste of the following drugs each 40 gm.—śatapuṣpā, śatāvarī, mūrvā, payasyā, aguru, candana, śālaparṇī, haṃsapadī, māṃsī, medā, mahāmedā, madhuparṇī, kākolī kṣīrakākolī, tāmalakī, ṛddhi, padmaka, jīvaka, ṛṣabhaka, jīvantī, twak, patra, nakha, bālaka, prapauṇḍarīka, mañjiṣṭhā, sārivā, aindrī and vitunnaka. This oil used in four ways (intake, massage, snuff and enema) alleviates vātarakta associated with complications, pain in body and involving whole body. It destroys vāta rakta, pitta, burning sensation, distress and fever and promotes strength and complexion. [88–95]

(Thus Madhuparṇyādi taila).

मधुकस्य शतं द्राक्षा खर्जूराणि परूषकम् । मधूकौदनपाक्यौ च प्रस्थं मुञ्जातकन्तथा ॥ ९६ ॥
काश्मर्याढकमित्येतच्चतुर्द्रोणे पचेदपाम् । शेषेऽष्टभागे पूते च तस्मिंस्तैलाढकं पचेत् ॥ ९७ ॥
तथाऽऽमलककाश्मर्यविदारीक्षुरसैः समैः । चतुर्द्रोणेन पयसा कल्कं दत्त्वा पलोन्मितम् ॥ ९८ ॥
कदम्बामलकाक्षोटपद्मबीजकशेरुकम् । शृङ्गाटकं शृङ्गवेरं लवणं पिप्पलीं सिताम् ॥ ९९ ॥
जीवनीयैश्च संसिद्धं क्षौद्रप्रस्थेन संसृजेत् । नस्याभ्यञ्जनपानेषु बस्तौ चापि नियोजयेत् ॥ १०० ॥
वातव्याधिषु सर्वेषु मन्यास्तम्भे हनुग्रहे ।
सर्वाङ्गैकाङ्गवाते च क्षतक्षीणे क्षतज्वरे ॥ १०१ ॥
सुकुमारकमित्येतद्वातास्रामयनाशनम् । स्वरवर्णकरं तैलमारोग्यबलपुष्टिदम् ॥ १०२ ॥

इति सुकुमारकतैलम् ।

गुडूचीं मधुकं ह्रस्वं पञ्चमूलं पुनर्नवाम् । रास्नामेरण्डमूलं च जीवनीयानि लाभतः ॥ १०३ ॥
पलानां शतकैर्भागैर्बलापञ्चशतं तथा । कोलबिल्वयवान्माषान्कुलत्थांश्चाढकोन्मितान् ॥ १०४ ॥
काश्मर्याणां सुशुष्काणां द्रोणं द्रोणशतेऽम्भसि । साधयेज्जर्जरं धौतं चतुर्द्रोणं च शेषयेत् ॥ १०५ ॥
तैलद्रोणं पचेत्तेन दत्त्वा पञ्चगुणं पयः । पिष्ट्वा त्रिपलिकं चैव चन्दनोशीरकेशरम् ॥ १०६ ॥
पत्रैलागुरुकुष्ठानि तगरं मधुयष्टिकाम् । मञ्जिष्ठाष्टपलं चैव तत् सिद्धं सार्वयौगिकम् ॥ १०७ ॥
वातरक्ते क्षतक्षीणे भारार्ते क्षीणरेतसि । वेपनाक्षेपभग्नानां सर्वाङ्गैकाङ्गरोगिणाम् ॥ १०८ ॥
योनिदोषमपस्मारमुन्मादं खञ्जपङ्गुताम् । हन्यात् प्रसवनं चैतत्तैलाग्र्यममृताह्वयम् ॥ १०९ ॥

इत्यमृताद्यं तैलम् ।

Madhuka 4 kg., drākṣā, kharjūra, paruṣaka, madhūka, odanapākī and muñjātaka each 640 gm., kāśmarya fruits 2.56 kg.–all these should be boiled in water 40.96 litres reduced to one-eighth. This should be filtered and with this oil 2.56 kg. should be cooked added with equal quantity of the juices of āmalaka, kāśmarya, vidārī and sugarcane and 40.96 litres of milk and the paste of the following drugs 40 gm. each—kadamba, āmalaka, akṣoṭa, lotus seeds, kaśeruka, śṛṅgāṭaka, śuṇṭhī, lavaṇa, pippalī, śarkarā, and vitaliser drugs. When it is prepared honey 640 gm. should be added thereto. This should be applied as snuff, massage, intake and enema in all vātika disorders, stiffness of neck, lockjaw, vāta generalised or localised, wasting and fever due to chest wound. This 'Sukumāraka taila' alleviates vātarakta, promotes voice and complexion and provides health, strength and corpulence.

(Thus Sukumāraka taila).

Guḍūcī, madhuka, laghu pañcamūla, punarnavā, rāsnā, eraṇḍa root and vitaliser drugs whichever available each 4 kg., balā 20 kg. kola, bilva, barley, black gram and horse gram each 2.56 kg. and kāśamarya fruits well dried 10.24 kg. well crushed and washed should be boiled in water 1024 litres reduced to 40.96 litres. with this decoction oil 10.24 litres should be cooked added with five times milk and the paste of candana, uśira, nāgakeśara, patra, ela, aguru, kuṣṭha, tagara and madhuyaṣṭī each 120 gm. and mañjiṣṭhā 320 gm. this oil when prepared is useful in all ways in vātarakta, wasting due to chest wound, affiiction by overload, deficiency of semen, trembling, convulsions, fractures and diseases generalised or localised. This known as 'Amṛtā' is the best among oil and alleviates diseases of female genital track, epilepsy, insanity, limping and lameness and makes delivery of foetus easy. [96–109]

(Thus Amṛtādya taila).

पद्मवेतसयष्ट्याह्वफेनिलापद्मकोत्पलैः । पृथक्पञ्चपलैर्दर्भबलाचन्दनकिंशुकैः ॥ ११० ॥
जले शृतैः पचेत्तैलप्रस्थं सौवीरसंमितम् । लोध्रकालीयकोशीरजीवकर्षभकेशरैः ॥ १११ ॥
मदयन्तीलतापत्रपद्मकेशरपद्मकैः । प्रपौण्डरीककाश्मर्यमांसीमेदाप्रियङ्गुभिः ॥ ११२ ॥
कुङ्कुमस्य पलार्धेन मञ्जिष्ठायाः पलेन च । महापद्ममिदं तैलं वातासृग्ज्वरनाशनम् ॥ ११३ ॥
इति महापद्मं तैलम् ।

Padma (padmaka), vetasa, madhuyaṣṭī, phenilā, kamala, utpala, darbha, balā, candana and kiṃśuka each 200 gm. should be decocted in water. With this decoction oil 6.40 gm. should be cooked with equal quantity of sauvīra (a type of viregar) with the paste of lodhra, kāliyaka, uśīra, jīvaka, ṛṣabhaka, nāgakeśara, padmaka, prapauṇḍarīka, kāśmarya, māṃsī, medā, priyaṅgu and kuṃkuma 20 gm. and mañjiṣṭhā 40 gm. This 'Mahāpadma(ka) taila' alleviates vātarakta and fever. [110–113]

(Thus Mahāpadma(ka) taila).

पद्मकोशीरयष्ट्याह्वरजनीक्वाथसाधितम् । स्यात् पिष्टैः सर्जमञ्जिष्ठावीराकाकोलीचन्दनैः ॥ ११४ ॥
खुड्डाकपद्मकमिदं तैलं वातास्रदाहनुत् ।
इति खुड्डाकपद्मकं तैलम् ।

Oil prepared with the decoction of padmaka, uśīra, madhuyaṣṭī and haridrā along with the paste of sarja, mañjiṣṭhā, vīrā, kākolī and candana. This 'khuḍḍāka padmaka taila' alleviates vātarakta and burning sensation. [114]

(Thus Khuḍḍāka padmaka taila)

शतेन यष्टिमधुकात् साध्यं दशगुणं पयः ॥ ११५ ॥
तस्मिंस्तैले चतुर्द्रोणे मधुकस्य पलेन तु । सिद्धं मधुककाश्मर्यरसैर्वा वातरक्तनुत् ॥ ११६ ॥
मधुपर्ण्याः पलं पिष्ट्वा तैलप्रस्थं चतुर्गुणे । क्षीरे साध्यं शतं कृत्वा तदेवं मधुकाच्छते ॥ ११७ ॥
सिद्धं देयं त्रिदोषे स्याद्वातास्रे श्वासकासनुत् । हृत्पाण्डुरोगवीसर्पकामलादाहनाशनम् ॥ ११८ ॥
इति शतपाकं मधुकतैलम् ।

Madhuyaṣṭī 4 kg. should be boiled with ten times milk (reduced to one fourth), with this, oil 40.96 kg. should be cooked with the paste of madhuka 40 gm. or with the juice of madhuka and kāśmarya. It alleviates vātarakta.

Oil 640 gm. should be cooked with the paste of madhuparṇī (madhuka) 40 gm. in four times milk. This should be repeated hundred times. Thus it is processed with 100 pala (4 kg.) of madhuka. It should be used in vātarakta caused by three doṣas Besides, it alleviates dyspnoea, cough, cardiac disorders, anaemia, erysepilas, jaundice and burning sensation. [115–118]

(Thus Madhuka taila cooked hundred times).

बलाकषायकल्काभ्यां तैलं क्षीरसमं पचेत् । सहस्रं शतवारं वा वातासृग्वातरोगनुत् ॥ ११९ ॥
रसायनमिदं श्रेष्ठमिन्द्रियाणां प्रसादनम् । जीवनं बृंहणं स्वर्यं शुक्रासृग्दोषनाशनम् ॥ १२० ॥
इति सहस्रपाकं शतपाकं वा बलातैलम् ।

Oil should be cooked with decoction and paste of balā with equal quantity of milk hundred or thousand times. It alleviates vātarakta and vātika disorders. It is an excellent rasāyana, cleanser of senses, vitaliser, bulk-promoting, promoter of voice and alleviator of the defects of semen and ovum. [119–120]

(Thus Balātaila cooked hundred or thousand times).

गुडूचीरसदुग्धाभ्यां तैलं द्राक्षारसेन वा । सिद्धं मधुककाश्मर्यरसैर्वा वातरक्तनुत् ॥ १२१ ॥
आरनालाढके तैलं पादसर्जरसं शृतम् । प्रभूते खजितं तोये ज्वरदाहार्तिनुत् परम् ॥ १२२ ।

Oil prepared with the juice of guḍūcī and milk or with grape juice or with juice of madhuka and kāśmarya alleviates vātarakta.

Oil cooked in sour gruel 2.56 litres with one-fourth sarjarasa and churned in plenty of water is an excellent alleviator of fever, burning sensation and distress. [121–122]

समधूच्छिष्टमाञ्जिष्ठं ससर्जरससारिवम् । पिण्डतैलं तदभ्यङ्गाद्वातरक्तरुजापहम् ॥ १२३ ।
इति पिण्डतैलम् ।

Oil prepared with beewax, mañjiṣṭhā, sarjarasa and sārivā is known as 'piṇḍa taila' which alleviates pain in vātarakta by massage. [123]

(Thus Piṇḍa taila).

दशमूलशृतं क्षीरं सद्यः शूलनिवारणम् । परिषेकोऽनिलप्राये तद्वत् कोष्णेन सर्पिषा ॥ १२४ ॥
स्नेहैर्मधुरसिद्धैर्वा चतुर्भिः परिषेचयेत् । स्तम्भाक्षेपकशूलार्तं कोष्णैर्दाहे तु शीतलैः ॥ १२५ ॥
तद्वद्गव्याविकच्छागैः क्षीरैस्तैलविमिश्रितैः । क्वाथैर्वा जीवनीयानां पञ्चमूलस्य वा भिषक् । १२६ ॥
द्राक्षेक्षुरसमद्यानि दधिमस्त्वम्लकाञ्जिकम् । सेकार्थं तण्डुलक्षौद्रशर्कराम्बु च शस्यते ॥ १२७ ॥
कुमुदोत्पलपद्माद्यैर्मणिहारैः सचन्दनैः । शीततोयानुगैर्दाहे प्रोक्षणं स्पर्शनं हितम् ॥ १२८ ॥
चन्द्रपादाम्बुसंसिक्ते क्षौमपद्मदलच्छदे । शयने पुलिनस्पर्शशीतमारुतवीजिते ॥ १२९ ॥
चन्दनार्द्रस्तनकराः प्रिया नार्यः प्रियंवदाः । स्पर्शशीताः सुखस्पर्शा घ्नन्ति दाहं रुजं क्लमम् ॥ १३० ॥
सरागे सरुजे दाहे रक्तं विस्राव्य लेपयेत् । मधुकाश्वत्थत्वङ्मांसीवीरोदुम्बरशाद्वलैः ॥ १३१ ॥
जलजैर्यवचूर्णैर्वा सयष्ट्याह्वपयोघृतैः । सर्पिषा जीवनीयैर्वा पिष्टैर्लेपोऽतिदाहनुत् ॥ १३२ ॥
तिलाः प्रियालो मधुकं बिसं मूलं च वेतसात् । आजेन पयसा पिष्टः प्रलेपो दाहरागनुत् ॥ १३३ ॥
प्रपौण्डरीकमञ्जिष्ठादार्वीमधुकचन्दनैः । सितोपलैरकासक्तुमसूरोशीरपद्मकैः ॥ १३४ ॥
लेपो रुग्दाहवीसर्परागशोफनिवारणः । पित्तरक्तोत्तरे त्वेते, लेपान् वातोत्तरे शृणु ॥ १३५ ॥
वातघ्नैः साधितः स्निग्धः कृशरो मुद्गपायसः । तिलसर्षपपिण्डैर्वाऽप्युपनाहो रुजापहः ॥ १३६ ॥
औदकप्रसहानूपवेशवाराः सुसंस्कृताः । जीवनीयौषधैः स्नेहयुक्ताः स्युरुपनाहने ॥ १३७ ॥
स्तम्भतोदरुगायामशोथाङ्गग्रहनाशनाः । जीवनीयौषधैः सिद्धा सपयस्का वसाऽपि वा ॥ १४८ ॥
घृतं सहचरान्मूलं जीवन्ती च्छागलं पयः । लेपः पिष्टास्तिलास्तद्वद्भृष्टाः पयसि निर्वृताः ॥ १३९ ॥
क्षीरपिष्टामुमां लेपमेरण्डस्य फलानि च । कुर्याच्छूलनिवृत्त्यर्थं शताह्वामनिलेऽधिके ॥ १४० ॥
समूलाग्रच्छदैरण्डक्वाथे द्विप्रास्थिकं पृथक् । घृतं तैलं वसा मज्जा चानूपमृगपक्षिणाम् ॥ १४१ ॥
कल्कार्थे जीवनीयानि गव्यं क्षीरमथाजकम् । हरिद्रोत्पलकुष्ठैलाशताह्वाश्वहनच्छदान् ॥ १४२ ।
बिल्वमात्रान् पृथक् पुष्पं काकुभं चापि साधयेत् । मधूच्छिष्टपलान्यष्टौ दद्याच्छीतेऽवतारिते ॥ १४३ ॥
शूलेनैषोऽर्दिताङ्गानां लेपः सन्धिगतेऽनिले । वातरक्ते च्युते भग्ने खञ्जे कुब्जे च शस्यते ॥ १४४ ॥
शोफगौरवकण्ड्वाद्यैर्युक्ते त्वस्मिन् कफोत्तरे । मूत्रक्षारसुरापक्वं घृतमभ्यञ्जने हितम् ॥ १४५ ॥
पद्मकं त्वक् समधुकं सारिवा चेति तैर्घृतम् । सिद्धं समधुशुक्तं स्यात् सेकाभ्यङ्गे कफोत्तरे ॥ १४६ ॥
क्षारस्तैलं गवां मूत्रं घृतं च कटुकैः शृतम् । परिषेके प्रसंशन्ति वातरक्ते कफोत्तरे ॥ १४७ ॥
लेपः सर्षपनिम्बार्कहिंस्राक्षीरतिलैर्हितः । श्रेष्ठः सिद्धः कपित्थत्वग्घृतक्षीरैः ससक्तुभिः ॥ १४८ ॥
गृहधूमो वचा कुष्ठं शताह्वा रजनीद्वयम् । प्रलेपः शूलनुद्वातरक्ते वातकफोत्तरे ॥ १४९ ॥
तगरं त्वक् शताह्वैला कुष्ठं मुस्तं हरेणुका । दारु व्याघ्रनखं चाम्लपिष्टं वातकफास्रनुत् ॥ १५० ॥
मधुशिग्रोर्हितं तद्वद्बीजं धान्याम्लपेषितम् । मुहुर्त लिप्तमम्लैश्च सिञ्चेद्वातकफोत्तरम् ॥ १५१ ॥
त्रिफलाव्योषपत्रैलात्वक्क्षीरीचित्रकं वचाम् । विडङ्गं पिप्पलीमूलं रोमशं वृषकत्वचम् ॥ १५२ ॥
ऋद्धिं तामलकीं चव्यं समभागानि पेषयेत् । कल्यं लिप्तमयस्पात्रे मध्याह्ने भक्षयेत्ततः ॥ १५३ ॥
वर्जयेद्दधिशुक्तानि क्षारं वैरोधिकानि च । वातास्रे सर्वदोषेऽपि हितं शूलार्दिते परम् ॥ १५४ ॥

बुद्ध्वा स्थानविशेषांश्च दोषाणां च बलाबलम् । चिकित्सितमिदं कुर्यादूहापोहविकल्पवित् ॥ १५५ ॥

In case with predominance of vāta milk boiled with daśamūla removes pain immediately. Similar is sprinkling with warm ghee.

One suffering from stiffness, convulsion and pain should be sprinkled over with four fats processed with sweet drugs warmly or coldly in case of burning sensation.

Similarly milk of cow, sheep and goat mixed with oil or docoction of vitaliser drugs or pañcamūla should be used for sprinkling.

Juice of grapes and sugar cane, wine, curd water, sour gruel, water of rice honey and sugar are also useful for sprinkling.

In case of burning sensation, sponging and contact with flowers of kumuda, utpala (water lily), lotus etc., necklace of gems and sandal pieces immersed in cold water is beneficial.

The patient lying on a bed moistened with dews of moonrays covered with flax and lotus leaves and fanned with breeze cooled by contact of sandy beach should be attended by beloved and sweet-spoken women with their breasts and hands pasted with sandal and with cold and pleasing touch who remove burning sensation, pain and exhaustion.

In case of burning sensation associated with redness and pain blood-letting should be done followed by application of paste of madhuka, aśwattha bark, māṃsī, vīrā, udumbara and dūrvā.

Aquatic flowers (lotus etc.) or barley powder mixed with madhuyaṣṭī, milk and ghee or that of jīvanīya drugs mixed with ghee alleviates pain and burning sensation.

Sesamum, priyāla, madhuka, lotus rhizome, vetasa root pounded with goat's milk and applied as paste relieve burning sensation and redness.

Application of paste with prapauṇḍarika, mañjiṣṭhā, dāruharidrā, madhuka, candana, sugar candy, erakā, parched grain flour, lentils, usīra and padmaka alleviates pain, burning sensation, eysipelas, redness and swelling.

The above applications are for the disease predominant in pitta and rakta. Now listen about that applicable for the disorder predominant in vāta.

Kṛśarā (rice cooked with pulse) and mudgapāyasa (geen gram cooked in milk) processed with vāta-alleviating drugs and added with uncting substance or bolus made of sesamum and mustard applied as poultice alleviate pain, Preparation of vasavāra made of the meat of aquatic, snatching and marshy animals, well-processed with vitaliser drugs and added with uncting substance are useful as poultice. These alleviate stiffness, piercing pain, distress, stretching, swelling and immobility of body parts.

Similar is the fat cooked with vitiliser drugs along with milk.

Ghee, sahacara root, jīvantī and goat's milk are applied as paste.

Similarly pounded sesamum seeds roasted and immersed in milk should be applied.

If there is predominance of vāyu, paste should be applied of linseed pounded with milk, castor seeds and śatāhvā for alleviating pain.

1.28 kg of each of ghee, oil, fat and marrow derived from marshy animals and birds are cooked in decoction of eraṇḍa (whole plant), with the paste of vitaliser drugs, cow's and goat's milk along with haridrā, utpala, kuṣṭha, elā, śatāhvā, leaves of karavīra and flowers of kakubha each 40 gm. After it is brought down and cooled, beewax 320 gm. should be added. It is applicable as paste in bodyache, sandhivāta, vātarakta, dislocation, fracture, limping and humpedness.

If there is predominance of kapha and swelling, heaviness, itching etc., ghee cooked with urine, alkali and wine is useful as massage.

Ghee cooked with padmaka, twak, madhuka and sārivā along with madhuśukta (a type of vinegar) is useful as sprinkling and massage in predominance of kapha.

Alkali, oil, cow's urine and ghee processed with pungent drugs are beneficial in vātarakta with predominance of kapha.

Similarly paste of mustard, nimba, arka, hiṃsrā, milk and sesamum or that of kapittha bark, ghee and milk mixed with parched grain flour is useful.

Soot, vacā, kuṣṭha, śatāhvā, haridrā, dāruharidrā—this paste alleviates pain in vātarakta predominant in vāta and kapha.

Tagara, twak, śatāhvā, elā, kuṣṭha, musta, hareṇukā, devadāru and vyāghranakha–these pounded with sour liquid and applied as pastes alleviate disorders of rakta associated with vāta and kapha.

Similarly the seeds of madhuśigru pounded with sour gruel are pasted for a while and then washed with sour liquids in that predominant in vāta and kapha.

Triphalā, trikaṭu, patra, elā, tvakkṣīrī, citraka, vacā, viḍaṅga, pippalīmūla, kāsīsa, vāsā bark, ṛddhi, tāmalakī and cavya—all in equal quantity should be pounded. The paste should be applied on an iron utensil in early morning and eaten in noon. Curd, śukta (vinegar), alkali and incompatible food items should be avoided. It is very efficacious in pain of vātarakta even caused by all the doṣas.

The above treatment should be applied by one conversant in reasoning and variation after considering specific positions and strength or otherwise of doṣas. [124–155]

कुपिते मार्गसंरोधान्मेदसो वा कफस्य वा। अतिवृद्ध्याऽनिले नादौ शस्तं स्नेहनबृंहणम् ॥ १५६ ॥
व्यायामशोधनारिष्टमूत्रपानैर्विरेचनैः। तक्राभयाप्रयोगैश्च क्षपयेत् कफमेदसी ॥ १५७ ॥
बोधिवृक्षकषायं तु प्रपिबेन्मधुना सह। वातरक्तं जयत्याशु त्रिदोषमपि दारुणम् ॥ १५८ ॥
पुराणयवगोधूमसीध्वरिष्टसुरासवैः। शिलाजतुप्रयोगैश्च गुग्गुलोर्माक्षिकस्य च ॥ १५९ ॥

If vāyu is vitiated due to blocking of passage by excessive aggravation of medas and kapha, unction and bulk-promoting measures should not be applied in the beginning. Instead, kapha and medas should be diminished with physical exercises, evacuation, intake of ariṣṭa and urine, purgation and administration of buttermilk and harītakī.

One should take decoction of aśwattha with honey. It overcomes shortly even severe vātarakta caused by three doṣas,

Besides, (kapha and medas should be diminished) by use of old cereals of barley and wheat, sidhu, ariṣṭa, surā, āsava (fermented beverages), śilājatu, guggulu and mākṣika. [156–159]

गम्भीरे रक्तमाक्रान्तं स्याच्चेत्तद्वातवज्जयेत्। पश्चाद्वाते क्रियां कुर्याद्वातरक्तप्रसादनीम् ॥ १६० ॥

In deep type of the disease if blood is affected, it should be treated like vāta. Thereafter steps should be taken to pacify vātarakta. [160]

रक्तपित्तातिवृद्ध्या तु पाकमाशु नियच्छति। भिन्नं स्रवति वा रक्तं विदग्धं पूयमेव वा ॥ १६१ ॥
तयोः क्रिया विधातव्या भेदशोधनरोपणैः। कुर्यादुपद्रवाणां च क्रियां स्वां स्वाच्चिकित्सितात् ॥१६२॥

The disordered part, due to excessive aggravation of rakta and pitta, gets inflammed or torn discharging blood or immature pus. They should be treated with incision, cleansing and healing application.

The complications should be managed according to their respective treatment. [161–162]

तत्र श्लोकाः—

हेतुः स्थानानि मूलं च यस्मात् प्रायेण सन्धिषु । कुप्यति प्राक् च यद्रूपं द्विविधस्य च लक्षणम् ॥१६३।
पृथग्भिन्नस्य लिङ्गं च दोषाधिक्यमुपद्रवाः । साध्यं याप्यमसाध्यं च क्रिया साध्यस्य चाखिला ॥१६४॥
वातरक्तस्य निर्दिष्टा समासव्यासतस्तथा । महर्षिणाऽग्निवेशाय तथैवावस्थिकी क्रिया ॥ १६५ ॥

Now the summing up verses—

Etiology, locations, root, reason for its prevalent aggravation in joints, prodroma, symptoms of both the types, symptoms of different types, predominance of doṣas, complication, prognosis, management of the curable one and symptomatic treatment–all this about vātarakta is described in brief and details by the great sage for Agniveśa.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थाने वातशोणित-
चिकित्सितं नामैकोनत्रिंशोऽध्यायः ॥ २९ ॥

Thus ends the twenty ninth chapter on treatment of vātaśoṇita in
Cikitsāsthāna in treatise composed by Agniveśa, redacted by
Caraka and reconstructed by Dṛḍhabala as
it was not available. (29)

त्रिंशोऽध्यायः

CHPATER XXX

अथातो योनिव्यापच्चिकित्सितं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the disorders of female genital tract. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

दिव्यतीर्थौषधिमतश्चित्रधातुशिलावतः । पुण्ये हिमवतः पार्श्वे सुरसिद्धर्षिसेविते ॥ ३ ॥
विहरन्तं तपोयोगात्तत्त्वज्ञानार्थदर्शिनम् । पुनर्वसुं जितात्मानमग्निवेशोऽनु पृष्टवान् ॥ ४ ॥
भगवन् ! यदपत्यानां मूलं नार्यः परं नृणाम् । तद्विघातो गदैश्चासां क्रियते योनिमाश्रितैः ॥ ५ ॥
तस्मात्तेषां समुत्पत्तिमुत्पन्नानां च लक्षणम् । सौषधं श्रोतुमिच्छामि प्रजानुग्रहकाम्यया ॥ ६ ॥
इति शिष्येण पृष्टस्तु प्रोवाचर्षिवरोऽत्रिजः । विंशतिर्व्यापदो योनेर्निर्दिष्टा रोगसंग्रहे ॥ ७ ॥
मिथ्याचारेण ताः स्त्रीणां प्रदुष्टेनार्तवेन च । जायन्ते दैवाच्च बीजदोषाच्च शृणु ताः पृथक् ॥ ८ ॥

Agniveśa again submitted to Punarvasu, self-controlled and seer of the ideas of spiritual knowledge by virtue of penance, taking stroll in the pious outskirts of

Himālayas possessing divine places, herbs, various metals and stones as well as inhabited by gods and accomplished sages.

O Lord ! that women are the original source of progeny is contradicted by the disorders pertaining to their genital tract. Hence, sir, we want to learn their origin and symptoms of the arisen ones along with treatment for welfare of the people.

Thus queried by the disciple, the son of Atri, best among sages said as follows:-

Twenty types of the genital disorders of women are mentioned in (the chapter on) enumeration of diseases (Sū. 19). They arise in women due to their faulty practices, deranged mentrual flow, defect in ovum and fate. Listen about them separately. [3–8]

वातलाहारचेष्टाया वातलायाः समीरणः । विवृद्धो योनिमाश्रित्य योनेस्तोदं संवेदनम् ॥ ९ ॥
स्तम्भं पिपीलिकासृप्तिमिव कर्कशतां तथा । करोति सुप्तिमायासं वातजांश्चापरान् गदान् ॥ १० ॥
सा स्यात् सशब्दरुक्फेनतनुरूक्षार्तवाऽनिलात् । व्यापत्कट्वम्ललवणक्षाराद्यैः पित्तजा भवेत् ॥११॥
दाहपाकज्वरोष्णार्ता नीलपितासितार्तवा । भृशोष्णकुणपस्रावा योनिः स्यात्पित्तदूषिता ॥ १२ ॥
कफोऽभिष्यन्दिभिर्वृद्धो योनिं चेद्दूषयेत् स्त्रियाः ।
स कुर्यात् पिच्छिलां शीतां कण्डुग्रस्ताल्पवेदनाम् ॥ १३ ॥
पाण्डुवर्णां तथा पाण्डुपिच्छिलार्तववाहिनीम् । समश्नन्त्या रसान् सर्वान्दूषयित्वा त्रयो मलाः ॥ १४ ॥
योनिगर्भाशयस्थाः स्वैर्योनिं युञ्जन्ति लक्षणैः । सा भवेद्दाहशूलार्ता श्वेतपिच्छिलवाहिनी ॥ १५ ॥

In the women of vātika constitution following vāta-aggravating diet and practices, vāta gets aggravated and having been located in genital tract produces piercing and other types of pain, stiffness, feeling of crawling of ants, hardness and numbness of vagina, exhaustion and other vātika disorders. Due to vāta, her menstrual discharge appears with sound, painful, frothy, thin and rough.

Due to (excessive use of) pungent, sour, salty, alkaline things etc. paittika type of genital disorders arise. Because of affection with pitta, the genital tract suffers from burning sensation, inflammation, fever and heat; with menstrual flow as blue, yellow or black and with excessive, hot discharge having cadaverous smell.

If kapha aggravated by channel-blocking things affect the genital tract of woman, it makes the track as slimy, cold, itching, with mild pain and pale and menstrual flow as pale and slimy.

When a woman uses excessively all the rasas, all the three doṣas located in genital tract and uterus produce their symptoms there. Thus the tract suffers from burning sensation and pain and has discharge as white and slimy. [9-15]

रक्तपित्तकरैर्नार्या रक्तं पित्तेन दूषितम् । अतिप्रवर्तते योन्यां लब्धे गर्भेऽपि सासृजा ॥ १६ ॥
योनिगर्भाशयस्थं चेत् पित्तं संदूषयेदसृक् । साऽरजस्का मता कार्श्यवैवर्ण्यजननी भृशम् ॥ १७ ॥

If menstrual blood of woman is affected by pitta due to (excessive intake of substances) aggravating rakta-pitta, it overflows from the genital tract even after conception. This is known as 'sāsṛjā' yoni.

If pitta located in genital tract and uterus affects blood, it is known as 'arajaskā' which produces leanness and abnormal complexion. [16–17]

योन्यामधावनात् कण्डूं जाताः कुर्वन्ति जन्तवः । सा स्यादचरणा कण्ड्वा तयाऽतिनरकाङ्क्षिणी ॥ १८ ॥

If organisms arising in the genital tract due to non-washing cause itching therein, this is known as 'acaranā' by which the women has frequent desires for man. [18]

पवनोऽतिव्यवायेन शोफसुप्तिरुजः स्त्रियाः । करोति कुपितो योनौ सा चातिचरणा मता ॥ १९ ॥

Due to excessive coitus, (the aggravated) vāyu causes swelling, numbness and pain in woman's genital tract. This is known as 'aticaraṇā'. [19]

मैथुनादतिबालायाः पृष्ठकट्यूरुवंक्षणम् । रुजन् दूषयते योनिं वायुः प्राक्चरणा हि सा ॥ २० ॥

Due to sexual intercourse in a too premature woman vāyu affects the genital tract producing pain in back, waist, thighs and groins. This is 'prākcaraṇā'. [20]

गर्भिण्याः श्लेष्मलाभ्यासाच्छर्दिनिःश्वासनिग्रहात् । वायुः क्रुद्धः कफं योनिमुपनीय प्रदूषयेत् ॥ २१ ॥
पाण्डुं सतोदमास्रावं श्वेतं स्रवति वा कफम् । कफवातामयव्याता सा स्याद्योनिरुपप्लुता ॥ २२ ॥

If a woman during pregnancy takes kapha-aggravating things excessively and suppresses the urges of vomiting and respiration, the vitiated vāyu carrying kapha to the genital tract affects the same. Because of this it discharges pale fluid with piercing pain or white mucus while having been invaded by the disorders of kapha and vata. This is known as 'upaplutā' [21–22]

पित्तलाया नृसंवासे क्षवथूद्गारधारणात् । पित्तसंमूर्च्छितो वायुर्योनिं दूषयति स्त्रियाः ॥ २३ ॥
शूना स्पर्शाक्षमा सार्तिर्नीलपीतमसृक् स्रवेत् । श्रोणिवंक्षणपृष्ठार्तिज्वरार्तायाः परिप्लुता ॥ २४ ॥

When a woman of paittika constitution suppresses the urges of sneezing and eructation during coitus, vāyu combined with pitta affects the genital tract of the woman. By this the genital tract becomes swollen, tender, painful and having menstrual flow as blue and yellow. The woman suffers from pain in pelvis, groins and back. This is pariplutā. [23–24]

वेगोदावर्तनाद्योनिमुदावर्तयतेऽनिलः । सा रुगार्ता रजः कृच्छ्रेणोदावृत्तं विमुञ्चति ॥ २५ ॥
आर्तवे सा विमुक्ते तु तत्क्षणं लभते सुखम् । रजसो गमनादूर्ध्वं ज्ञेयोदावर्तिनी बुधैः ॥ २६ ॥

If natural urges are suppressed, vāyu takes upward course in the genital tract due to which the woman suffering from pain diacharges the menstrual blood with difficulty because of its having taken upward tendency. After discharge of the menstrual blood, she feels relief instantly. Because of the upward course of menstrual blood it is known by the wise as 'udāvartinī. [25–26]

अकाले वाहमानाया गर्भेण पिहितोऽनिलः। कर्णिकां जनयेद्योनौ श्लेष्मरक्तेन मूर्च्छितः ॥ २७ ॥
रक्तमार्गावरोधिन्या सा तया कर्णिनी मता।

In woman straining untimely (during labour) vāyu gets obstructed by foetus and having combined with kapha and rakta produces prolapse which obstructs the passage of menstrual flow. This is known as 'karṇinī'. [27]

रौक्ष्याद्वायुर्यदा गर्भं जातं जातं विनाशयेत् ॥ २८ ॥
दुष्टशोणितजं नार्याः पुत्रघ्नी नाम सा मता।

Due to roughness if vāyu because of morbidity in śoṇita (menstruation or ovum) destoys the foetus formed again and again it is known as 'putraghnī'. [28]

व्यवायमतितृप्ताया भजन्त्यास्त्वन्नपीडितः ॥ २९ ॥
वायुर्मिथ्यास्थिताङ्गाया योनिस्रोतसि संस्थितः। वक्रयत्याननं योन्याः साऽस्थिमांसानिलार्तिभिः ॥३०॥
भृशार्तिर्मैथुनाशक्ता योनिरन्तर्मुखी मता।

If a women being oversaturated with food takes to sexual intercourse and also lies in faulty postures, vāyu pressed with food and having been located in genital tract curves the opening of vagina along with vātika distress in bones and muscles. By this vagina becomes exceedingly painful and intolerant to coitus. This is known as 'antarmukhī'. [29–30]

गर्भस्थायाः रौक्ष्याद्वायुर्योनिं प्रदूषयन् ॥ ३१ ॥
मातृदोषादणुद्वारां कुर्यात् सूचीमुखी तु सा।

If in female foetus vāyu due to roughness affects the genital tract and thus makes it of minute opening caused by maternal (genetic) defect. This is 'sūcīmukhī'. [31]

व्यवायकाले रुन्धन्त्या वेगान् प्रकुपितोऽनिलः ॥ ३२ ॥
कुर्याद्विण्मूत्रसङ्गार्तिं शोषं योनिमुखस्य च।

During coitus if one suppresses the natural urges, the vitiated vāyu causes painful retention of faeces and urine and dryness of vaginal opening. (This is koown as 'śuṣkā yoni.' [32]

षडहात् सप्तरात्राद्वा शुक्रं गर्भाशयं गतम् ॥ ३३ ॥
सरुजं नीरुजं वाऽपि या स्रवेत् सा तु वामिनी।

Semen having entered into the uterus comes out after six or seven days with or without pain. This is known as 'vāminī.' [33]

बीजदोषात्तु गर्भस्थमारुतोपहताशया ॥ ३४ ॥
नृद्वेषिण्यस्तनी चैव षण्ढी स्यादनुपक्रमा ।

Due to genetic defect, if in female foetus vāyu destroys the ovary, the woman has aversion to males and is devoid of breasts. This is known as 'ṣaṇḍhī' and is incurable. [34]

विषमं दुःखशय्यायां मैथुनात् कुपितोऽनिलः ॥ ३५ ॥
गर्भाशयस्य योन्याश्च मुखं विष्टम्भयेत् स्त्रियाः । असंवृतमुखी सार्ती रूक्षफेनास्रवाहिनी ॥ ३६ ॥
मांसोत्सन्ना महायोनिः पर्ववंक्षणशूलिनी ।

If on uncomfortable bed one takes to abnormal postures in coitus, the vitiated vāyu dilates the opening of uterus and the genital tract. By this the tract becomes with unclosed opening, painful and with rough and frothy menstrual discharge. There is also growth of flesh with pain joints and groin. This is known as 'mahāyoni.' [35–36]

इत्येतैर्लक्षणैः प्रोक्ता विंशतिर्योनिजा गदाः ॥ ३७ ॥
न शुक्रं धारयत्येभिर्दोषैर्योनिरुपद्रुता । तस्माद्गर्भं न गृह्णाति स्त्री गच्छत्यामयान् बहून् ॥ ३८ ॥
गुल्मार्शःप्रदरादींश्च वाताद्यैश्चातिपीडनम् ।

Thus by the above symptoms twenty disorders of female genital tract have been said. The track affected with these defects does not hold the semen and as such the woman does not conceive and gets inflicted with various disorders like gulma, piles, menorrhagia etc. and also severe affliction caused by vāta etc. [37–38]

आसां षोडश यास्त्वन्त्या आद्ये द्वे पित्तदोषजे ॥ ३९ ॥
परिप्लुता वामिनी च वातपित्तात्मिके मते । कर्णिन्युपप्लुते वातकफाच्छेषास्तु वातजाः ॥ ४० ॥
देहं वातादयस्तासां स्वैर्लिङ्गैः पीडयन्ति हि ।

Of later sixteen disorders, the first two are caused by pitta, pariplutā and vāminī are regarded as caused by vāta and pitta, karṇinī and upaplutā are caused by vāta and kapha while the remaining ones are caused by vāta. Vāta etc. afflict these patients with their respective symptoms. [39–40]

स्नेहनस्वेदबस्त्यादि वातजास्वनिलापहम् ॥ ४१ ॥
कारयेद्रक्तपित्तघ्नं शीतं पित्तकृतासु च । श्लेष्मजासु च रूक्षोष्णं कर्म कुर्याद्विचक्षणः ॥ ४२ ॥
सन्निपाते विमिश्रं तु संसृष्टासु च कारयेत् । स्निग्धस्विन्नां तथा योनिं दुःस्थितां स्थापयेत्पुनः ॥ ४३ ॥
पाणिना नामयेज्जिह्मां संवृतां वर्धयेत् पुनः । प्रवेशयेन्निःसृतां च विवृतां परिवर्तयेत् ॥ ४४ ॥
योनिः स्थानापवृत्ता हि शल्यभूता मता स्त्रियाः । सर्वां व्यापन्नयोनिं तु कर्मभिर्वमनादिभिः ॥ ४५ ॥
मृदुभिः पञ्चभिर्नारीं स्निग्धस्विन्नामुपाचरेत् । सर्वतः सुविशुद्धायाः शेषं कर्म विधीयते ॥ ४६ ॥

वातव्याधिहरं कर्म वातार्तानां सदा हितम् । औदकानूपजैर्मांसैः क्षीरैः सतिलतण्डुलैः ॥ ४७ ॥
सवातघ्नौषधैर्नाडीकुम्भीस्वेदैरुपाचरेत् । अक्तां लवणतैलेन साश्मप्रस्तरसङ्करैः ॥ ४८ ॥
स्विन्नां कोष्णाम्बुसिक्ताङ्गीं वातघ्नैर्भोजयेद्रसैः ।

In vātika disorders, vāta-alleviating measures such as unction, fomentation, enema etc. should be prescribed. In paittika ones cold measures and those pacifying rakapitta should be employed. In kaphaja ones, one should administer rough and hot remedy. In sannipāta and combination of two doṣas mixed treatment should be given.

If the genital track be displaced it should be brought back to its normal position after uncting and fomenting it. The covered one should be pressed with hand, the contracted one should be dilated, the bulged out should be put inside and the dilated one should be manipulated for contraction. Womens's genital tract, if displaced, is regarded as foreign body.

All cases of disorders of genital tract should be managed with mild application of five evacuative measures after unction and sudation. After she is evacuated the remaining meaures are applied. For those suffering from vāta, the measures alleviating vātika disorders are beneficial. She should be subjected to tube or pitcher formentation with meat of aquatic and marshy animals, milk, sesamum seeds and vāta-alleviating drugs. The woman should be first massaged with lavaṇataila (oil processed with salt) and then fomented by stone, bed or bolus methods of fomentation. Thereafter she should be sprinkled with warm water and fed on vāta-alleviating meat soups. [41–48 [

बलाद्रोणद्वयक्वाथे घृततैलाढकं पचेत् ॥ ४९ ॥
स्थिरापयस्याजीवन्तीवीरर्षभकजीवकैः । श्रावणीपिप्पलीमुद्गपीलुमाषाख्यपर्णिभिः ॥ ५० ॥
शर्कराक्षीरकाकोलीकाकनासाभिरेव च । पिष्टैश्चतुर्गुणक्षीरे सिद्धं पेयं यथाबलम् ॥ ५१ ॥
वातपित्तकृतान् रोगान् हत्वा गर्भं दधाति तत् । काश्मर्यत्रिफलाद्राक्षाकासमर्दपरूषकैः ॥ ५२ ॥
पुनर्नवाद्विरजनीकाकनासासहाचरैः । शतावर्या गुडूच्याश्च प्रस्थमक्षसमैर्घृतात् ॥ ५३ ॥
साधितं योनिवातघ्नं गर्भदं परमं पिबेत् । पिप्पलीकुञ्चिकाजाजीवृषकं सैन्धवं वचाम् ॥ ५४ ॥
यवक्षाराजमोदे च शर्करां चित्रकं तथा । पिष्ट्वा सर्पिषि भृष्टानि पाययेत प्रसन्नया ॥ ५५ ॥
योनिपार्श्वार्तिहृद्रोगगुल्मार्शोविनिवृत्तये । वृषकं मातुलुङ्गस्य मूलानि मदयन्तिकाम् ॥ ५६ ॥
पिबेत् सलवणैर्मद्यैः पिप्पलीकुञ्चिके तथा । रास्नाश्वदंष्ट्रावृषकैः पिबेच्छूले शृतं पयः ॥ ५७ ॥
गुडूचीत्रिफलादन्तीक्वाथैश्च परिषेचयेत् । सैन्धवं तगरं कुष्ठं बृहती देवदारु च ॥ ५८ ॥
समांशैः साधितं कल्कैस्तैलं धार्यं रुजापहम् । गुडूचीमालतीरास्नाबलामधुकचित्रकैः ॥ ५९ ॥
निदिग्धिकादेवदारुयूथिकाभिश्च कार्षिकैः । तैलप्रस्थं गवां मूत्रे क्षीरे च द्विगुणे पचेत् ॥ ६० ॥
वातार्तायाः पिचुं दद्याद्योनौ च प्रणयेत्ततः । वातार्तानां च योनीनां सेकाभ्यङ्गपिचुक्रियाः ॥ ६१ ॥
(उष्णाः स्निग्धाः प्रकर्तव्यास्तैलानि स्नेहनानि च ।)

हिंस्राकल्कं तु वातार्ता कोष्णमभ्यज्य धारयेत् । पञ्चवल्कस्य पित्तार्ता श्यामादीनां कफातुरा ॥ ६२ ॥

Ghee and oil mixed 2.56 kg. should be cooked with the decoction of balā 20.48 litres with the pasts of śālaparṇī, payasyā, jīvantī, vīrā, ṛṣabhaka, jīvaka, śrāvaṇī, pippalī mudgaparṇī, pīluparṇī, māṣaparṇī, śarkarā, kṣīrakākolī and kākanāsā, alongwith four times milk. This should be used according to strength. It helps conception by destroying diseases caused by vāta and pitta.

Ghee 640 gm. cooked with kaśmarya, triphalā, drākṣā, kāsamarda, paruṣaka, punarnavā, haridrā, dāruharidrā, kākanāsā, sahacara, śatāvarī and guḍūcī alleviates vāta of female genital track and is an excellent remedy for helping conception.

Pippalī, upakuñckā, jīraka, vṛṣaka, rock salt, vacā, yavakṣāra, ajamodā, śarkarā and citraka should be pounded and fried in ghee. It should be administered with clear wine to alleviate pain in genital track, sides, heart disease, gulma and piles.

Vṛṣaka, mātuluṅga root, madayantikā, pippalī and upakuñcikā should be pounded and taken with salted wine.

In case of pain, milk boiled with rāsnā, gokṣura and vṛṣaka should be taken. Besides, the part should be sprinkled over with decoction of guḍūcī, triphalā and dantī.

Oil cooked with the paste of rock salt, tagara, kuṣṭha, bṛhatī and devadāru in equal quantity soould be put into vagina to relieve pain.

Oil 640 gm. should be cooked with the paste of guḍūcī, jātī, rāsnā, balā, madhuka, citraka, kaṇṭakārī, devadāru and yūthikā each 10 gm. along with cow's urine and milk each in double quantity (1.28 litres each) the vaginal track of the patient of vātika type should be tamponed with this oil. In vātika type of yonipad, sprinkling, massage and tampoing should be done.

One suffering from vātika type should put the warm paste of hiṃsrā in after massage. Likewise, one suffering from paittika type should put the paste of pañcavalkala in and that from kaphaja type of the drugs of śyāmādi group. (vi. 8). [49-62]

पित्तलानां तु योनीनां सेकाभ्यङ्गपिचुक्रियाः । शीताः पित्तहराः कार्याः स्नेहनार्थं घृतानि च ॥ ६३ ॥
(पित्तघ्नौषधसिद्धानि कार्याणि भिषजा तथा ।) शतावरीमूलतुलाश्चतस्रः संप्रपीडयेत् ॥ ६४ ॥
रसेन क्षीरतुल्येन पचेत्तेन घृताढकम् । जीवनीयैः शतावर्या मृद्वीकाभिः परुषकैः ॥ ६५ ॥
पिष्टैः प्रियालैश्चाक्षांशैर्द्वियष्टिमधुकैर्भिषक् । सिद्धे शीते च मधुनः पिप्पल्याश्च पलाष्टकम् ॥ ६६ ॥
सितादशपलोन्मिश्राल्लिह्यात् पाणितलं ततः । योन्यसृक्शुक्रदोषघ्नं वृष्यं पुंसवनं च तत् ॥ ६७ ॥
क्षतं क्षयं रक्तपित्तं कासं श्वासं हलीमकम् । कामलां वातरक्तं च वीसर्पं हृच्छिरोग्रहम् ॥ ६८ ॥

उन्मादारत्यपस्मारान् वातपित्तात्मकाञ्जयेत् ।
इति बृहच्छतावरीघृतम् ।
एवमेव क्षीरसर्पिर्जीवनीयोपसाधितम् ॥ ६९ ॥
गर्भदं पित्तलानां च योनीनां स्याद्भिषग्जितम् ।

In paittika type of genital disorders cold and pitta-alleviating sprinkling, massage and tamponing should be done along with the use of ghṛta for unction.

16 kg. śatāvarī root should be crushed. With its juice and equal quantity of milk 2.56 kg. ghee should be cooked with the paste of vitaliser drugs, śatāvarī, grapes, paruṣaka and priyāla and two types of madhuka (terrestrial and aquatic) each 10 gm.. When prepared and cooled honey and pippalī each 320 gm. and sugar 400 gm. should be added thereto. It should be taken in dose of 10 gm. It alleviates derangements of female genital track, menses, semen and is aphrodisiac and provides male progeny. It overcomes chest wound, wasting, internal haemorrhage, cough, dysponea, halīmaka, jaundice, vātaraktā, erysipelas, stiffness in heart and head, insanity, restlessness, epilepsy caused by vāta, pitta and kapha.

(Thus Bṛhat śatāvarī ghṛta).

Similarly, ghee extracted from milk is processed with vitaliser drugs. It helps conception and is a remedy for the paittika disorders of female genital track. [63–69]

योन्यां श्लेष्मप्रदुष्टायां वर्तिः संशोधनी हिता ॥ ७० ॥
वाराहे बहुशः पित्ते भावितैर्लक्तकैः कृता । भावितं पयसाऽर्कस्य यवचूर्णं ससैन्धवम् ॥ ७१ ॥
वर्तिः कृता मुहुर्धार्या ततः सेच्या सुखाम्बुना । पिप्पल्या मरिचैर्माषैः शताह्वाकुष्ठसैन्धवैः ॥ ७२ ॥
वर्तिस्तुल्या प्रदेशिन्या धार्या योनिविशोधनी ।

If the genital track be affected by kapha cleansing suppository made of cloth piece impregnated profusely with hog's bile should be applied.

Suppository made of barley powder and rock salt impregnated with latex of arka should be put in frequently followed by wash with warm water.

Suppository of the size of index finger made of pippalī, marica, māṣa, śatāhvā, kuṣṭha and rock salt should be put in for cleansing of the genital track. [70–72]

उदुम्बरशलाटूनां द्रोणमब्द्रोणसंयुतम् ॥ ७३ ॥
सपञ्चवल्ककुलकमालतीनिम्बपल्लवम् । निशां स्थाप्य जले तस्मिंस्तैलप्रस्थं विपाचयेत् ॥ ७४ ॥
लाक्षाधवपलाशत्वङ्निर्यासैः शाल्मलेन च । पिष्टैः सिद्धस्य तैलस्य पिचुं योनौ निधापयेत् ॥ ७५ ॥
सशर्करैः कषायैश्च शीतैः कुर्वीत सेचनम् । पिच्छिला विवृता कालदुष्टा योनिश्च दारुणा ॥ ७६ ॥
सप्ताहाच्छुध्यति क्षिप्रमपत्यं चापि विदन्ति । उदुम्बरस्य दुग्धेन षट्कृत्वो भाविताત્તिलात् ॥ ७७ ॥

तैलं काथेन तस्यैव सिद्धं धार्यं च पूर्ववत् । धातक्यामलकीपत्रस्रोतोजमधुकोत्पलैः ॥ ७८ ॥
जम्ब्वाम्रमध्यकासीसलोध्रकट्फलतिन्दुकैः । सौराष्ट्रिकादाडिमत्वगुदुम्बरशलाटुभिः ॥ ७९ ॥
अक्षमात्रैरजामूत्रे क्षीरे च द्विगुणे पचेत् । तैलप्रस्थं पिचुं दद्याद्योनौ च प्रणयेत्ततः ॥ ८० ॥
कटीपृष्ठत्रिकाभ्यङ्गं स्नेहबस्तिं च दापयेत् । पिच्छिलस्राविणी योनिर्विप्लुतोपप्लुता तथा ॥ ८१ ॥
उत्ताना चोन्नता शूना सिध्येत् सस्फोटशूलिनी । करीरधवनिम्बार्कवुकपुल्लासजाम्बवैः ॥ ८२ ॥
जिङ्गिनीवृषमूलानां क्राथैर्मार्द्वीकसीधुभिः । सशुक्तैर्धावनं मिश्रैर्योन्यास्रावविनाशनम् ॥ ८३ ॥
कुर्यात् सतक्रगोमूत्रशुक्तैर्वा त्रिफलारसैः ।

Young fruits of udumbara 10.24 kg. along with pañcavalkala, kulaka, tender leaves of jātī and nimba is dipped in water 10.24 litres for the night. With this extract oil 640 gm. is cooked with the paste of lac, dhava, bark and exudation of palāśa and exudation of śālmali (mocarasa). Tampon with this oil should be put into the vagina followed by wash with cold decoctions added with sugar. By this slimy, dilated and hard genital track affected since long is cleansed by a week and the women gets progeny.

Oil pressed from sesamum seeds impregnated six times with the latex of udumbara and cooked with the decoction of the same should be put in as above.

Oil 640 gm. should be cooked with the paste of dhātakī, āmalakī leaves, srotāñjana, madhuka, utpala, seed-pulp of jambu and mango, kāsīsa, lodhra, kaṭphala, tiṇḍuka, saurāṣṭrikā, fruit-rind of pomegranate, tender fruits of udumbara—each 10 gm. along with the double quantity of goat's urine and milk. Tampon impregnated with this oil should be put into vagina followed by massage of waist, back and sacral region and unctuous enema. The genital track with slimy discharge and that which is viplutā, upaplutā, flattened, swollen and with eruptions and pain recovers.

Washing with the decoction of kāsīsa, dhava, nimba, arka, buka, pullāsa, jambū, roots of jinginī and vāsā, mixed with sīdhu of grapes and śukta (vinegar) removes discharge from vagina.

Similar washing may be done with decoction of triphalā mixed with buttermilk, cow's urine and śukta. [73–83]

पिप्पल्ययोरजःपथ्याप्रयोगा मधुना हिताः ॥ ८४ ॥
श्लेष्मलायां कटुप्रायाः समूत्रा बस्तयो हिताः । पित्ते समधुरक्षीरा वाते तैलाम्लसंयुताः ॥ ८५ ॥
सन्निपातसमुत्थायाः कर्म साधारणं हितम् ।

Use of pippalī, lauhabhasma and harītakī mixed with honey is beneficial.

In the disorder predominant in kapha enemas prepared with mostly pungent drugs and cow's urine are beneficial. In that of pitta the same with sweet drugs and milk and in that of vāta with oil and sour substances are used. In the disorder caused by sannipāta all the measures combined together are useful. [84–85]

रक्तयोन्यामसृग्वर्णैरनुबन्धं समीक्ष्य च ॥ ८६ ॥
ततः कुर्याद्यथादोषं रक्तस्थापनमौषधम् । तिलचूर्णं दधि घृतं फाणितं शौकरी वसा ॥ ८७ ॥
क्षौद्रेण संयुतं पेयं वातासृग्दरनाशनम् । वराहस्य रसो मेद्यः सकौलत्थोऽनिलाधिके ॥ ८८ ॥
शर्कराक्षौद्रयष्ट्याह्वनागरैर्वा युतं दधि । पयस्योत्पलशालूकबिसकालीयकाम्बुदम् ॥ ८९ ॥
सपयःशर्कराक्षौद्रं पैत्तिकेऽसृग्दरे पिबेत् ।

In raktayoni (bleeding from the genital track) one should administer haemostatic drug according to doṣa after observing its association by the colour of the blood discharged.

Powder of sesamum, curd, ghee, treacle and lard—all mixed with honey should be taken to alleviate vātika asṛgdara. Fatty juice of the hog's flesh along with the decoction of kulattha should be taken in asṛgdara predominant in vāta, or curd mixed with sugar, honey, madhuyaṣṭī and śuṇṭhī. Payasyā, utpala, lotus root and rhizome, kālīyaka, musta mixed with milk, sugar and honey should be taken in paittika asṛgdara. [86–89]

पाठा जम्ब्वाम्रयोर्मध्यं शिलोद्भेदं रसाञ्जनम् ॥ ९० ॥
अम्बष्ठा शाल्मलीवेष्टं समङ्गां वत्सकत्वचम् । बाह्लीकातिविषे बिल्वं मुस्तं लोध्रं सगैरिकम् ॥ ९१ ॥
कट्वङ्गं मरिचं शुण्ठीं मृद्वीकां रक्तचन्दनम् । कट्फलं वत्सकानन्ताधातकीमधुकार्जुनम् ॥ ९२ ॥
पुष्येणोद्धृत्य तुल्यानि सूक्ष्मचूर्णानि कारयेत् । तानि क्षौद्रेण संयोज्य पिबेत्तण्डुलवारिणा ॥ ९३ ॥
अर्शःसु चातिसारेषु रक्तं यश्चोपवेश्यते । दोषागन्तुकृता ये च बालानां तांश्च नाशयेत् ॥ ९४ ॥
योनिदोषं रजोदोषं श्वेतं नीलं सपीतकम् । स्त्रीणां श्यावारुणं यच्च प्रसह्य विनिवर्तयेत् ॥ ९५ ॥
चूर्णं पुष्यानुगं नाम हितमात्रेयपूजितम् ।

इति पुष्यानुगचूर्णम् ।

Pāṭhā, seed-pulp of jambū and mango, śaileya, rasāñjana, ambaṣṭhā, exudation of śālmali (mocarasa), lajjālu, bark of kuṭaja, bāhlīka, ativiṣā, bilva, musta, lodhra, gairika, aralu, marica, śuṇṭhī, mṛdvīkā, red sandal, kaṭphala, indrayava, anantā, dhātakī, madhuka and arjuna—all collected in puṣya constellation in equal quantity should be made into fine powder which should be taken with honey followed by rice water. It is useful in piles, diarrhoea and bloody stools. It also destroys the diseases of children caused by doṣas or extraneous factor. It removes forcibly the defects of genital track, menses and discharges as white, blue, yellow, blackish and reddish. This powder known as 'Puṣyānuga' honoured by Ātreya is efficacious. [90-95]

(Thus Puṣyānuga cūrṇa).

तण्डुलीयकमूलं तु सक्षौद्रं तण्डुलाम्बुना ॥ ९६ ॥
रसाञ्जनं च लाक्षां च छागेन पयसा पिबेत् । पत्रकल्कौ घृते भृष्टौ राजादनकपित्थयोः ॥ ९७ ॥
पित्तानिलहरौ, पैत्ते सर्वथैवास्रपित्तजित् । मधुकं त्रिफलां लोध्रं मुस्तं सौराष्ट्रिकां मधु ॥ ९८ ॥
मद्यैर्निम्बगुडूच्यौ वा कफजेऽसृग्दरे पिबेत् । विरेचनं महातिक्तं पैत्तिकेऽसृग्दरे पिबेत् ॥ ९९ ॥
हितं गर्भपरिस्रावे यच्चोक्तं तच्च कारयेत् ।

One should take roots of taṇḍulīyaka mixed with honey followed by rice water.

Likewise, she should take rasāñjana and lac with goat's milk.

Pastes of leaves of rājādana and kapittha fried in ghee alleviate pitta and vāta.

In paittika type of all those beneficial in raktapitta should be used particularly madhuka, triphalā, lodhra, musta, saurāṣṭirkā mixed with honey.

In kaphaja asṛgdara, nimba and guḍūcī should be taken with urine.

In paittika type of asṛgdara, purgation and thereafter mahātikta ghṛta (ci.7) should be used. Besides, whatever is efficacious in abortion (sa. 8) should be given. [96–99]

काश्मर्यकुटजक्काथसिद्धमुत्तरबस्तिना ॥ १०० ॥
रक्तयोन्यरजस्कानां पुत्रघ्न्याश्च हितं घृतम् । मृगाजाविवराहासृग्दध्यम्लफलसर्पिषा ॥ १०१ ॥
अरजस्का पिबेत् सिद्धं जीवनीयैः पयोऽपि वा । कर्णिन्यचरणाशुष्कयोनिप्राक्चरणासु च ॥ १०२ ॥
कफवाते च दातव्यं तैलमुत्तरबस्तिना । गोपित्ते मत्स्यपित्ते वा क्षौमं त्रिःसप्तभावितम् ॥ १०३ ॥
मधुना किण्वचूर्णं वा दद्यादचरणापहम् । स्रोतसां शोधनं कण्डूक्लेदशोफहरं च तत् ॥ १०४ ॥
वातघ्नैः शतपाकैश्च तैलैः प्रागतिचारिणी । आस्थाप्या चानुवास्या च स्वेद्या चानिलसूदनैः ॥ १०५ ॥
स्नेहद्रव्यैस्तथाऽऽहारैरुपनाहैश्च युक्तितः । शताह्वायवगोधूमकिण्वकुष्ठप्रियङ्गुभिः ॥ १०६ ॥
बलाखुपर्णिकाश्रयाह्वैः संयावो धारणः स्मृतः । वामिन्युपप्लुतानां च स्नेहस्वेदादिकः क्रमः ॥ १०७ ॥
कार्यस्ततः स्नेहपिचुस्ततः संतर्पणं भवेत् । शल्लकीजिङ्गिनीजम्बूधवत्वक्पञ्चवल्कलैः ॥ १०८ ॥
कषायैः साधितः स्नेहपिचुः स्याद्विप्लुतापहः । कर्णिन्यां वर्तिका कुष्ठपिप्पल्यर्काग्रसैन्धवैः ॥ १०९ ॥
बस्तमूत्रकृता धार्या सर्वं च श्लेष्मनुद्धितम् । त्रैवृतं स्नेहनं स्वेदो ग्राम्यानूपौदका रसाः ॥ ११० ॥
दशमूलपयोबस्तिश्चोदावर्तानिलार्तिषु । त्रैवृतेनानुवास्या च बस्तिश्चोत्तरसंज्ञितः ॥ १११ ॥
एतदेव महायोन्यां स्रस्तायां च विधीयते । वसा ऋक्षवराहाणां घृतं च मधुरैः शृतम् ॥ ११२ ॥
पूरयित्वा महायोनिं बध्नीयात् क्षौमलक्तकैः । प्रस्रस्तां सर्पिषाऽभ्यज्य क्षीरस्विन्नां प्रवेश्य च ॥ ११३ ॥
बध्नीयाद्वेशवारस्य पिण्डेनामूत्रकालतः । यच्च वातविकाराणां कर्मोक्तं तच्च कारयेत् ॥ ११४ ॥
सर्वव्यापत्सु मतिमान्महायोन्यां विशेषतः । नहि वाताद्दते योनिर्नारीणां संप्रदुष्यति ॥ ११५ ॥
शमयित्वा तमन्यस्य कुर्याद्दोषस्य भेषजम् ।

Ghṛta prepared with decoction of kāśmarya and kuṭaja is administered through vaginal douche to those who are affected with raktayoni, arajaskā and putraghnī yonivyāpads.

The women who is arajaskā (having amenorrhea) should take blood of antelope, goat and sheep mixed with curd, sour fruit and ghee or milk processed with vitaliser drugs.

The oil (processed with vitaliser drugs) should be given through vaginal douche in karṇinī, acaraṇā, śuṣkayoni and prākcaraṇā as well as in disorders of kapha and vāta.

A flaxen piece impregnated 21 times with bile of cow or fish should be put into vagina. Likewise, powder of yeast with honey should be used. It is cleanser of channels and alleviator of itching, moisture and smelling.

One suffering from prākcaraṇā and aticaraṇā should be administered non-unctuous enema with vāta-alleviating oils cooked hundred times and also be fomented with vāta-alleviating drugs. She should also be given uncting substances, unctuous food and poultices properly.

Saṃyāva (a dietary preparation) made with śatāhvā, barley, wheat, yeast, kuṣṭha, priyaṅgu, balā, ākhuparṇi and śrīveṣṭaka should be put into vagina.

In vāminī and upaplutā types of disorder, the patient should be managed with unction, fomentation etc. followed by applications of unctuous tampon. Thereafter she should be saturated.

Unctuous tampon prepared with the decoction of bark of śallakī, jiṅginī, jambū and dhava and pañcavalkala destroys viplutā yonivyāpad.

In karṇinī yoni, suppository made of kuṣṭha, pippalī, arka, triphalā and rock salt pounded with goat's urine should be applied into vagina. Besides, all measures alleviating kapha are useful.

In udāvartā yoni and allied vātika disorders, unction with trivṛt (ghee, oil and fat), fomentation, meat soup of domestic and marshy animals and enema with milk boiled with daśamūla are efficacious. Unctuous enema and vaginal douche should also be given with traivṛta (ghee, oil and fat)

The same treatment is given in mahāyoni and srastā yoni. Fat of bear and hog and ghee boiled with sweet drugs should be plugged into vagina and bandaged with flaxen piece.

The srastā yoni (displaced genital track) should be massaged with ghee and after fomentation with milk should be placed inside and bandaged putting bolus of vesavāra till the time of urination.

Whatever remedy is said for vātika disorders, should be applied in all disorders of female genital track particularly in mahāyoni.

The genital track of women does not get affected without vāta. Hence one should pacify it first and then treat other doṣas. [100–115]

रोहितकान्मूलकल्कं पाण्डुरे प्रदरे पिबेत् ॥ ११६ ॥
जलेनामलकीबीजकल्कं वा ससितामधुम् । मधुनाऽऽमलकाच्चूर्णं रसं वा लेहयेच्च ताम् ॥ ११७ ॥
न्यग्रोधत्वक्कषायेण लोध्रकल्कं तथा पिबेत् । आस्रावे क्षौमपट्टं वा भावितं तेन धारयेत् ॥ ११८ ॥
प्लक्षत्वक्चूर्णपिण्डं वा धारयेन्मधुना कृतम् । योन्या स्नेहाक्तया लोध्रप्रियङ्गुमधुकस्य वा ॥ ११९ ॥
धार्या मधुयुता वर्तिः कषायाणां च सर्वशः । स्रावच्छेदार्थमभ्यक्तां धूपयेद्वा घृताप्लुतैः ॥ १२० ॥
सरलागुग्गुलुयवैः सतैलकटुमत्स्यकैः । कासीसं त्रिफला कांक्षी समङ्गाऽऽम्रास्थि धातकी ॥ १२१ ॥
पैच्छिल्ये क्षौद्रसंयुक्तश्चूर्णो वैशद्यकारकः । पलाशसर्जजम्बूत्वक्समङ्गामोचधातकीः ॥ १२२ ॥
सपिच्छिलापरिक्लिन्नास्तम्भनः कल्क इष्यते । स्तब्धानां कर्कशानां च कार्यं मार्दवकारकम् ॥ १२३ ॥
धारयेद्वेशवारं वा पायसं कृशरां तथा । दुर्गन्धानां कषायः स्यात्तौवरः कल्क एव वा ॥ १२४ ॥
चूर्णं वा सर्वगन्धानां पूतिगन्धापकर्षणम् । एवं योनिषु शुद्धासु गर्भं विन्दन्ति योषितः ॥ १२५ ॥
अदुष्टे प्राकृते बीजे जीवोपक्रमणे सति ।

In excessive pale (whitish) discharge one should take paste of rohitaka root with water or paste of āmalakī seeds with sugar and honey.

Or she should be advised to lick powder or juice of āmalaka with honey or she should take paste of lodhra with decoction of nyagrodha bark in case of discharge or should put flaxen piece impregnated with the above decoction into vagina.

She should put a bolus made of the powder of plakṣa bark with honey into vagina after smearing with some uncting substance.

She should put the suppository made of lodhra, priyaṅgu and madhuka with honey or of astringent drugs into vagina to remove discharge.

Vagina should be fumigated with sarala, guggulu, barley, oil and kaṭu matsyaka (a type of fish) mixed with plenty of ghee after smearing it with uncting substance.

The powder of kāsīsa, triphalā, saurāṣṭrī, lajjālu, āmra seeds and dhātakī mixed with honey removes sliminess and makes the genital track clean.

In slimy and moist genital track, the paste of the bark of palāśa, sarja and jambū, lajjālu, mocarasa and dhātakī is applied locally to check discharge and oozing.

In case of stiff and hard genital track, softening measure should be adopted such as putting local application of vesavāra, pāyasa or kṛśarā.

In genital track having foul smell decoction or paste of tuvaraka should be applied or the powder of the drugs of the sarvagandha (aromatic) group which remove foul smell.

Thus when the genital track is normalised, the women conceive if the seed (sperm and ovum) is normal and undamaged and the conciousness has moved in. [116–125]

पञ्चकर्मविशुद्धस्य पुरुषस्यापि चेन्द्रियम् ॥ १२६ ॥
परीक्ष्य वर्णैर्दोषाणां दुष्टं तद्घ्नैरुपाचरेत् ।

The man also should be evacuated with five measures and after examining his semen involvement of doṣa should be known according to colour and the derangement should be treated with proper remedy. [126]

भवन्ति चात्र—

सलिङ्गा व्यापदो योनेः सनिदानचिकित्सिताः ॥ १२७ ॥
उक्ता विस्तरतः सम्यङ्मुनिना तत्त्वदर्शिना । पुनरेवाग्निवेशस्तु पप्रच्छ भिषजा वरम् ॥ १२८ ॥
आत्रेयमुपसङ्गम्य शुक्रदोषास्त्वयाऽनघ ! । रोगाध्याये समुद्दिष्टा ह्यष्टौ पुंसामशेषतः ॥ १२९ ॥
तेषां हेतुं भिषक्श्रेष्ठ ! दुष्टादुष्टस्य चाकृतिम् । चिकित्सितं च कार्त्स्न्येन क्लैब्यं यच्च चतुर्विधम् ॥१३०॥
उपद्रवेषु योनीनां प्रदरो यश्च कीर्तितः । तेषां निदानं लिङ्गं च चिकित्सां चैव तत्त्वतः ॥ १३१ ॥
समासव्यासभेदेन प्रब्रूहि भिषजां वर ! । तस्मै शुश्रूषमाणाय प्रोवाच मुनिपुङ्गवः ॥ १३२ ॥

Here are the verses—

The disorders of female genital track along with symptoms, causes and treatment have been said properly in detail by the sage, the seer of reality.

Agniveśa again approached Ātreya, the best among physicians, and queried him—O sinless ! Eight defects of the semen of man have been mentioned by you in the chapter on (enumeration of) diseases. Now O best among physicians ! tell me, in brief as well as in detail, their etiology, symptoms of normal and abnormal and treatment and also the fourfold impotency. Tell me also about the cause, symptoms and treatment of pradara (menorrhagia) mentioned as one of the complications of female genital disorders. On this the foremost among sages said to him who was eager to listen. [127-132]

बीजं यस्माद्व्यवाये तु हर्षयोनिसमुत्थितम् । शुक्रं पौरुषमित्युक्तं तस्माद्वक्ष्यामि तच्छृणु ॥ १३३ ॥
यथा बीजमकालाम्बुकृमिकीटाग्निदूषितम् । न विरोहति संदुष्टं तथा शुक्रं शरीरिणाम् ॥ १३४ ॥
अतिव्यवायाद्व्यायामादसात्म्यानां च सेवनात् । अकाले वाऽन्ययोनौ वा मैथुनं न च गच्छतः ॥१३५॥

रूक्षतिक्तकषायातिलवणाम्लोष्णसेवनात् । नारीणामरसज्ञानां गमनाज्जरया तथा ॥ १३६ ॥
चिन्ताशोकादविस्रम्भाच्छस्त्रक्षाराग्निविभ्रमात् । भयात्क्रोधादभीचाराद्व्याधिभिः कर्शितस्य च ॥१३७॥
वेगाघातात् क्षताच्चापि धातूनां संप्रदूषणात् । दोषाः पृथक् समस्ता वा प्राप्य रेतोवहाः सिराः ॥१३८॥
शुक्रं संदूषयन्त्याशु

As the seed coming forth due to exhilaration during coitus is the manly semen itself, I am telling you, listen.

As seed (of a plant) does not sprout if affected by improper time, water, worms, insects and fire so is the defective semen of man.

Due to excessive coitus, exercise, use of unsuitable things, coitus untimely, in non-vagina and abstenance therefrom, excessive intake of rough, bitter, astringent, salty, sour and hot things, ignorance about the taste of woman, abnormal discharge, old age, anxiety, grief, suspicion, faulty application, fear, anger, exorcism, emaciation caused by diseases, suppression of urge, wound and morbid affection of dhātus, doṣas singly or collectively, having reached the semen-carrying vessels cause defects in semen. [133–138]

तद्वक्ष्यामि विभागशः । फेनिलं तनु रूक्षं च विवर्णं पूति पिच्छिलम् ॥ १३९ ॥
अन्यधातूपसंसृष्टमवसादि तथाऽष्टमम् । फेनिलं तनु रूक्षं च कृच्छ्रेणाल्पं च मारुतात् ॥ १४० ॥
भवत्युपहतं शुक्रं न तद्गर्भाय कल्पते । सनीलमथवा पीतमत्युष्णं पूतिगन्धि च ॥ १४१ ॥
दहल्लिङ्गं विनिर्याति शुक्रं पित्तेन दूषितम् । श्लेष्मणा बद्धमार्गं तु भवत्यत्यर्थपिच्छिलम् ॥ १४२ ॥
स्त्रीणामत्यर्थगमनादभिघातात् क्षतादपि । शुक्रं प्रवर्तते जन्तोः प्रायेण रुधिरान्वयम् ॥ २४३ ॥
वेगसंधारणाच्छुक्रं वायुना विहतं पथि । कृच्छ्रेण याति ग्रथितमवसादि तथाऽऽष्टमम् ॥ १४४ ॥
इति दोषाः समाख्याताः शुक्रस्याष्टौ सलक्षणाः । स्निग्धं घनं पिच्छिलं च मधुरं चाविदाहि च ॥ १४५॥
रेतः शुद्धं विजानीयाच्छ्वेतं स्फटिकसन्निभम् ।

I will describe them separately. The defective semens are frothy, thin, rough, of abnormal colour, foetid, slimy, combined with other dhātus and precipitant, the eighth one.

Semen affected by vāta becomes frothy, thin, rough and is ejaculated with difficulty and in little quantity. It has no potency for fertilization.

Semen affected by pitta is bluish or yellow, very hot, foetid and is ejaculated with burning sensation.

If semen is obstructed in its passage by kapha, it becomes exceedingly slimy.

Due to excessive coitus, injury and wound semen comes out often with blood.

Due to suppression of urges semen obstructed in its passage by vāta comes out with difficulty and as knotted and precipitant.

Thus eight defects of semen are said with characters.

Semen unctuous, viscous, slimy, sweet, non-burning and white like rock crystal should be taken as pure (normal). [139–245]

वाजीकरणयोगैस्तैरुपयोगसुखैर्हितैः ॥ १४६ ॥
रक्तपित्तहरैर्योगैर्योनिव्यापदिकैस्तथा । दुष्टं यदा भवेच्छुक्रं तदा तत् समुपाचरेत् ॥ १४७ ॥
घृतं च जीवनीयं यच्च्यवनप्राश एव च । गिरिजस्य प्रयोगश्च रेतोदोषानपोहति ॥ १४८ ॥
वातान्विते हिताः शुक्रे निरूहाः सानुवासनाः । अभयामलकीयं च पैत्ते शस्तं रसायनम् ॥ १४९ ॥
मागध्यमृतलोहानां त्रिफलाया रसायनम् । कफोत्थितं शुक्रदोषं हन्याद्भल्लातकस्य च ॥ १५० ॥
यदन्यधातुसंसृष्टं शुक्रं तद्वीक्ष्य युक्तितः । यथादोषं प्रयुञ्जीत दोषधातुभिषग्जितम् ॥ १५१ ॥
सर्पिः पयो रसाः शालिर्यवगोधूमषष्टिकाः । प्रशस्ताः शुक्रदोषेषु बस्तिकर्म विशेषतः ॥ १५२ ॥
इत्यष्टशुक्रदोषाणां मुनिनोक्तं चिकित्सितम् ।

When semen becomes defective, it should be treated with aphrodisiac formulations which are easy to use and beneficial, the formulations alleviating raktapitta and those useful in female genital disorders.

Jīvanīya ghṛta, cyavanaprāśa, and the use of śilājatu remove the defect of semen.

In semen affected by vāta, non-unctuous enemas are advisable.

In paittika disorder of semen, rasāyana formulations mentioned in the chapter on 'abhayāmalakīya' (ci-1.1) are commended.

The use of rasāyana formulation of pippalī, amṛta and loha; triphalā and bhallātaka destroy the defect of semen caused by kapha.

The semen accompanied by other dhātus, after examination, should be treated properly for doṣa as well as dhātu concerned according to morbidity.

Ghee, milk, meat soup, śāli rice, barley, wheat and ṣaṣṭika particularly application of enema is beneficial in defects of semen.

Thus treatment of eight defects of semen is said by the sage. [146–152]

रेतोदोषोद्भवं क्लैब्यं यस्माच्छुद्ध्यैव सिध्यति ॥ १५३ ॥
ततो वक्ष्यामि ते सम्यगग्निवेश ! यथातथम् ।

As impotency caused by the defect of semen is cured by elimination of the defect itself, now I will describe as it is. [153]

बीजध्वजोपघाताभ्यां जरया शुक्रसंक्षयात् ॥ १५४ ॥
क्लैब्यं संपद्यते तस्य शृणु सामान्यलक्षणम् । सङ्कल्पप्रवणो नित्यं प्रियां वश्यामपि स्त्रियम् ॥ १५५ ॥
न याति लिङ्गशैथिल्यात् कदाचिद्याति वा यदि । श्वासार्तः स्विन्नगात्रश्च मोघसङ्कल्पचेष्टितः ॥ १५६ ॥

म्लानशिश्नश्च निर्बीजः स्यादेतत् क्लैब्यलक्षणम् । सामान्यलक्षणं ह्येतद्विस्तरेण प्रवक्ष्यते ॥ १५७ ॥

Due to loss of seed (semen) and penile strength, senility and deficiency of semen, impotency arises. Now listen about its general features.

One constantly with firm determination does not cohabit even with beloved and submissive woman because of looseness of penis or if cohabits sometimes he starts panting with profuse perspiration, fruitless determination and effort, depressed penis and without semen. This is the general feature of impotency, it is said with details further. [154–157]

शीतरूक्षाल्पसंक्लिष्टविरुद्धाजीर्णभोजनात् । शोकचिन्ताभयत्रासात् स्त्रीणां चात्यर्थसेवनात् ॥ १५८ ।
अभिचारादविस्रम्भाद्रसादीनां च संक्षयात् । वातादीनां च वैषम्यात्तथैवानशनाच्छ्रमात् ॥ १५९ ॥
नारीणामरसज्ञत्वात् पञ्चकर्मापचारतः । बीजोपघाताद्भवति पाण्डुवर्णः सुदुर्बलः ॥ १६० ॥
अल्पप्राणोऽल्पहर्षश्च प्रमदासु भवेन्नरः । हृत्पाण्डुरोगतमककामलाश्रमपीडितः ॥ १६१ ॥
छर्द्यतीसारशूलार्तः कासज्वरनिपीडितः । बीजोपघातजं क्लैब्यं

Due to intake of cold, rough, little, mixed, incompatible and uncooked food; grief, anxiety, fear and terror, indulgence in women, exorcism, suspicion, deficiency of rasa etc. (dhātus), imbalance of vāta etc. (doṣas), fasting, exertion, ignorance of the taste for women, faulty application of five evacuative measures, seed (semen) is impaired and consequently the person becomes pale, too weak, of low vitality, with little erection to women, affected with cardiac disorder, anaemia, bronchial asthma, jaundice, exhaustion, vomiting, diarrhoea, colic, cough and fever. This is impotency due to loss of seed. [158–161]

ध्वजभङ्गकृतं शृणु ॥ १६२ ॥

अत्यम्ललवणक्षारविरुद्धासात्म्यभोजनात् । अत्यम्बुपानाद्विषमात् पिष्टान्नगुरुभोजनात् ॥ १६३ ॥
दधिक्षीरानूपमांससेवनाद्व्याधिकर्षणात् । कन्यानां चैव गमनादयोनिगमनादपि ॥ १६४ ॥
दीर्घरोगां चिरोत्सृष्टां तथैव च रजस्वलाम् ।
दुर्गन्धां दुष्टयोनिं च तथैव च परिस्रुताम् ॥ १६५ ॥
ईदृशीं प्रमदां मोहाद्यो गच्छेत् कामहर्षितः । चतुष्पदाभिगमनाच्छेफसश्चाभिघाततः ॥ १६६ ॥
अधावनाद्वा मेढ्रस्य शस्त्रदन्तनखक्षतात् । काष्ठप्रहारनिष्पेषाच्छूकानां चातिसेवनात् ॥ १६७ ॥
रेतसश्च प्रतीघाताद्ध्वजभङ्गः प्रवर्तते ।
(भवन्ति यानि रूपाणि तस्य वक्ष्यामतः परम् ।) श्वयथुर्वेदना मेढ्रे रागश्चैवोपलक्ष्यते ॥ १६८ ॥
स्फोटाश्च तीव्रा जायन्ते लिङ्गपाको भवत्यपि । मांसवृद्धिर्भवेच्चास्य व्रणाः क्षिप्रं भवन्त्यपि ॥ १६९ ॥
पुलाकोदकसङ्काशः स्रावः श्यावारुणप्रभः । वलयीकुरुते चापि कठिनश्च परिग्रहः ॥ १७० ॥
ज्वरस्तृष्णा भ्रमो मूर्च्छा च्छर्दिश्चास्योपजायते । रक्तं कृष्णं स्रवेच्चापि नीलमाविललोहितम् ॥ १७१ ॥
अग्निनेव च दग्धस्य तीव्रो दाहः सवेदनः । बस्तौ वृषणयोर्वाऽपि सीवन्यां वङ्क्षणेषु च ॥ १७२ ॥
कदाचित्पिच्छिलो वाऽपि पाण्डुः स्रावश्च जायते । श्वयथुर्जायते मन्दः स्तिमितोऽल्पपरिस्रवः ॥१७३॥

चिराच्च पाकं व्रजति शीघ्रं वाऽथ प्रमुच्यते । जायन्ते क्रिमयश्चापि क्लिद्यते पूतिगन्धि च ॥ १७४ ॥
विशीर्यते मणिश्चास्य मेढ्ं मुष्कावथापि च । ध्वजभङ्गकृतं क्लैब्यमित्येतत् समुदाहृतम् ॥ १७५ ॥
एतं पञ्चविधं केचिद्ध्वजभङ्गं प्रचक्षते ।

Now listen about the one caused by loss of penile strength. Due to intake of excessively sour, salty, alkaline, incompatible and unsuitable food; drinking too much water, irregular meals, intake of floury and heavy preparations, regular use of curd, milk, and meat of marshy animals, reduction from illness, coitus with female child and in non-vagina; cohabitation lustfuly and ingnorantly with woman having chronic illness, left since long, in periods, with foul odour, having defective genital track and excessive discharge, intercourse with quadrupeds, injury to phallus, non-washing of penis, wounds in penis by sharp instrument, teeth or nails, or its pressing or striking with wooden stick, excessive use of awny insects (in order to elongate the organ) and holding back the semen loss of penile strength arises.

It is characterised by the following symptom—swelling, pain and redness in penis; appearance of acute boils, inflammation in penis, abnormal growth therein, appearance of ulcers with discharge like pulāka (rice) water or blackish or reddish in colour, ring-like harndess in circumference of the penis, fever, thirst, giddiness, fainting, vomiting, red, black, blue or violet discharge, burn-like intense sensation with pain in pelvis, testicles, suture and groins; sometimes there is slimy or pale discharge, mild swelling with feeling of wetness and little discharge, delayed inflammation and quick recovery; appearance of maggots, moisture, foul odour, necrosis of gland, penis and testicles. Thus is described the impotency caused by loss of penile strength. Some say it as of five types. [162–175]

क्लैब्यं जरासंभवं हि प्रवक्ष्याम्यथ तच्छृणु ॥ १७६ ॥

जघन्यमध्यप्रवरं वयस्त्रिविधमुच्यते । अतिप्रवयसां शुक्रं प्रायशः क्षीयते नृणाम् ॥ १७६ ॥
रसादीनां संक्षयाच्च तथैवावृष्यसेवनात् । बलवीर्येन्द्रियाणां च क्रमेणैव परिक्षयात् ॥ १७८ ॥
परिक्षयादायुषश्चाप्यनाहाराच्छ्रमात् क्लमात् । जरासंभवजं क्लैब्यमित्यैर्हेतुभिर्नृणाम् ॥ १७९ ॥
जायते तेन सोऽत्यर्थं क्षीणधातुः सदुर्बलः । विवर्णो दुर्बलो दीनः क्षिप्रं व्याधिमथाश्नुते ॥ १८० ॥
एतज्जरासंभवं हि

Now I will describe the impotency due to senility, listen. Age is of three categories—inferior, average and superior. Often semen is diminished in too old persons particularly due to deficiency of rasa etc. (dhātus), not using aphrodisiacs, gradual decay of strength, energy and sensory as well as motor organs, deterioration in life-span, want of nutrition, physical exertion and mental exhaustion. Because of the above factors impotency arises in old age. Consequently the person becomes exceedingly wasted in dhātus, debilitated, devoid of normal complexion, with poor experession and falls prey to disease shortly. This is impotency due to old age. [176–180]

चतुर्थं क्षयजं श्रृणु। अतीव चिन्तनाच्चैव शोकात्क्रोधाद्भयात्तथा ॥ १८१ ॥
ईर्ष्योत्कण्ठामदोद्वेगान् सदा विशति यो नरः। कृशो वा सेवते रूक्षमन्नपानं तथौषधम् ॥ १८२ ॥
दुर्बलप्रकृतिश्चैव निराहारो भवेद्यदि। असात्म्यभोजनाच्चापि हृदये यो व्यवस्थितः ॥ १८३ ॥
रसः प्रधानधातुर्हि क्षीयेताशु ततो नृणाम्। रक्तादयश्च क्षीयन्ते धातवस्तस्य देहिनः ॥ १८४ ॥
शुक्रावसानास्तेभ्योऽपि शुक्रं धाम परं मतम्। चेतसो वाऽतिहर्षेण व्यवायं सेवतेऽति यः ॥१८५॥
तस्याशु क्षीयते शुक्रं ततः प्राप्नोति संक्षयम्। घोरं व्याधिमवाप्नोति मरणं वा स गच्छति ॥१८६॥
शुक्रं तस्माद्विशेषेण रक्ष्यमारोग्यमिच्छता। एवं निदानलिङ्गाभ्यामुक्तं क्लैब्यं चतुर्विधम् ॥ १८७ ॥
केचित् क्लैब्ये त्वसाध्ये द्वे ध्वजभङ्गक्षयोद्भवे। वदन्ति शेफसश्छेदाद्वृषणोत्पाटनेन च ॥ १८८ ॥
मातापित्रोर्बीजदोषादशुभैश्चाकृतात्मनः। गर्भस्थस्य यदा दोषाः प्राप्य रेतोवहाः सिराः ॥ १८९ ॥
शोषयन्त्याशु तन्नाशाद्रेतश्चाप्युपहन्यते। तत्र संपूर्णसर्वाङ्गः स भवत्यपुमान् पुमान् ॥ १९० ॥
एते त्वसाध्या व्याख्याताः सन्निपातसमुच्छ्रयात्।

Now listen about the fourth one caused by deficiency (of semen).

Due to excessive mental work, grief, anger, fear, envy, curiosity, intoxication and agitation, regular use of rough diet and drugs by the emaciated one, fasting by the debilitated one and intake of little food rasa, the chief of the dhātus, located in heart, is diminished quickly resulting in deficiency of other dhātus beginning with blood and ending with semen. Of them, semen is the excellent resort. Or if one indulges in sexual intercourse due to over-exhilaration of mind, his semen is diminisned and he is reduced. Consequently he falls prey to some severe disease or even death. Hence one, desirous of health, should particularly protect the semen.

Thus fourfold impotency is described with etiology and symptoms.

Some say two type of impotency of semen as incurable and also by excision of penis and castration.

Due to genetic defect of parents and inauspicious past deeds, when doṣas, in foetus, having reached the semen-carrying vessels dry them up resulting in destruction of semen, the man even though endowed fully with all the organs behaves as a non-man.

These are said as incurable due to aggravation of sannipāta. [181-190]

चिकित्सितमतस्तूर्ध्वं समासव्यासतः श्रृणु ॥ १९१ ॥
शुक्रदोषेषु निर्दिष्टं भेषजं यन्मयाऽनघ !। क्लैब्योपशान्तये कुर्यात् क्षतक्षीणहितं च यत् ॥ १९२ ॥
बस्तयः क्षीरसर्पींषि वृष्ययोगाश्च ये मताः। रसायनप्रयोगाश्च सर्वानेतान् प्रयोजयेत् ॥ १९३ ॥

समीक्ष्य देहदोषाग्निबलं भेषजकालवित्। व्यवायहेतुजे क्लैब्ये तथा धातुविपर्यात् ॥ १९४ ॥
दैवव्यपाश्रयं चैव भेषजं चाभिचारजे। समासेनैतदुद्दिष्टं भेषजं क्लैब्यशान्तये ॥ १९५ ॥

Further listen about their general and specific treatment O sinless! whatever remedy is mentioned by me for the defects of semen as well as wasting due to chest wound should be applied for alleviation of impotency.

One knowing drugs and time, should apply enemas, ghee extracted from milk, aphrodisiac and rasāyana formulations in (the treatment of) impotency caused by (excessive coitus) and imbalance of doṣas while considering the strength of body, morbidity and agni.

In that caused by exorcism, spiritual treatment should be given. [191–195]

विस्तरेण प्रवक्ष्यामि क्लैब्यानां भेषजं पुनः। सुस्विन्नस्निग्धगात्रस्य स्नेहयुक्तं विरेचनम् ॥ १९६ ॥
अन्नाशनं ततः कुर्यादथवाऽऽस्थापनं पुनः। प्रदद्यान्मतिमान् वैद्यस्ततस्तमनुवासयेत् ॥ १९७ ॥
पलाशैरण्डमुस्ताद्यैः पश्चादास्थापयेत्ततः। वाजीकरणयोगाश्च पूर्वं ये समुदाहृताः ॥ १९८ ॥
भिषजा ते प्रयोज्याः स्युः क्लैब्ये बीजोपघातजे। ध्वजभङ्गकृतं क्लैब्यं ज्ञात्वा तस्याचरेत् क्रियाम् ॥१९९॥
प्रदेहान् परिषेकांश्च कुर्याद्वा रक्तमोक्षणम्। स्नेहपानं च कुर्वीत सस्नेहं च विरेचनम् ॥ २०० ॥
अनुवासं ततः कुर्यादथवाऽऽस्थापनं पुनः। व्रणवच्च क्रियाः सर्वास्तत्र कुर्याद्विचक्षणः ॥ २०१ ॥
जरासंभवजे क्लैब्ये क्षयजे चैव कारयेत्। स्नेहस्वेदोपपन्नस्य सस्नेहं शोधनं हितम् ॥ २०२ ॥
क्षीरसर्पिर्वृष्ययोगा बस्तयश्चैव यापनाः। रसायनप्रयोगाश्च तयोर्भेषजमुच्यते ॥ २०३ ॥
विस्तरेणैतदुद्दिष्टं क्लैब्यानां भेषजं मया।

Now I will describe the treatment of impotency in detail.

At first, the patient should be uncted and fomented and then given unctuous purgative. After giving him diet, he should be administered with non-uncutous enema and then unctuous enema. Thereafter non-unctuous enema prepared with the formulation of palāśa, eraṇḍa (si. 12) and mustādi (one of the sustaining enemas) then if impotency is due to loss of semen, the aphrodisiac formulations mentioned earlier should be given.

In case of impotency caused by loss of penile strength, local anointment, sprinkling or blood-letting should be done. The patient should take uncting substance, then unctuous purgative, unctuous enema and thereafter non-unctuous enema. Besides, the overall treatment of wound should be applied.

In impotency caused by senility and deficiency of semen, the patient should be given proper unctuous evacuation after unction and fomentation. Ghee extracted from milk, aphrodisiac and rasāyana formulations and sustaining enemas are the remedy for both these types.

Thus the treatment of the types of impotency are said by me in detail. [196-203]

यः पूर्वमुक्तः प्रदरः शृणु हेत्वादिभिस्तु तम् ॥ २०४ ॥
याऽत्यर्थं सेवते नारी लवणाम्लगुरूणि च । कटून्यथ विदाहीनि स्निग्धानि पिशितानि च ॥ २०५ ॥
ग्राम्यौदकानि मेद्यानि कृशरां पायसं दधि । शुक्तमस्तुसुरादीनि भजन्त्याः कुपितोऽनिलः ॥ २०६ ॥
रक्तं प्रमाणमुत्क्रम्य गर्भाशयगताः सिराः । रजोवहाः समाश्रित्य रक्तमादाय तद्रजः ॥ २०७ ॥
यस्माद्विवर्धयत्याशु रसभावाद्विमानतः । तस्मादसृग्दरं प्राहुरेतत्तन्त्रविशारदाः ॥ २०८ ॥
रजः प्रदीर्यते यस्मात् प्रदरस्तेन स स्मृतः । सामान्यतः समुद्दिष्टं कारणं लिङ्गमेव च ॥ २०९ ॥
चतुर्विधं व्यासतस्तु वाताद्यैः सन्निपाततः । अतः परं प्रवक्ष्यामि हेत्वाकृतिभिषग्जितम् ॥ २१० ॥
रूक्षादिभिर्मारुतस्तु रक्तमादाय पूर्ववत् । कुपितः प्रदरं कुर्याल्लक्षणं तस्य मे शृणु ॥ २११ ॥
फेनिलं तनु रूक्षं च श्यावं चारुणमेव च । किंशुकोदकसङ्काशं सरुजं वाऽथ नीरुजम् ॥ २१२ ॥
कटिवङ्क्षणहृत्पार्श्वपृष्ठश्रोणिषु मारुतः । कुरुते वेदनां तीव्रामेतद्वातात्मकं विदुः ॥ २१३ ॥
अम्लोष्णलवणक्षारैः पित्तं प्रकुपितं यदा । पूर्ववत् प्रदरं कुर्यात् पैत्तिकं लिङ्गतः शृणु ॥ २१४ ॥
सनीलमथवा पीतमप्युष्णमसितं तथा । नितान्तरक्तं स्रवति मुहुर्मुहुरथार्तिमत् ॥ २१५ ॥
दाहरागतृषामोहज्वरभ्रमसमायुतम् । असृग्दरं पैत्तिकं स्याच्छ्लैष्मिकं तु प्रवक्ष्यते ॥ २१६ ॥
गुर्वादिभिर्हेतुभिश्च पूर्ववत् कुपितः कफः । प्रदरं कुरुते तस्य लक्षणं तत्त्वतः शृणु ॥ २१७ ॥
पिच्छिलं पाण्डुवर्णं च गुरु स्निग्धं च शीतलम् । स्रवत्यसृक् श्लेष्मलं च घनं मन्दरुजाकरम् ॥२१८॥
छर्द्यरोचकहृल्लासश्वासकाससमन्वितम् । (वक्ष्यते क्षीरदोषाणां सामान्यमिह कारणम् ॥ २१९ ॥
यत्तदेव त्रिदोषस्य कारणं प्रदरस्य तु ।) त्रिलिङ्गसंयुतं विद्यान्नैकावस्थमसृग्दरम् ॥ २२० ॥
नारी त्वतिपरिक्लिष्टा यदा प्रक्षीणशोणिता । सर्वहेतुसमाचारादतिवृद्धस्तदाऽनिलः ॥ २२१ ॥
रक्तमार्गेण सृजति प्रत्यनीकबलं कफम् । दुर्गन्धं पिच्छिलं पीतं विदग्धं पित्ततेजसा ॥ २२२ ॥
वसां मेदश्च यावद्धि समुपादाय वेगवान् । सृजत्यपत्यमार्गेण सर्पिर्मज्जवसोपमम् ॥ २२३ ॥
शश्वत् स्रवत्यथास्रावं तृष्णादाहज्वरान्विताम् । क्षीणरक्तां दुर्बलां स तामसाध्यां विवर्जयेत् ॥२२४॥

Now listen about pradara (menorrhagia) which has been said earlier, with etiology etc.

In woman who takes excessively salty, sour, heavy, pungent, burning and fatty things, fatty meat of domestic and aquatic animals, kṛśarā (rice cooked with pulse), pāyasa (rice cook with milk), curd, śukta (vinegar), curd water, wine etc. vāta gets vitiated and blood also crosses its limit of quantity. Such vāta reaching the menses-carrying vessels in uterus takes along the blood and increases the quantity of menstrual flow thereby. The experts of the treatise named it as 'asṛgdara' because menstrual flow is increased and discharged excessively. Thus cause and symptoms are said in general.

By differentiation, pradara is of four types—three by single doṣas and the fourth one by sannipāta. Hereafter I will describe their causes, symptoms and treatment.

Vāyu vitiated due to (intake of) rough things etc. and taking along rakta as above cause pradara.

Now listen about its symptoms.

The menstrual discharge is frothy, thin, rough, blackish, reddish, stimulating water of palāśa flowers with or without pain, there is intense pain in waist, groin, cardiac region, sides, back and pelvis. This is known as vātika type of pradara.

When pitta vitiated by (intake of) sour, hot, salty and alkaline things cause pradara in the above way, it is paittika. Listen about the symptoms.

If the menstrual discharge is bluish, yellow, very hot, black or deep red frequent and painful associated with burning sensation, redness, thirst, mental confusion, fever and giddiness, it is known as paittika pradara. Further kaphaja will be said.

Kapha vitiated by (intake of) heavy things etc. causes (kaphaja) pradara as above. Listen about its symptoms as they are.

Menstrual blood flows out as slimy, pale, heavy, unctuous, cold, and viscous with mild pain. This is associated with vomiting, anorexia, nausea, dyspnoea and cough.

Sānnipatika asṛgdara should be known which has the symptoms of all the three doṣas.

When a woman exceedingly ill and anaemic indulges in all the etiological factors, intensely aggravated vāta pushes out kapha with attenuated strength and burnt with the heat of pitta through the passage of blood (vagina) as foetid, slimy and yellow. When it carries away with force muscle-fat and fat and passes out constantly through vagina discharge simulating ghee, marrow and muscle-fat and she herself is anaemic, weak and associated with thurst, burning sensation and fever, this is (sannipātika and) incurable. [204–224]

मासान्निष्पिच्छदाहार्ति पञ्चरात्रानुबन्धि च । नैवातिबहु नात्यल्पमार्तवं शुद्धमादिशेत् ॥ २२५ ॥
गुञ्जाफलसवर्णं च पद्मालक्तकसन्निभम् । इन्द्रगोपकसङ्काशमार्तवं शुद्धमादिशेत् ॥ २२६ ॥
योनीनां वातलाद्यानां यदुक्तमिह भेषजम् । चतुर्णां प्रदराणां च तत् सर्वं कारयेद्भिषक् ॥ २२७ ॥
रक्तातिसारिणां यच्च तथा शोणितपित्तिनाम् । रक्तार्शसां च यत् प्रोक्तं भेषजं तच्च कारयेत् ॥ २२८ ॥

Menstrual discharge should be taken as normal which comes forth monthly without sliminess, burning sensation, pain, stays for five days and in quantity is neither too much nor too little.

In colour, normal menstrual blood should be similar to guñja fruit (seed), red lotus flower, lac juice and indragopaka (red insect).

Whatever treatmant is prescribed for the types of the disorders of female genital track such as vātala etc. should be given wholly in four types of pradara.

In pradara, the treatment as prescribed for raktātisāra (bloody diarrhoea), raktapitta (internal haemorrhage) and raktārśa (bleeding piles) should be given. [225–228]

धात्रीस्तनस्तन्यसंपदुक्ता विस्तरतः पुरा । स्तन्यसंजननं चैव स्तन्यस्य च विशोधनम् ॥ २२९ ॥
वातादिदुष्टे लिङ्गं च क्षीणस्य च चिकित्सितम् । तत्सर्वमुक्तं ये त्वष्टौ क्षीरदोषाः प्रकीर्तिताः ॥ २३० ॥
वातादिष्वेव तान् विद्याच्छास्त्रचक्षुर्भिषक्तमः । त्रिविधास्तु यतः शिष्यास्ततो वक्ष्यामि विस्तरम् ॥२३१॥

Earlier, the features of excellence of breasts and breast-milk of wet nurse, galactogogue and galactodepurant measures, symptoms of breast milk affected by vāta etc. (doṣas), treatment of the diminished one and its eight defects—all these have been said. The best among physicians having scholarly vision should know them as included in vāta etc. but as there are three types of disciples, I am (again) describing it in detail. [229–231]

अजीर्णासात्म्यविषमविरुद्धात्यर्थभोजनात् । लवणाम्लकटुक्षारप्रक्लिन्नानां च सेवनात् ॥ २३२ ॥
मनःशरीरसंतापादस्वप्नान्निशि चिन्तनात् । प्राप्तवेगप्रतीघातादप्राप्तोदीरणेन च ॥ २३३ ॥
परमान्नं गुडकृतं कृशरां दधि मन्दकम् । अभिष्यन्दीनि मांसानि ग्राम्यानूपौदकानि च ॥ २३४ ॥
भुक्त्वा भुक्त्वा दिवास्वप्नान्मद्यस्यातिनिषेवणात् । अनायासादभीघातात् क्रोधाच्चातङ्ककर्शनैः ॥ २३५ ॥
दोषाः क्षीरवहाः प्राप्य सिराः स्तन्यं प्रदूष्य च । कुर्युरष्टविधं दोषं लिङ्गतस्तन्निबोध मे ॥ २३६ ॥
वैरस्यं फेनसङ्घातो रौक्ष्यं चेत्यनिलात्मके । पित्ताद्वैवर्ण्यदौर्गन्ध्ये स्नेहपैच्छिल्यगौरवम् ॥ २३७ ॥
कफाद्भवति रूक्षाद्यैरनिलः स्वैः प्रकोपणैः । क्रुद्धः क्षीराशयं प्राप्य रसं स्तन्यस्य दूषयेत् ॥ २३८ ॥
विरसं वातसंसृष्टं कृशीभवति तत् पिबन् । न चास्य स्वदते क्षीरं कृच्छ्रेण च विवर्धते ॥ २३९ ॥
तथैव वायुः कुपितः स्तन्यमन्तर्विलोडयन् । करोति फेनसङ्घातं तत्तु कृच्छ्रात् प्रवर्तते ॥ २४० ॥
तेन क्षामस्वरो बालो बद्धविण्मूत्रमारुतः । वातिकं शीर्षरोगं वा पीनसं वाऽधिगच्छति ॥ २४१ ॥
पूर्ववत् कुपितः स्तन्ये स्नेहं शोषयतेऽनिलः । रूक्षं तत् पिबतो रौक्ष्याद्बलह्रासः प्रजायते ॥ २४२ ॥
पित्तमुष्णादिभिः क्रुद्धं स्तन्याशयमभिप्लुतम् । करोति स्तन्यवैवर्ण्यं नीलपीतासितादिकम् ॥ २४३ ॥
विवर्णगात्रः स्विन्नः स्यात्तृष्णालुर्भिन्नविट् शिशुः । नित्यमुष्णशरीरश्च नाभिनन्दति तं स्तनम् ॥ २४४ ॥
पूर्ववत् कुपिते पित्ते दौर्गन्ध्यं क्षीरमृच्छति । पाण्ड्वामयस्तत्पिबतः कामला च भवेच्छिशोः ॥ २४५ ॥
क्रुद्धो गुर्वादिभिः श्लेष्मा क्षीराशयगतः स्त्रियाः । स्नेहान्वितत्वात्तत्क्षीरमतिस्निग्धं करोति तु ॥ २४६ ॥
छर्दनः कुन्थनस्तेन लालालुर्जायते शिशुः । नित्योपदिग्धैः स्रोतोभिर्निद्राक्लमसमन्वितः ॥ २४७ ॥
श्वासकासपरीतस्तु प्रसेकतमकान्वितः । अभिभूय कफः स्तन्यं पिच्छिलं कुरुते यदा ॥ २४८ ॥
लालालुः शूनवक्त्राक्षिर्जडः स्यात्तत् पिबञ्छिशुः । कफः क्षीराशयगतो गुरुत्वात् क्षीरगौरवम् ॥२४९॥
करोति गुरु तत् पीत्वा बालो हृद्रोगमृच्छति । अन्ये च विविधाः रोगाः दोषैः क्षीरसमाश्रितैः ॥२५०॥
क्षीरे वातादिभिर्दुष्टे संभवन्ति तदात्मकाः । तत्रादौ स्तन्यशुद्ध्यर्थं धात्रीं स्नेहोपपादिताम् ॥ २५१ ॥
संस्वेद्य विधिवद्वैद्यो वमनेनोपपादयेत् । वचाप्रियङ्गुयष्ट्याह्वफलवत्सकसर्षपैः ॥ २५२ ॥

कल्कैर्निम्बपटोलानां क्वाथैः सलवणैर्वमेत् । सम्यग्वान्तां यथान्यायं कृतसंसर्जनां ततः ॥ २५३ ॥
दोषकालबलापेक्षी स्नेहयित्वा विरेचयेत् । त्रिवृतामभयां वाऽपि त्रिफलारससंयुताम् ॥ २५४ ॥
पाययेन्मधुसंयुक्तामभयां वाऽपि केवलाम् । (पाययेन्मूत्रसंयुक्तां विरेकार्थं च शास्त्रवित् ॥२५५॥)
सम्यग्विरिक्तां मतिमान् कृतसंसर्जनां पुनः । ततो दोषावशेषघ्नैरन्नपानैरुपाचरेत् ॥ २५६ ॥
शालयः षष्टिका वा स्युः श्यामाका भोजने हिताः । प्रियङ्गवः कोरदूषा यवा वेणुयवास्तथा ॥२५७॥
वंशवेत्रकलायाश्च शाकार्थे स्नेहसंस्कृताः । मुद्गान् मसूरान् यूषार्थे कुलत्थांश्च प्रकल्पयेत् ॥२५८॥
निम्बवेत्राग्रकुलकवार्ताकामलकैः शृतान् । सव्योषसैन्धवान् यूषान्दापयेत्स्तन्यशोधनान् ॥ २५९ ॥
शशान् कपिञ्जलानेणान् संस्कृतांश्च प्रदापयेत् । शार्ङ्गेष्टासप्तपर्णत्वगश्वगन्धाशृतं जलम् ॥ २६० ॥
पाययेताथवा स्तन्यशुद्धये रोहिणीशृतम् । अमृतासप्तपर्णत्वक्क्वाथं क्वाथञ्च नागरात् ॥ २६१ ॥
किराततिक्तक्वाथं श्लोकपादेरितान् पिबेत् । त्रीनेतान्स्तन्यशुद्ध्यर्थमिति सामान्यभेषजम् ॥२६२॥
कीर्तितं स्तन्यदोषाणां पृथगन्यं निबोधत । पाययेद्विरसक्षीरां द्राक्षामधुकसारिवाः ॥ २६३ ॥
श्लक्ष्णपिष्टां पयस्यां च समालोड्य सुखाम्बुना । पञ्चकोलकुलत्थैश्च पिष्टैरालेपयेत् स्तनौ ॥ २६४ ॥
शुष्कौ प्रक्षाल्य निर्दुह्यात्तथा स्तन्यं विशुध्यति । फेनसङ्घातवत्क्षीरं यस्यास्तां पाययेत् स्त्रियम् ॥२६५॥
पाठानागरशार्ङ्गेष्टामूर्वाः पिष्ट्वा सुखाम्बुना । अञ्जनं नागरं दारु बिल्वमूलं प्रियङ्गवः ॥ २६६ ॥
स्तनयोः पूर्ववत् कार्यं लेपनं क्षीरशोधनम् । किराततिक्तकं शुण्ठीं सामृतां क्वाथयेद्भिषक् ॥ २६७ ॥
तं क्वाथं पाययेद्धात्रीं स्तन्यदोषनिबर्हणम् । स्तनौ चालेपयेत् पिष्टैर्यवगोधूमसर्षपैः ॥ २६८ ॥
षड्विरेकाश्रितीयोक्तैरौषधैः स्तन्यशोधनैः । रूक्षक्षीरा पिबेत् क्षीरं तैर्वा सिद्धं घृतं पिबेत् ॥ २६९ ॥
पूर्ववज्जीवकाद्यं च पञ्चमूलं प्रलेपनम् । स्तनयोः संविधातव्यं सुखोष्णं स्तन्यशोधनम् ॥ २७० ॥
यष्टीमधुकमृद्वीकापयस्यासिन्धुवारिकाः । शीताम्बुना पिबेत्कल्कं क्षीरवैवर्ण्यनाशनम् ॥ २७१ ॥
द्राक्षामधुककल्केन स्तनौ चास्याः प्रलेपयेत् । प्रक्षाल्य वारिणा चैव निर्दुह्यातौ पुनः पुनः ॥ २७२ ॥
विषाणिकाजशृङ्ग्यौ च त्रिफलां रजनीं वचाम् । पिबेच्छीताम्बुना पिष्ट्वा क्षीरदौर्गन्ध्यनाशिनीम् ॥२७३॥
लिह्याद्वाऽप्यभयाचूर्णं सव्योषं माक्षिकप्लुतम् । क्षीरदौर्गन्ध्यनाशार्थं धात्री पथ्याशिनी तथा ॥ २७४ ॥
सारिवोशीरमञ्जिष्ठाश्लेष्मातककुचन्दनैः । पत्राम्बुचन्दनोशीरैः स्तनौ चास्याः प्रलेपयेत् ॥ २७५ ॥
स्निग्धक्षीरा दारुमुस्तपाठाः पिष्ट्वा सुखाम्बुना । पीत्वा ससैन्धवाः क्षिप्रं क्षीरशुद्धिमवाप्नुयात् ॥२७६॥
पाययेत् पिच्छिलक्षीरां शार्ङ्गेष्टामभयां वचाम् । मुस्तनागरपाठाश्च पीताः स्तन्यविशोधनाः ॥ २७७ ॥
तक्रारिष्टं पिबेच्चापि यदुक्तं गुदजापहम् । विदारीबिल्वमधुकैः स्तनौ चास्याः प्रलेपयेत् ॥ २७८ ॥
त्रायमाणामृतानिम्बपटोलत्रिफलाशृतम् । गुरुक्षीरा पिबेदाशु स्तन्यदोषविशुद्धये ॥ २७९ ॥
पिबेद्वा पिप्पलीमूलचव्यचित्रकनागरम् । बलानागरशार्ङ्गेष्टामूर्वाभिर्लेपयेत् स्तनौ ॥ २८० ॥
पृश्निपर्णीपयस्याभ्यां स्तनौ चास्याः प्रलेपयेत् । अष्टावेते क्षीरदोषा हेतुलक्षणभेषजैः ॥ २८१ ॥
निर्दिष्टाः क्षीरदोषोत्थास्तथोक्ताः केचिदामयाः ।

Due to eating during indigestion, eating unsuitable and incompatible items, irregularly and excessively; regular intake of salty, sour, pungent, alkaline and decomposed food items; mental and physical stress, vigil in night, mental work, suppression of impelled urges and propulsion of unimpelled ones; day-sleep after eating rice cooked with pulse, slowly formed curd, channel-blocking items and meat of domestic, marshy and aquatic animals, indulgence in wine, lack of physical exercise,

injury, anger and reduction caused by illness, doṣas reaching the milk-carrying vessels and affecting milk produce eight types of defects. Now learn this by features (said as under).

In vātika type of disorder there are abnormal taste, excessive froth and roughness. Due to pitta there are abnormal colour and foul smell and due to kapha there are unctuousness, sliminess and heaviness.

Vāyu, vitiated by its vitiating factors such as (intake of) rough food etc. reaches the seat of milk (breast) and affects the taste of milk. So the milk affected with vāta has abnormal taste. The child gets reduced while taking it, does not relish it and grows slowly.

Similarly the vitiated vāyu churning the milk inside produces excessive froth and as such the breast milk flows out with difficulty. By taking it the child suffers from feebleness of voice. retention of stool, urine and wind, or vātika head disorder or coryza.

Vāyu vitiated as above, dries up the unctuousness of the milk thus the child by taking the rough milk gets debilitated due to roughness.

Pitta vitiated by (intake of) hot etc. reaches the seat of milk and produces abnormal colour therein such as blue, yellow, black etc. the child suffers from abnormal complexion, perspiration, thirst, diarrhoea and constant fever and he does not welcome the breast.

Due to pitta vitiated as above, the milk gets foul order and the child taking is affected by anaemia and jaundice.

Kapha vitiated by (intake of) heavy etc. while reaching the seat of milk makes the milk too unctuous due to unctuous nature. By this the child suffers from vomiting, tenesmus, salivation and, due to channels being constantly smeared, is associated with sleep and exhuastion, dyspnoea and cough and excessive much discharge and feeling of darkness.

When kapha predominates and makes the breast milk slimy, the child taking it suffers from salivation, swelling of face and eyes and dullness.

Kapha, due to heaviness while reaching the seat of milk causes heaviness in milk. By taking such milk the child gets heart disease.

Other various respective disorders arise in the breast milk affected by vāta etc. located in the seat of milk.

In such cases, in order to purify the breast milk, first of all, the wet-nurse should be uncted and fomented properly and then treated with emesis. For this, she should be administered the decoction of nimba and paṭola salted and added with the paste of vacā, priyaṅgu, madhuyaṣṭī, madanaphala, kuṭaja and sarṣapa. When vomited well, she should be given diet as prescribed and thereafter, considering morbidity, time and strength, she should be purged after having been uncted. For this, she should be given trivṛt or harītakī mixed with decoction of triphalā or simply harītakī mixed with honey. When purged well she should be given proper dietitic regimen and then, for removing the remnant doṣa, suitable food and drinks.

In food, cereals of śāli and ṣaṣṭika rice, śyāmāka, priyaṅgu, kodrava, barley and seeds of bamboo and cane processed with some uncting substance are beneficial. For vegetarian soup, green gram, lentils and horse gram are useful, soups should be prepared with tender leaves of nimba and vetra, kulaka, vārtāka and āmalaka added with trikaṭu and rock salt. It purifies breast milk. For non-vegetarians, meat of rabbits, grey partridge and deer should be given after processing them well.

For purifying breast-milk, one should administer water boiled with śārṅgeṣṭā, saptaparṇa bark and aśwagandhā or simply with rohiṇī.

Decoction of (1) guḍūcī and saptaparṇa bark, (2) śuṇṭhī, (3) kirātatikta—these three mentioned in quarter verses should be taken for purifying breast milk.

This is the general treatment of the defects of breast milk. Now listen about the other measures.

The woman having breast milk of abnormal taste should be given to drink drākṣā, madhuka, sārivā and payasyā after they are pounded finely and dissolved in warm water. At the same time, the paste of pañcakola and kulattha should be applied locally on breasts and when dried should be washed. Then milk should be taken out. Thus the milk gets purified.

The woman whose milk is excessively frothy should be given paste of pāṭhā, śuṇṭhī, śārṅgeṣṭā and mūrvā with warm water. Besides, for purifying breast-milk, paste of añjana, śuṇṭhī, devadāru, bilva root and priyaṅgu should be applied on breasts as above.

One should prescribe for the wet-nurse the decoction of kirātatikta, śuṇṭhī and guḍūcī to alleviate the defects of breast-milk. The breasts should also be applied with the paste of barley, wheat and mustard.

The woman having rough milk should take milk or ghee processed with galactodepurant drugs mentioned in the chapter on six hundred evacuatives (Su. 4).

As above, the warm paste of jīvakādi pañcamūla (Ci. 1.1.44) should be applied on the breasts. It purifies breast-milk.

To remove abnormal colour from the milk, one should take paste of yaṣṭimadhu, mṛdvīkā, payasyā and sindhuvārikā with cold water. Paste of drākṣā and madhuka should be applied on breasts and after it is dried the milk should be taken out

To alleviate foul odour from breast milk one should take the paste of viṣāṇika ajasṛṅgī, triphalā, hāridrā and vacā with cold water.

Or the wet-nurse should take powder of harītakī and trikaṭu with honey for alleviating foul odour from breast milk keeping on wholesome diet. The paste of sārivā, uśīra, māñjiṣṭhā, śleṣmātaka, kucandana or patra, hrībera, candana and uṣīra should be applied on breasts.

The woman having unctuous milk gets her milk purified shortly by taking the paste of devadāru, musta and pāṭhā added with rock salt with warm water.

One having slimy milk should be advised to take decoction of śārṅgeṣṭā, harītakī, vacā, musta, śuṇṭhī and pāṭhā which purify the milk. She should also take takrāriṣṭa mentioned as remedy for piles. She should also apply the paste of vidārī, bilva and madhuka on breasts.

One having heavy milk should take decoction of trayamāṇā, guḍūcī, nimba, paṭola and triphalā to remove the inpurities of breast milk. Or she should take (decoction of) pippalīmūla, cavya, citraka and śuṇṭhī, the paste of balā, śuṇṭhī, śārṅgeṣṭā and mūrvā or pṛśniparṇī and payasyā should be applied on breasts.

Thus these eight defects of breast-milk have been said with their etiology, characters and treatment. Besides, disorders caused by the defects of milk have also been said. [232–281]

दोषदूष्यमलाश्चैव महतां व्याधयश्च ये ॥ २८२ ॥
त एव सर्वे बालानां मात्रा त्वल्पतरा मता । निवृत्तिर्वमनादीनां मृदुत्वं परतन्त्रताम् ॥ २८३ ॥
वाक्चेष्टयोरसामर्थ्यं वीक्ष्य बालेषु शास्त्रवित् । भेषजं स्वल्पमात्रं तु यथाव्याधि प्रयोजयेत् ॥ २८४ ॥
मधुराणि कषायाणि क्षीरवन्ति मृदूनि च । प्रयोजयेद्भिषग्बाले मतिमानप्रमादतः ॥ २८५ ॥
अत्यर्थस्निग्धरूक्षोष्णमम्लं कटुविपाकि च । गुरु चौषधपानान्नमेतद्बालेषु गर्हितम् ॥ २८६ ॥
समासात् सर्वरोगाणामेतद्बालेषु भेषजम् । निर्दिष्टं शास्त्रविद्वैद्यः प्रविविच्य प्रयोजयेत् ॥ २८७ ॥

Doṣas, dūṣyas and malas and also the disorders which are in adults are entirely the same in children with the only difference that their quantity is less.

Emesis etc. are avoided in childern looking to their delicacy, dependence on others and incapability in respect of speech and movements. The learned physician should administer drugs to children in smaller dose according to disease and mostly sweet, astringent, with latex and soft ones cautiously.

Excessively unctuous, rough, hot, sour, pungent in vipāka and heavy drugs, food and drugs are contra-indicated for children.

Thus treatment of all diseases of children have been mentioned in brief which should be applied by the learned physician after due consideration. [282–287]

भवन्ति चात्र—

इति सर्वविकाराणामुक्तमेतच्चिकित्सितम् । स्थानमेतद्धि तन्त्रस्य रहस्यं परमुत्तमम् ॥ २८८ ॥

Here are the verses—

Thus therapeutics of all diseases is said. This section is the excellent essence of the treatise. [288]

अस्मिन् सप्तदशाध्यायाः कल्पाः सिद्धय एव च । नासाद्यन्तेऽग्निवेशस्य तन्त्रे चरकसंस्कृते ॥ २८९ ॥
तानेतान् कापिलबलिः शेषान् दृढबलोऽकरोत् । तन्त्रस्यास्य महार्थस्य पूरणार्थं यथातथम् ॥ २९० ॥

In the treatise of Agniveśa redacted by Caraka seventeen chapters of this section, kalpa and siddhi sections were not available and as such Dṛḍhabala, the son of Kapilabala, reconstructed these portions in order to make this treatise, full of great ideas, complete as it was originally. [289–290]

रोगा येऽप्यत्र नोद्दिष्टा बहुत्वन्नामरूपतः । तेषामप्येतदेव स्याद्दोषादीन् वीक्ष्य भेषजम् ॥ २९१ ॥

The diseases which are not mentioned here because of enormous extent of names and forms, for them also the above treatment is applicable with due consideration of doṣa etc. [291]

दोषदूष्यनिदानानां विपरीतं हितं ध्रुवम् । उक्तानुक्तान् गदान् सर्वान् सम्यग्युक्तं नियच्छति ॥ २९२ ॥

The measure contrary to doṣa, dūṣya (pathogenic material) and nidāna (etiology) is positively beneficial and if properly applied overcomes all said or unsaid diseases. [292]

देशकालप्रमाणानां सात्म्यासात्म्यस्य चैव हि । सम्यग्योगोऽन्यथा ह्येषां पथ्यमप्यन्यथा भवेत् ॥२९३॥

This proper application requires due consideration of place, time, dose, suitability or unsuitability otherwise even favourable medicament becomes harmful. [293]

आस्यादामाशयस्थान् हि रोगान् नस्तः शिरोगतान् ।
गुदात् पक्वाशयस्थांश्च हन्त्याशु दत्तमौषधम् ॥ २९४ ॥

शरीरावयवोत्थेषु विसर्पपिडकादिषु । यथादेशं प्रदेहादि शमनं स्याद्विशेषतः ॥ २९५ ॥

Drug administered through mouth destroys the diseases of āmāśaya (upper portion of G. I. T.), that through nose destroys the diseases of head and that through anal route destroys the diseases of pakvāśaya (lower portion of G. I. T.).

In erysipelas, boils etc. arisen in parts of body local applications should be given according to the part affected for pacification of disorder. [294–295]

दिनातुरौषधव्याधिजीर्णलिङ्गर्त्ववेक्षणम् । कालं विद्याद्दिनावेक्षः पूर्वाह्णे वमनं यथा ॥ २९६ ॥
रोग्यवेक्षो यथा प्रातर्निरन्नो बलवान् पिबेत् । भेषजं लघुपथ्यान्नैर्युक्तमद्यात्तु दुर्बलः ॥ २९७ ॥
भैषज्यकालो भुक्तादौ मध्ये पश्चान्मुहुर्मुहुः । सामुद्गं भक्तसंयुक्तं ग्रासग्रासान्तरे दश ॥ २९८ ॥
अपाने विगुणे पूर्वं, समाने मध्यभोजनम् । व्याने तु प्रातरशितमुदाने भोजनोत्तरम् ॥ २९९ ॥
वायौ प्राणे प्रदुष्टे तु ग्रासग्रासान्तरिष्यते । श्वासकासपिपासासु त्ववचार्यं मुहुर्मुहुः ॥ ३०० ॥
सामुद्गं हिक्किने देयं लघुनाऽन्नेन संयुतम् । संभोज्यं त्वौषधं भोज्यैर्विचित्रैररुचौ हितम् ॥ ३०१ ॥
ज्वरे पेयाः कषायाश्च क्षीरं सर्पिर्विरेचनम् । षडहे षडहे देयं कालं वीक्ष्यामयस्य च ॥ ३०२ ॥
क्षुद्वेगमोक्षौ लघुता विशुद्धिर्जीर्णलक्षणम् । तदा भेषजमादेयं स्याद्धि दोषवदन्यथा ॥ ३०३ ॥
चयादयश्च दोषाणां वर्ज्यं सेव्यं च यत्र तत् । ऋताववेक्ष्यं यत् कर्म पूर्वं सर्वमुदाहृतम् ॥ २०४ ॥
(उपक्रमाणां करणे प्रतिषेधे च कारणम् । व्याख्यातमेतत् कालस्य सविकल्पमवेक्षणम् ॥ ३०५ ॥
मुहुर्मुहुश्च रोगाणामवस्थामातुरस्य च । अवेक्षमाणस्तु भिषक् चिकित्सायां न मुह्यति ॥ ३०६ ॥)
इत्येवं षड्विधं कालमनवेक्ष्य भिषग्जितम् । प्रयुक्तमहिताय स्यात् सस्यस्याकालवर्षवत् ॥ ३०७ ॥
व्याधीनामृत्वहोरात्रवयसां भोजनस्य च । विशेषो भिद्यते यस्तु कालावेक्षः स उच्यते ॥ ३०८ ॥
वसन्ते श्लेष्मजा रोगाः शरत्काले तु पित्तजाः । वर्षासु वातिकाश्चैव प्रायः प्रादुर्भवन्ति हि ॥ ३०९ ॥
निशान्ते दिवसान्ते च वर्धन्ते वातजा गदाः । प्रातः क्षपादौ कफजास्तयोर्मध्ये तु पित्तजाः ॥ ३१० ॥
वयोऽन्तमध्यप्रथमे वातपित्तकफामयाः । बलवन्तो भवन्त्येव स्वभावाद्वयसो नृणाम् ॥ ३११ ॥
जीर्णान्ते वातजा रोगा जीर्यमाणे तु पित्तजाः । श्लेष्मजा भुक्तमात्रे तु लभन्ते प्रायशो बलम् ॥ ३१२ ॥

Time should be known in relation to day, patient, drug, disease, symptoms of digestedness and season.

That in relation to day such as vomiting in forenoon.

That in relation to patient such as strong patient should take drug in morning on empty stomach while the weak one should take the same mixed with light and wholesome food.

Time relating to (administration of) drug is tenfold : (1–2) before meal day and night, (3–4) during mid-meal day and night, (5–6) after meals day and night, (7) frequently, (8) before and after meals, (9) mixed with meal, (10) Between morsels of food.

(1) In derangement of apāna drug should be taken before meals.
(2) In derangement of samāna it should be taken during mid-meal.
(3) In derangement of vyāna and udāna, drug should be taken after breakfast or lunch and meal (or dinner) respectively.

(4) In derangement of prāṇa vāyu, drug should be administered between morsels.

(5) Drug should be administered frequently in cases of dyspnoea, cough and thirst.

(6) In hiccup, drug should be administered after mixing it with various (delicious) food items.

Time in relation to disease such as in fever, liquid gruel, decoctions, milk, ghee, purgation should be given on every sixth day, one after the other and also considering the condition of the disease.

Appetite and passing of urges, lightness and sense of well being, these are the symptoms of digestedness. The drug should be take only then otherwise it becomes harmful.

As regards time relating to season, accumulation etc. of doṣas, indications and contra-indications and other necessary regimens in different seasons are already said.

(Thus consideration of time in relation to various factors which is important for indication and contra-indication of therapy has been described. Physician observing frequently the condition of disease and the diseased does not get confused in treatment).

Treatment applied without considering the above six factors relating to time may be harmful like untimely rains for the crop.

Observation of the specific features of diseases corresponding to season, day and night, age and meal is known as kālāvekṣa (timely observation).

(For instance) often kaphaja, pittaja and vātika disorders appear in spring, autumn and rainy seasons respectively.

Vātika disorders aggravate at the end of day and night, kaphaja disorders in the beginning of day and night and pittaja disorders in the middle of day and night (midday and midnight).

In human beings, naturally due to effect of age, the disorders pertaining to vāta, pitta and kapha aggravate in last, middle and first phases of life-span respectively.

Vātika disorders aggravate after digestion (on empty stomach), paittika disorders during digestion and kaphaja ones just after meals. [296–312]

नाल्पं हन्त्यौषधं व्याधिं यथाऽऽपोऽल्पा महानलम् ।
दोषवच्चातिमात्रं स्यात्सस्यस्यात्युदकं यथा ॥ ३१३ ॥
संप्रधार्य बलं तस्मादामयस्यौषधस्य च । नैवातिबहु नात्यल्पं भैषज्यमवचारयेत् ॥ ३१४ ॥

Drug in very small dose proves ineffective to disorder like little water to flagrant fire. On the other hand, in excessive dose it becomes harmful like excessive water for the crop. Hence keeping in mind the severity of disorder and potency of drug, the drug should be administered in neither too large nor too small dose. [313-314]

औचित्याद्यस्य यत् सात्म्यं देशस्य पुरुषस्य च । अपथ्यमपि नैकान्तात्तत्त्यजंल्लभते सुखम् ॥ ३१५ ॥
बाह्लीकाः पह्लवाश्चीनाः शूलीका यवनाः शकाः । मांसगोधूममाध्वीकशस्त्रवैश्वानरोचिताः ॥ ३१६ ॥
मत्स्यसात्म्यास्तथा प्राच्याः क्षीरसात्म्याश्च सैन्धवाः ।
अश्मकावन्तिकानां तु तैलाम्लं सात्म्यमुच्यते ॥ ३१७ ॥
कन्दमूलफलं सात्म्यं विद्यान्मलयवासिनाम् । सात्म्यं दक्षिणतः पेया मन्थश्चोत्तरपश्चिमे ॥ ३१८ ॥
मध्यदेशे भवेत् सात्म्यं यवगोधूमगोरसाः । तेषां तत्सात्म्ययुक्तानि भैषजान्यवचारयेत् ॥ ३१९ ॥
सात्म्यं ह्याशु बलं धत्ते नातिदोषं च बह्वपि ।

The item which is suitable for place and the inhabitants due to habitual use should not be totally avoided even if unwholesome because it does not do good.

Bāhlīkas, pahlavas, chinese, śūlikas, yavanas and śakas are suited to meat, wheat, mādhvīka (a type of wine), weapons and fire. The inhabitants of prācyadeśa (eastern region) are suited to fish, those of sindhu to milk, oily and sour preparations are suitable to those of aśmaka and avanti regions. For inhabitants of Malaya region tubers, roots and fruits are suitable. Liquid gruel is suitable in south while churned drink in north-west. In madhya deśa (central region) barley, wheat and milk products are suitable. For these patients drug should be prescribed along with the items suitable to them because the suitable thing provides strength quickly and does not harm even if taken plentiful. [315-319]

योगैरेव चिकित्सन् हि देशाद्यज्ञोऽपराध्यति ॥ ३२० ॥
वयोबलशरीरादिभेदा हि बहवो मताः ।

The physician ignorant of place etc. and prescribing treatment only with formulations, fails because there are so many variations in respect of age, strength, body etc. [320]

तथाऽन्तः सन्धिमार्गाणां दोषाणां गूढचारिणाम् ॥ ३२१ ॥
भवेत् कदाचित् कार्याऽपि विरुद्धाभिमता क्रिया । पित्तमन्तर्गतं गूढं स्वेदसेकोपनाहनैः ॥ ३२२ ॥
नीयते बहिरुष्णैर्हि तथोष्णं शमयन्ति ते । बाह्यैश्च शीतैः सेकाद्यैरूष्माऽन्तर्याति पीडितः ॥ ३२३ ॥
सोऽन्तर्गूढं कफं हन्ति शीतं शीतैस्तथा जयेत् । श्लक्ष्णपिष्टो घनो लेपश्चन्दनस्यापि दाहकृत् ॥३२४॥
त्वग्गतंस्योष्मणो रोधाच्छीतकृच्चान्यथाऽगुरोः । छर्दिघ्नी मक्षिकाविष्टा मक्षिकैव तु वामयेत् ॥ ३२५॥
द्रव्येषु स्विन्नजग्धेषु चैव तेष्वेव विक्रिया ।

Besides, sometimes even apparantly contrary therapy is applied in case of doṣas moving inside joints and located deeply For instance, pitta situated inside hiddenly is brought out by applying hot measures like fomentation, sprinkling and poultices. Thus hot is pacified by hot. Likewise, when cold sprinklings etc. are applied externally the heat being suppressed goes inside and destroys kapha hidden within. Thus cold is overcome with cold.

Very finely pounded and thick paste of even sandal causes burning sensation due to blocking of heat in skin. Otherwise (in thin and coarsely pounded paste) aguru causes cold.

The excrement of fly checks vomiting but fly itself causes it.

Likewise, there are variations in effects on eating of cooked item. [321–325]

तस्माद्दोषौषधादीनि परीक्ष्य दश तत्त्वतः ॥ ३२६ ॥
कुर्याच्चिकित्सितं प्राज्ञो न योगैरेव केवलम् ।

Hence the wise physician should treat the patient after examining the ten entities such as doṣa, drug etc. carefully and not simply with drug formulations. [326]

निवृत्तोऽपि पुनर्व्याधिः स्वल्पेनायाति हेतुना ॥ ३२७ ॥
क्षीणे मार्गीकृते देहे शेषः सूक्ष्म इवानलः । तस्मात्तमनुबध्नीयात् प्रयोगेणानपायिना ॥ ३२८ ॥
सिद्ध्यर्थं प्राक्प्रयुक्तस्य सिद्धस्याप्यौषधस्य तु ।

If body is emaciated and passaged, the disease even departed comes again by a slight cause like fire remaining minutely. Hence one should continue the use of harmless drug (during convalescense) for success of the drug administered earlier even if it be a tried remedy. [327–328]

काठिन्यादूनभावाद्वा दोषोऽन्तः कुपितो महान् ॥ ३२९ ॥
पथ्यैर्मृद्वल्पतां नीतो मृदुदोषकरो भवेत् । पथ्यमप्यश्नतस्तस्माद्यो व्याधिरुपजायते ॥ ३३० ॥
ज्ञात्वैवं वृद्धिमभ्यासमथवा तस्य कारयेत् ।

Doṣa vitiated inside due to hardness (solid accumulation) or extended widely due to non-accumulation causes mild morbidity if it is effected as soft or limited by suitable treatment. Hence if some disorder arises even on taking wholesome regimens one while considering it should advise to increase the dose of the drug or continue the same treatment for some time more. [329–330]

सातत्यात्स्वाद्वभावाद्वा पथ्यं द्वेष्यत्वमागतम् ॥ ३३१ ॥
कल्पनाविधिभिस्तैस्तैः प्रियत्वं गमयेत् पुनः । मनसोऽर्थानुकूल्याद्धि तुष्टिरूर्जा रुचिर्बलम् ॥ ३३२ ॥
सुखोपभोगता च स्याद्व्याधेश्चातो बलक्षयः । लौल्याद्दोषक्षयव्याधेर्वैधर्म्याच्चापि या रुचिः ॥ ३३३ ॥
तासु पथ्योपचारः स्याद्योगेनाद्यं विकल्पयेत् ।

If the patient develops aversion to the wholesome diet due to continued use or want of palatability it should be made delicious again by processing it with various methods of preparation.

Due to favourableness of the sense object (taste of food) one attains satisfaction, energy, relish, strength, happiness and consequent loss of severity of disease.

The relish which appears due to greediness, diminution of doṣa (morbidity), disorder or contrariness should be managed with wholesome diet processed with drugs, if necessary. [331–333]

तत्र श्लोकाः—

विंशतिर्व्यापदो योनेर्निदानं लिङ्गमेव च ॥ ३३४ ॥
चिकित्सा चापि निर्दिष्टा शिष्याणां हितकाम्यया । शुक्रदोषास्तथा चाष्टौ निदानाकृतिभेषजैः ॥ ३३५ ॥
क्लैब्यान्युक्तानि चत्वारि चत्वारः प्रदरास्तथा । तेषां निदानं लिङ्गं च भैषज्यं चैव कीर्तितम् ॥ ३३६ ॥
क्षीरदोषास्तथा चाष्टौ हेतुलिङ्गभिषग्जितैः । रेतसो रजसश्चैव कीर्तितं शुद्धिलक्षणम् ॥ ३३७ ॥
उक्तानुक्तचिकित्सा च सम्यग्योगस्तथैव च । देशादिगुणशंसा च कालः षड्विध एव च ॥ ३३८ ॥
देशे देशे च यत् सात्म्यं यथा वैद्योऽपराध्यति ।
चिकित्सा चापि निर्दिष्टा दोषाणां गूढचारिणाम् ॥ ३३९ ॥
यो हि सम्यङ्न जानाति शास्त्रं शास्त्रार्थमेव च । न कुर्यात स क्रियां चित्रमचक्षुरिव चित्रकृत् ॥३४०॥

Now the summing up verses—

Thus etiology, symptoms and treatment of twenty disorders of the female genital track are described for benefit of disciples and also the defects of semen with causes, symptoms and treatment. Four types of impotency and the same of pradara (menorrhagia) with etiology, symptoms and treatment and also the defects of breast-milk with causes, features and remedy. Features of normal semen and menstrual discharge are also said. Besides, management of said and unsaid disorder, proper consideration (of relevant factors), merits of the same, sixfold time, suitability in different places, causes of the physician's failure and treatment of hiddenly moving doṣas.

The physician who is not well conversant with the treatise and its contents can not perform the therapeutic functions as the blind artist can not make the painting. [334–340]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते चिकित्सास्थाने
योनिव्यापच्चिकित्सितं नाम त्रिंशोऽध्यायः ॥ ३० ॥

Thus ends the thirtieth chapter on treatment of female genital track in
Cikitsāsthāna in the treatise composed by Agniveśa, redacted by
Caraka and reconstructed by Dṛḍhabala as
it was not available. (30)

अग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते । चिकित्सितमिदं स्थानं षष्ठं परिसमापितम् ॥ ३४१ ॥

So is completed the sixth section on therapeutics in the treatise
composed by Agniveśa and redacted by Caraka.

CARAKA-SAṂHITĀ

7. KALPASTHĀNAM

(SECTION ON PHARMACEUTICALS)

कल्पस्थानम्

प्रथमोऽध्यायः

CHAPTER I

अथातो मदनकल्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on pharmaceutical preparations of madana. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

अथ खलु वमनविरेचनार्थं वमनविरेचनद्रव्याणां सुखोपभोगतमैः संहार्यैर्द्रव्यैर्विविधैः कल्पनार्थं भेदार्थं विभागार्थं चेत्यर्थः, तद्योगानां च क्रियाविधेः सुखोपायस्य सम्यगुपकल्पनार्थं कल्पस्थानमुपदेक्ष्यामोऽग्निवेश ! ॥ ३ ॥

Now I shall deliver the section on pharmaceuticals to deal with the preparations of emetic and purgative drugs on combining them with various other safest drugs and administration of these formulations and simple methods for the purpose of emesis and purgation O Agniveśa ! [3]

तत्र दोषहरणमूर्ध्वभागं वमनसंज्ञकम्, अधोभागं विरेचनसंज्ञकम्; उभयं वा शरीरमलविरेचनाद्विरेचनसंज्ञां लभते ॥ ४ ॥

Of them that which eliminates the impurity from the upper part is known as emetic and that acting from the lower part is purgative or (broadly) both are known as 'evacuative' (or purgative) because of purging out the excrements of body. [4]

तत्रोष्ण-तीक्ष्ण-सूक्ष्म-व्यवायि-विकाशीन्यौषधानि स्ववीर्येण हृदयमुपेत्य धमनीरनुसृत्य स्थूलाणुस्रोतोभ्यः केवलं शरीरगतं दोषसंघातमाग्नेयत्वाद् विष्यन्दयन्ति, तैक्ष्ण्याद् विच्छिन्दन्ति, स विच्छिन्नः परिप्लवन् स्नेहभावितं कायं स्नेहाक्तभाजनस्थमिव क्षौद्रमसज्जन्नणुप्रवणभावादामाशयमागम्योदानप्रणुन्नोऽग्निवाय्वात्मकत्वादूर्ध्वभागप्रभावादौषधस्योर्ध्वमुत्क्षिप्यते, सलिलपृथिव्यात्मकत्वादधोभागप्रभावाच्चौषधस्याधः प्रवर्तते, उभयतश्चोभयगुणत्वात्। इति लक्षणोद्देशः ॥ ५ ॥

The hot, sharp, penetrating, pervading and loosening drugs because of their potency reaching the heart and circulating through vessels effect the mass of impurity in the entire body, liquify it out through large and small ducts due to firy nature and disjoin it due to sharpness, consequently the disjoined mass floating in the uncted body like honey in uncted vessel reaches the stomach due to penetrating nature and being propelled by udāna (vāyu) is thrown up because of the natural composition of the drug with agni and vāyu (mahābhūtas) and the specific potency (for emesis). When the natural compostion of the drug predominates in jala and pṛthivī and there is specific potency (for purgation), it goes down. When both the above characters are combined it moves both ways. Thus the definition is said in brief. [5]

तत्र फल-जीमूतकेक्ष्वाकु-धामार्गव-कुटज-कृतवेधनानां, श्यामा-त्रिवृच्चतुरङ्गुल-तिल्वक-महावृक्ष-सप्तला-शङ्खिनी-दन्ती-द्रवन्तीनां च, नानाविधदेशकालसंभवास्वाद-रस-वीर्य-विपाक-प्रभावग्रहणाद्-देह-दोष-प्रकृति-वयो-बलाग्नि-भक्ति-सात्म्य-रोगावस्थादीनां नानाप्रभाववत्त्वाच्च, विचित्रगन्ध-वर्ण-रस-स्पर्शाना-मुपयोगसुखार्थमसंख्येयसंयोगानामपि च सतां द्रव्याणां विकल्पमार्गोपदर्शनार्थं षड्विरेचनयोगशतानि व्याख्यास्यामः ॥ ६ ॥

Here I will describe six hundred evacuative formulations in respect of madanaphala, jīmūta, ikṣvāku, dhāmārgava, kuṭaja and kṛtavedhana (all emetics); śyāmā, trivṛt, caturaṅgula, tilvaka, mahāvṛkṣa, saptalā, śaṅkhinī, dantī and dravantī (all purgatives) for the purpose of guidance to way of variations though there are innumerable combinations of drugs due to variations in habitat, place and time; taste, rasa, vīrya, vipāka and prabhāva (of drugs); in body, morbidity, constitution, age, strength, agni, inclination, suitability, states of disease etc. (of the patient) and in smell, colour, taste and touch (of vehicles and subsidiary drugs) for easy administration. [6]

तानि तु द्रव्याणि देश-काल-गुण-भाजन-संपद्वीर्यबलाधानात् क्रियासमर्थतमानि भवन्ति ॥ ७ ॥

These drugs are the most potent ones when they are endowed with strong potency due to excellence of place, time, properties and containers. [7]

त्रिविधः खलु देशः—जाङ्गलः, आनूपः, साधारणश्चेति। तत्र जाङ्गलः पर्याकाशभूयिष्ठः, तरुभिरपि च कदर-खदिरासनाश्वकर्ण-धव-तिनिश-शल्लकी-शाल-सोमवल्क-बदरी-तिन्दुकाश्वत्थ-वटामलकीवन-गहनः, अनेकशमी-ककुभ-शिंशपाप्रायः, स्थिरशुष्कपवनबलविधूयमानप्रनृत्यत्तरुणविटपः, प्रततमृग-तृष्णिकोपगूढतनुखरपरुषसिकताशर्कराबहुलः, लावतित्तिरिचकोरानुचरितभूमिभागः, वातपित्तबहुलः, स्थिरकठिनमनुष्यप्रायो ज्ञेयः; अथानूपो हिन्तालतमालनारिकेलकदलीवनगहनः, सरित्समुद्रपर्यन्तप्रायः, शिशिरपवनबहुलः, वञ्जुलवानीरोपशोभिततीराभिः सरिद्भिरुपगतभूमिभागः, क्षितिधरनिकुञ्जोपशोभितः, मन्दपवनानुवीजितक्षितिरुहगहनः, अनेकवनराजीपुष्पितवनगहनभूमिभागः, स्निग्धतरुप्रतानोपगूढः हंस-

चक्रवाक-बलाका-नन्दीमुख-पुण्डरीक-कादम्ब-मद्गु-भृङ्गराज-शतपत्र-मत्तकोकिलानुनादिततरुविटपः, सुकुमारपुरुषः, पवनकफप्रायो ज्ञेयः अनयोरेव द्वयोर्देशयोर्वीरुद्वनस्पतिवानस्पत्यशकुनिमृगगणयुतः स्थिरसुकुमारबलवर्णसंहननोपपन्नसाधारणगुणयुक्तपुरुषः साधारणो ज्ञेयः ॥ ८ ॥

Place is of three types—arid, marshy and medium. Of them the arid zone is mostly vacant. As regards plants, there are dense fruits of kadara, khadira, asana, aśwakarṇa, dhava, ṭiniśa, śallakī, śāla, somavalka, badarī, tinduka, aśvattha, vaṭa and āmalakī, predominance of śamī, kakubha and śiṃśapā; young (immature) plants firm, dry and shaken with severe winds as if dancing, the land is abounding in mirage, is thin, coarse, rough and having plenty of sand and gravels; the region is traversed by the birds like common quail, partridge, chakora; the place abounds in vāta and pitta and is inhabited mostly by firm and hard people.

Marshy place has dense forests of hintāla, tamāla, coconuts and banana plants, borders on coasts of sea and rivers, abounds in cold breeze; the land is intercepted by water streams having vañjula and vānīra (willow) plants on banks, adorned with hills and bowers, abounds in trees attended by mild breeze; the region is full of the rows of flowered plants in abundance, embraced with amorous branches of trees resounding with coos of swan, cakravāka, cranes, nandīmukha, puṇḍarīka, kādamba, madgu, bhṛṅgarāja, śataparṇa and intoxicated koyal; inhabited by delicate people and having predominance of vāta and kapha.

The place is the medium one which has the combined characters of the above two in respect of plants, birds and animals and is inhabited by people firm, delicate, endowed with strength, complexion and compactness and other medium qualities. [8]

तत्र देशे साधारणे जाङ्गले वा यथावलं शिशिरातपपवनसलिलसेविते समे शुचौ प्रदक्षिणोदके श्मशान-चैत्य-देवयजनागार-सभा-श्वभ्राराम-वल्मीकोषरविरहिते कुशरोहिषास्तीर्णे स्निग्धकृष्णमधुरमृत्तिके वा मृदावफालकृष्टेऽनुपहतेऽन्यैर्बलवत्तरैर्द्रुमैरौषधानि जातानि प्रशस्यन्ते ॥ ९ ॥

Medicinal plants grown in medium or arid zones, nourished timely with cold, sun (heat), air and water, even, clean, with facilities of water, except cremation ground, sacred place, temple, meeting place, ditch, orchard, ant-hills and barren land, covered with kuśa and rohiṣa plants, having unctuous, black, sweet or golden sweet soil, soft, unploughed, unaffected by other stronger plants are commended (for use). [9]

तत्र यानि कालजातान्युपागतसंपूर्णप्रमाण-रसवीर्य-गन्धानि कालातपाग्निसलिलपवनजन्तुभिरनुपहतगन्ध-वर्ण-रस-स्पर्श-प्रभावाणि प्रत्यग्राण्युदीच्यां दिशि स्थितानि; तेषां शाखापलाशमचिरप्ररूढं वर्षावसन्तयोर्ग्राह्यं, ग्रीष्मे मूलानि शिशिरे वा शीर्णप्ररूढपर्णानां, शरदि त्वक्कन्दक्षीराणि, हेमन्ते साराणि, यथर्तु पुष्पफलमीति; मङ्गलाचारः कल्याणवृत्तः शुचिः शुक्लवासाः संपूज्य देवता अश्विनौ गोब्राह्मणांश्च कृतोपवासः प्राङ्मुख उदङ्मुखो वा गृह्णीयात् ॥ १० ॥

Of them those which are grown in time (proper season), mature with taste, potency and smell, have smell, colour, taste, touch and efficacy unaffected by time, sun, fire, water, air and organisms, are fresh and situated in northern direction (should be collected). Their branches and leaves should be collected in rainy and spring seasons, roots in summer or late winter when the leaves have fallen down or are fully matured; bark, tubers and latex in autumn; heartwood in early winter and flowers and fruits according to their season. These should be collected by one with auspicious behaviour, benevolent conduct, cleanliness and white dress after worshipping, observing fast and facing toward east or north. [10]

गृहीत्वा चानुरूपगुणवद्भाजनस्थान्यागारेषु प्रागुदग्द्वारेषु निवातप्रवातैकदेशेषु नित्यपुष्पोपहारबलिकर्मवत्सु, अग्नि-सलिलोपस्वेद-धूम-रजो-मूषक-चतुष्पदामनभिगमनीयानि स्ववच्छन्नानि शिक्येष्वासज्य स्थापयेत् ॥ ११ ॥

After collection they should be kept in suitable and good containers and stored in rooms facing eastward or northward, devoid of wind but well ventilated (with exhaust fans in a portion) and daily ritualised with ofering of flower and other things, holding them up in a swing of rope well-covered and making them unapproachable for fire, water, humidity, smoke, dust, rats and quadrupeds. [11]

तानि च यथादोषं प्रयुञ्जीत सुरा-सौवीरक-तुषोदक-मैरेय-मेदक-धान्याम्ल-फलाम्ल-दध्यम्लादिभिर्वाते, मृद्वीकामलक-मधु-मधुक-परूषक-फाणित-क्षीरादिभिः पित्ते, श्लेष्मणि तु मधु-मूत्र-कषायादिभिर्भावितान्यालोडितानि च; इत्युद्देशः। तं विस्तरेण द्रव्य-देह-दोष-सात्म्यादीनि प्रविभज्य व्याख्यास्यामः ॥ १२ ॥

These (drugs) should be administered (with vehicles) according to doṣa such as with wine, sauvīraka, tuṣodaka, maireya, medaka, dhānyamla, phalāmla, sour curd etc. in vāta; grapes, āmalaka, honey, madhuka, paruṣaka, phāṇita, milk etc. in pitta and in kapha impregnated with or dissolved in honey, urine and decoction etc. This is in nutshell. This will be explained further in details according to drugs, body, morbidity, suitability etc. [12]

वमनद्रव्याणां मदनफलानि श्रेष्ठतमान्याचक्षते, अनपायित्वात् । तानि वसन्तग्रीष्मयोरन्तरे पुष्याश्वयुग्भ्यां मृगशिरसा वा गृह्णीयान्मैत्रे मुहूर्ते। यानि पक्वान्यकाणान्यहरितानि पाण्डून्यक्रिमीण्यपूतीन्यजन्तुजग्धान्यह्रस्वानि; तानि प्रमृज्य, कुशपुटे बद्ध्वा, गोमयेनालिप्य, यवतुषमाषशालिकुलत्थमुद्गपलालानामन्यतमे निदध्यादष्टरात्रम् । अत ऊर्ध्वं मृदूभूतानि मध्विष्टगन्धान्युद्धृत्य शोषयेत् । सुशुष्काणां फलपिप्पलीरुद्धरेत् । तासां घृतदधिमधुपललविमृदितानां पुनः शुष्काणां नवं कलशं सुप्रमृष्टवालुकमरजस्कमाकण्ठं पूरयित्वा स्ववच्छन्नं स्वनुगुप्तं शिक्येष्वासज्य सम्यक् स्थापयेत् ॥ १३ ॥

Of all the emetic drugs, madana fruits are regarded as the best ones because they are free from complications. These should be collected during the period of transition between spring and summer in puṣya, aświni or mṛgaśiras constellation and maitra muhūrta. Those which are ripe, undamaged, non-green, of pale colour, free from organisms, undecomposed, uneaten by animals, not too small (immature) should be taken. Having been washed, wrapped within kuśa grass and pasted with fresh cowdung they should be stored for eight days in the heap of one of the following–barley husk, black gram, śāli rice, horse gram and green gram. Thereafter when they are softened and develop good honey-like aroma they should be taken out and dried (in the sun). When they are well-dried, their pepper-like seeds should be mixed gently with ghee, curd, honey and sesamum paste and again dried. Finally they shouid be filled up in a new earthen pitcher, well-cleaned and dustless, upto neck and placed well on a swing of rope well-covered and well-protected. [13]

अथ च्छर्दनीयमातुरं द्व्यहं त्र्यहं वा स्नेहस्वेदोपपन्नं श्वश्छर्दयितव्यमिति ग्राम्यानूपौदकमांसरसक्षीरदधि-माष-तिल-शाकादिभिः समुत्क्लेशितश्लेष्माणं व्युषितं जीर्णाहारं पूर्वाह्णे कृतबलिहोममङ्गलप्रायश्चित्तं निरन्नमनतिस्निग्धं यवाग्वा घृतमात्रां पीतवन्तं, तासां फलपिप्पलीनामन्तर्नखमुष्टिं यावद्वा साधु मन्येत जर्जरीकृत्य यष्टिमधुकषायेण कोविदार-कर्बुदार-नीप-विदुल-बिम्बी-शणपुष्पी-सदापुष्पी-प्रत्यक्पुष्पी-कषायाणामन्यतमेन वा रात्रिमुषितं विमृद्य पूतं मधुसैन्धवयुक्तं सुखोष्णं कृत्वा पूर्णं शरावं मन्त्रेणानेनाभिमन्त्रयेत्—

‘ब्रह्मदक्षाश्विरुद्रेन्द्रभूचन्द्रार्कानिलानलाः । ऋषयः सौषधिग्रामा भूतसङ्घाश्च पान्तु ते ॥
रसायनमिवर्षीणां देवानाममृतं यथा । सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते ॥’

इत्येवमभिमन्त्र्योदङ्मुखं वाऽऽतुरं पाययेच्छ्लेष्मज्वरगुल्मप्रतिश्यायार्तं विशेषेण, पुनः पुनरापित्तागमनात्, तेन साधु वमति; हीनवेगं तु पिप्पल्यामलक-सर्षप-वचाकल्कलवणोष्णोदकैः पुनः पुनः प्रवर्तयेदापित्तदर्शनात् । इत्येष सर्वश्छर्दनयोगविधिः ॥ १४ ॥

The patient, the subject of emesis, having been administered with unction and sudation for two or three days, should be fed on meat soup of domestic, marshy and aquatic animals, milk, curd, black gram, sesamum, vegetable etc. in the previous night to excite kapha. Next day when the previous food is digested, in the forenoon, after performing offering, oblations, auspicious and expiatory rites, he should take a dose of ghee along with gruel on empty stomach which may not unct too much. The physician should take one closed fist or whatever dose is desirable of those seeds of madana phala, pound them and impregnate them with decoction of yaṣṭimadhu or one of these–kovidāra, karbudāra, nīpa, vidula, bimbī, śaṇapuṣpī and prayakpuṣpī–for the whole (previous) night. In the morning it should be pressed and filtered, added with honey and rock salt and heated slightly. The cup filled with the drug should be enchanted with the following hymn:—

"Brahmā, Dakṣa, Aśvina, Rudra, Indra, Earth, Moon, Sun, Air, Fire, Sages, medicinal plants and multitude of creatures may protect you.

This drug may prove for you as rasāyana for the sages, nectar for the gods and ambrosia for the best among serpents."

After enchanting thus, the physician should administer the drug to the patient facing northward or eastward particularly suffering from kaphaja fever, gulma and coryza time and again till bile begins to come out. Thus he vomits well. If the urges are deficient, they should be moved by administering paste of pippalī, āmalaka, sarṣapa, vacā and salt dissolved in hot water frequently till bile is seen. This is the entire method of administration of emetic drugs. [14]

सर्वेषु तु मधुसैन्धवं कफविलयनच्छेदार्थं वमनेषु विदध्यात् । न चोष्णविरोधो मधुनश्छर्दनयोगयुक्तस्य, अविपक्वप्रत्यागमनाद्दोषनिर्हरणाच्च ॥ १५ ॥

In all emetic formulations honey and rock salt should be added for liquifying kapha (mucus). There is no antagonism of honey to heat when added to an emetic formulation as it returns back without digetion and helps elimination of impurity. [15]

फलपिप्पलीनां द्वौ द्वौ भागौ कोविदारादिकषायेण त्रिःसप्तकृत्वः स्रावयेत्, तेन रसेन तृतीयं भागं पिष्ट्वा मात्रां हरीतकीभिर्बिभीतकैरामलकैर्वा तुल्यां वर्तयेत्, तासामेकां द्वे वा पूर्वोक्तानां कषायाणामन्यतमस्याञ्जलिमात्रेण विमृद्य बलवच्छ्लेष्मप्रसेकग्रन्थिज्वरोदरारुचिषु पाययेदिति समानं पूर्वेण ॥ १६ ॥

Two parts of the seeds of madanaphala should be washed with the decoction of kovidāra etc. twenty one times. With this liquid the third part of the same (seeds) should be pounded and made into doses equal to (the fruits) of harītakī, bibhītaka or āmalaka. Of them one or two doses after having been impregnated with one of the above decoctions in quantity of 160 ml. should be administered in cases of severe salivation, glands, fever, udara and anorexia. Other things as above. [16]

फलपिप्पलीक्षीरं, तेन वा क्षीरयवागूमधोभागे रक्तपित्ते हृद्दाहे च; तज्जस्य वा दध्न उत्तरकं कफच्छर्दितमकप्रसेकेषु; तस्य वा पयसः शीतस्य सन्तानिकाञ्जलिं पित्ते प्रकुपिते उरःकण्ठहृदये च तनुकफोपदिग्धे, इति समानं पूर्वेण ॥ १७ ॥

Milk boiled with madana phala seeds and gruel prepared with this milk are given in downward internal haemorrhage and burning sensation in cardiac region.

The supernatant fatty layer of curd prepared from the above milk is useful in kaphaja vomiting, bronchial asthma and salivation.

The supernatant fatty layer of the above milk when cold is given in the dose of 160 gm. in vitiation of pitta in chest, throat and cardiac region along with coating of thin kapha. Other things as above. [17]

फलपिप्पलीशृतक्षीरान्नवनीतमुत्पन्नं फलादिकल्ककषायसिद्धं कफाभिभूताग्निं विशुष्कदेहं च मात्रया पाययेदिति समानं पूर्वेण ॥ १८ ॥

Butter formed from the milk boiled with madanaphala seeds and processed with the paste and the decoction of madanaphala etc. should be administered in proper dose to the patients whose agni is subdued by kapha and body is being dried up. Other things are as above. [18]

फलपिप्पलीनां फलादिकषायेण त्रिःसप्तकृत्वः सुपरिभावितेन पुष्परजःप्रकाशेन चूर्णेन सरसि संजातं बृहत्सरोरुहं सायाह्नेऽवचूर्णयेत्, तद्रात्रिव्युषितं प्रभाते पुनरवचूर्णितमुद्धृत्य हरिद्राकृशरक्षीरयवागूनामन्यतमं सैन्धवगुडफाणितयुक्तमाकण्ठं पीतवन्तमाघ्रापयेत् सुकुमारमुत्क्लिष्टपित्तकफमौषधद्वेषिणमिति समानं पूर्वेण ॥ १९ ॥

Pollen–like powder of madanaphala seeds made after impregnating it twenty one times with decoction of madanaphala etc. should be cast on a big lotus flower in evening. In the next morning the flower should be powdered with the drug and then plucked. It should be given for inhalation to the patient who is delicate and averse to drugs and has excited pitta and kapha after he has taken meal of harīdrā–kṛśarā or kṣīra–yavāgū (gruel prepared with milk) added with rock salt, jaggery and treacle upto the neck. Other things are as above. [19]

फलपिप्पलीनां भल्लातकविधिपरिस्रुतं स्वरसं पक्त्वा फाणितीभूतमातन्तुलीभावाल्लेहयेत्; आतपशुष्कं वा चूर्णीकृतं जीमूतकादिकषायेण पित्ते कफस्थानगते पाययेदिति समानं पूर्वेण ॥ २० ॥

The extract of madanaphala seeds prepared according to that of bhallātaka should be heated till it becomes thready and like treacle.

The powder of the seeds dried in the sun should be given with decoction of jīmūta etc. in (condition of) pitta located in the seat of kapha. Other things as above. [20]

फलपिप्पलीचूर्णानि पूर्ववत् फलादीनां षण्णामन्यतमकषायस्रुतानि वर्तिक्रियाः फलादिकषायोपसर्जनाः पेया इति समानं पूर्वेण ॥ २१ ॥

The powder of the madanaphala should be made into vartti (caplets) by impregnating them with decoctions of one of the six phalādi (madana etc.) drugs and taken with the above decoction. Other things are as above. [21]

फलपिप्पलीनामारग्वध-वृक्षक-स्वादुकण्टक-पाठा-पाटला-शार्ङ्गेष्टा-मूर्वा-सप्तपर्ण-नक्तमाल-पिचुमर्द-पटोल-सुषवी-गुडूची-सोमवल्क-द्वीपिकानां पिप्पली-पिप्पलीमूल-हस्तिपिप्पली-चित्रक-शृङ्गवेराणां चान्यतमकषायेण सिद्धो लेह इति समानं पूर्वेण ॥ २२ ॥

Linctus is prepared of madanaphala seeds with the decoction of one of the following drugs—āragvadha, kuṭaja, vikaṅkata, pāṭhā, pāṭalā, śārṅgeṣṭā, mūrvā, saptaparṇa, naktamāla, nimba, paṭola, suṣavī, guḍūci, somavalka, dvīpikā, pippalī, pippalīmūla, gajapippalī, citraka and śuṇṭhī. This is an effective preparation. Other things are as above. [22]

फलपिप्पलीष्वेला-हरेणुका-शतपुष्पा-कुस्तुम्बुरु-तगर-कुष्ठ-त्वक्-चोरक-मरुबकागुरु-गुग्गुल्वेलवालुक-श्रीवेष्टक-परिपेलव-मांसी-शैलेयक-स्थौणेयक-सरल-परावतपद्यशोकरोहिणानां विंशतेरन्यतमस्य कषायेण साधितोत्कारिका उत्कारिकाककल्पेन, मोदका वा मोदककल्पेन, यथादोषरोगभक्ति प्रयोज्या इति समानं पूर्वेण ॥ २३ ॥

Preparations of utkārikā (a semisolid preparation) or modaka (balls) may be made of madanaphala seeds with one of the following twenty drugs—elā, hareṇuka, śatapuṣpā, kustumburu, tagara, kuṣṭha, twak, coraka, marubaka, aguru, guggulu, elavāluka, śrīveṣṭaka, paripelava, māṃsī, śaileyaka, sthauṇeyaka, sarala, pārāvatapadī and aśokarohiṇī. These should be used accordidng to doṣa, disease and inclination. Other things are as above. [23]

फलपिप्पलीस्वरसकषायपरिभावितानि तिलशालितण्डुलपिष्टानि तत्कषायोपसर्जनानि शष्कुलीकल्पेन वा शष्कुल्यः, पूपकल्पेन वा पूपाः, इति समानं पूर्वेण ॥ २४ ॥

Śaṣkulī or pūpa (dietary preparations) may be made of sesamum and śāli rice flour impregnated with decoction of madanaphala seeeds and be taken with the same decoction. Other things are as above. [24]

एतेनैव च कल्पेन सुमुख-सुरस-कुठेरक-काण्डीर-कालमालक-पर्णासक-क्षवक-फणिज्झक-गृञ्जन-कासमर्द-भृङ्गराजानां पोटेक्षुवालिका-कालङ्कतक-दण्डैरकाणां चान्यतमस्य कषायेण कारयेत् ॥ २५ ॥

The above preparation may also be made with the decoction of any one of the following drugs—sumukha, surasa, kutheraka kāṇḍīra, kālamālaka, parṇāsaka, kṣavaka, phaṇij jhaka, gṛñjana, kāsamarda, bhṛṅgarāja, poṭa, ikṣuvālikā, kālankataka and daṇḍairakā. [25]

तथा बदरषाडव-राग-लेह-मोदकोत्कारिका-तर्पण-पानक-मांसरस-यूष-मद्यानां मदनफलान्यन्यतमेनोपसृज्य यथादोषरोगभक्ति दद्यात्; तैः साधु वमतीति ॥ २६ ॥

Besides, madanaphala should be administered combining it with preparations such as badarasāḍava, rāga, leha, modaka, utkārikā, tarpaṇa, pānaka, meat soup, vegetable soup and wine according to doṣa, disease and inclination. Thus the patient vomits well. [26]

मदनः करहाटश्च राठः पिण्डीतकः फलम् । श्वसनश्चेति पर्यायैरुच्यते तस्य कल्पना ॥ २७ ।

Pharmaceutical preparations of madana known by the synonyms karahāṭa, rāṭha, piṇḍītaka, phala and śvasana are described. [27]

तत्र श्लोकाः—

नव योगाः कषायेषु, मात्रास्वष्टौ, पयोघृते । पञ्च, फाणितचूर्णे द्वौ प्रेये, वर्तिक्रियासु षट् ॥ २८ ॥

विंशतिविंशतिर्लेहमोदकोत्कारिकासु च। शष्कुलीपूपयोश्चोक्ता योगाः षोडश षोडश ॥ २९ ॥
दशान्ये षाडवाद्येषु त्रयस्त्रिंशदिदं शतम्। योगानां विधिवद्दिष्टं फलकल्पे महर्षिणा ॥ ३० ॥

Now the summing up verses—

Nine formulations in decoctions, eight in mātrā (like harītakī fruit etc.) five in milk and ghee, two in phāṇita and cūrṇa, one in inhalation, six in caplets, twenty each in leha, modaka and utkārikā, sixteen each in śaṣkulī and pūpa and ten others in ṣāḍava etc. Thus total 133 formulations are described by the great sage in the chapter on pharmaceuticals of madanaphala. [28–30]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते कल्पस्थाने मदनकल्पो
नाम प्रथमोऽध्यायः ॥ १ ॥

Thus ends the first chapter on pharmaceuticals of madanaphala in
Kalpasthāna in the treatise composed by Agniveśa, redacted by
Caraka and reconstructed by Dṛḍhabala
as it was not available. (1)

द्वितीयोऽध्यायः
CHAPTER II

अथातो जीमूतककल्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on pharmaceutical preparations of Jīmūta. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

कल्पं जीमूतकस्येमं फलपुष्पाश्रयं शृणु। गरागरी च वेणी च तथा स्याद्देवताडकः ॥ ३ ॥

Now listen about the pharmaceutical preparations of Jīmūtaka relating to its fruits and flowers. (The synonyms of jīmūtaka are) garāgarī, veṇī and devatāḍaka. [3]

जीमूतकं त्रिदोषघ्नं यथास्वौषधकल्पितम्। प्रयोक्तव्यं ज्वरश्वासहिक्काद्येष्वामयेषु च ॥ ४ ॥

Jīmūta destroys (the disorders caused by) tridoṣa prepared with respective drugs. It is useful particularly in disorders such as fever, dyspnoea, hiccup etc. [4]

यथोक्तगुणयुक्तानां देशजानां यथाविधि। पयः पुष्पेऽस्य, निर्वृत्ते फले पेया पयस्कृता ॥ ५ ॥
लोमशे क्षीरसंतानं, दध्युत्तरमलोमशे। शृते पयसि दध्यम्लं जातं हरितपाण्डुके ॥ ६ ॥
जीर्णानां च सुशुष्काणां न्यस्तानां भाजने शुचौ। चूर्णस्य पयसा शुक्ति वातपित्तार्दितः पिबेत् ॥७॥

That plant should be collected which is grown in proper place (land) and is endowed with the qualities said earlier (in ch. 1). Now according to prescribed method milk should be prepared with its flowers, milky gruel with recently grown fruit, supernatant layer of milk with hairy one, that of curd with non–hairy one, sour curd from milk boiled with the green–pale fruit. When the fruit is old enough it should be dried, well powdered and kept in a clean container. This should be taken in dose of 20 gm. with milk by one suffering from vāta and pitta. [5–7]

आसुत्य च सुरामण्डे मृदित्वा प्रस्रुतं पिबेत् । कफजेऽरोचके कासे पाण्डुरोगे सयक्ष्मणि ॥ ८ ॥
द्वे चापोथ्याथवा त्रीणि गुडूच्या मधुकस्य वा । कोविदारादिकानां वा निम्बस्य कुटजस्य वा ॥ ९ ॥
कषायेष्वासुतं पूत्वा तेनैव विधिना पिबेत् । अथवाऽऽरग्वधादीनां सप्तानां पूर्ववत् पिबेत् ॥ १० ॥
एकैकस्य कषायेण पित्तश्लेष्मज्वरार्दितः ।

The fruit of jīmūtaka should be dipped in surāmaṇḍa (absolute alcohol), pressed and filtered. This should be taken in kaphaja anorexia, cough, anaemia and phthisis.

Two or three fruits of jīmūtaka are crushed and dipped in decoctions of guḍūcī, madhuka, kovidārādi drugs, nimba and kuṭaja. This should be filtered and taken by the method said earlier.

Or they should be taken with the decoction of each of the āragvadhādi drugs as earlier by the one suffering from fever caused by pitta and kapha. [8–10]

मात्राः स्युः फलवच्चाष्टौ कोलमात्रास्तु ता मताः ॥ ११ ॥

Eight mātrā (doses) should be prepared as in madanaphala but here these should be of 5 gm. each. [11]

जीवकर्षभकेक्षूणां शतावर्या रसेन वा । पित्तश्लेष्मज्वरे दद्याद्वातपित्तज्वरेऽथवा ॥ १२ ॥

The fruit should be given with juice of jīvaka, sugarcane or śatāvarī in fever caused by pitta and kapha or vāta and pitta. [12]

तथा जीमूतकक्षीरात् समुत्पन्नं पचेद्घृतम् । फलादीनां कषायेण श्रेष्ठं तद्वमनं मतम् ॥ १३ ॥

Ghee extracted from the milk boiled with jīmūtaka should be cooked with the decoction of madanaphala etc. which acts as the best emetic. [13]

तत्र श्लोकौ—

षट् क्षीरे मदिरामण्डे एको द्वादश चापरे । सप्त चारग्वधादीनां कषायेऽष्टौ च वर्तिषु ॥ १४ ॥
जीवकादिषु चत्वारो घृतं चैकं प्रकीर्तितम् । कल्पे जीमूतकानां च योगास्त्रिंशन्नवाधिकाः ॥ १५ ॥

Now the summing up verses—

Six preparations in milk, one in surāmaṇḍa, twelve others and seven in decoction of āragvadhādi drugs, eight in vartti (doses), four in jīvaka etc., one ghṛta thus total thirty nine formulations have been described in the chapter on pharmaceutical preparations of Jīmūtaka. [14–15]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते कल्पस्थाने जीमूतककल्पो
नाम द्वितीयोऽध्यायः ॥ २ ॥

Thus ends the second chapter on pharmaceutical preparations of jīmūtaka
in the treatise composed by Agniveśa, redacted by Caraka and
reconstructed by Dṛḍhabala as it was not available. (2)

तृतीयोऽध्यायः

CHAPTER III

अथात इक्ष्वाकुकल्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on pharmaceutical preparations of Ikṣvāku. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

सिद्धं वक्ष्याम्यथेक्ष्वाकुकल्पं येषां प्रशस्यते ।

As propounded by Lord Ātreya. [2]

Now I shall describe the successful preparations of ikṣvāku and whom they are commended for.

लम्बाऽथ कटुकालाबूस्तुम्बी पिण्डफला तथा ॥ ३ ॥
इक्ष्वाकुः फलिनी चैव प्रोच्यते तस्य कल्पना ।

Lambā, kaṭukālābū, tumbī, piṇḍaphalā, ikṣvāku and phalinī are synonymous. Now its preparations are said. [3]

कासश्वासविषच्छर्दिज्वरार्ते कफकर्शिते ॥ ४ ॥
प्रताम्यति नरे चैव वमनार्थं तदिष्यते ।

It is useful as emetic in those suffering from cough, dyspnoea, poison, vomiting and fever, reduced due to (disorders of) kapha and having attacks of fainting. [4]

अपुष्पस्य प्रवालानां मुष्टिं प्रादेशसंमितम् ॥ ५ ॥
क्षीरप्रस्थे शृतं दद्यात् पित्तोद्रिक्ते कफज्वरे । पुष्पादिषु च चत्वारः क्षीरे जीमूतके यथा ॥ ६ ॥
योगा हरितपाण्डूनां सुरामण्डेन पञ्चमः । फलस्वरसभागं च त्रिगुणक्षीरसाधितम् ॥ ७ ॥
उरःस्थिते कफे दद्यात् स्वरभेदे च पीनसे । जीर्णे मध्योद्धृते क्षीरं प्रक्षिपेत्तद्यदा दधि ॥ ८ ॥
जातं स्यात् सकफे कासे श्वासे वम्यां च तत् पिबेत् । अजाक्षीरेण बीजानि भावयेत् पाययेत्तथा ॥९॥
विषगुल्मोदरग्रन्थिगण्डेषु श्लीपदेषु च । मस्तुना वा फलान्मध्यं पाण्डुकुष्ठविषार्दितः ॥ १० ॥
तेन तक्रं विपक्कं वा सक्षौद्रलवणं पिबेत् ।

Tender leaves of the plant with no flowers should be taken by the fist till the root of the index finger and boiled in milk 640 ml. It should be administered in kaphajwara and aggravated pitta.

Four preparations are made with flowers etc. in milk as of jīmūtaka. The fifth one is made with green-pale fruits in surāmaṇḍa (absolute alcohol).

The juice of fruits boiled with three times milk should be given in kapha situated in chest, hoarseness of voice and coryza.

In the old fruit, the pulp should be taken out and replaced by milk. When curdled, it should be given in kaphaja cough, dyspnoea and vomiting.

The seeds impregnated with goat's milk should be given in conditions of poison, gulma, udara, cyst, glands and filaria.

The fruit pulp should be taken with curd water by the one suffering from anaemia, leprosy and poisoning. Or he should take buttermilk boiled with the same and added with honey and salt. [5–10]

तुम्ब्या फलरसैः शुष्कैः सपुष्पैरवचूर्णितम् ॥ ११ ॥
छर्दयेन्माल्यमाघ्राय गन्धसंपत्सुखोचितः ।

One suited to good perfumery vomits by inhaling the garland powdered with dried fruit juice and flowers of ikṣvāku. [11]

भक्षयेत् फलमध्यं वा गुडेन पललेन च ॥ १२ ॥
इक्ष्वाकुफलतैलं वा सिद्धं वा पूर्ववद्घृतम् ।

One should take fruit pulp (of ikṣvāku) with jaggerv and sesamum paste, or oil or ghee cooked with ikṣvāku fruits as before. [12]

पञ्चाशद्दशवृद्धानि फलादीनां यथोत्तरम् ॥ १३ ॥
पिबेद्विमृद्य बीजानि कषायेष्वासुतं पृथक् ।

The seeds fifty in number gradually increassed by ten are dipped separately in decoctions of phalādi drugs. They are later preseed, filtered and taken in. [13]

यष्ट्याह्वकोविदाराद्यैर्मुष्टिमन्तर्नखं पिबेत् ॥ १४ ॥
कषायैः कोविदाराद्यैर्मात्राश्च फलवत् स्मृताः ।

The seeds in the dose of closed fist (40 gm.) should be taken with the decoction of madhuyaṣṭī and kovidārādi drugs. [14]

बिल्वमूलकषायेण तुम्बीबीजाञ्जलिं पचेत् ॥ १५ ॥
पूतस्यास्य त्रयो भागाश्चतुर्थः फाणितस्य तु । सघृतो बीजभागश्च पिप्पल्याद्यंशिकांस्तथा ॥ १६ ॥
महाजालिनिजीमूतकृतवेधनवत्सकान् । तं लेहं पाचयेद्दर्व्या [illegible] मृदुनाग्निना ॥ १७ ॥

यावत् स्यात्तन्तुमत्तोये पतितं तु न शीर्यते । तं लिहन्मात्रया लेहं प्रमथ्यां च पिबेदनु ॥ १८ ॥
कल्प एषोऽग्निमन्थादौ चतुष्के पृथगुच्यते ।

Mātrā (doses) as of madanaphala are prescribed with decoction of kovidārādi drugs.

Ikṣvāku seeds 160 gm. should be boiled with the decoction of bilva root. Three parts of this filtered one, fourth part of phāṇita, equal part of seeds and ghee, one half part of the paste of dhāmārgava, jīmūta, kṛtavedhana and kuṭaja. This should be prepared into linctus on mild fire while stirring it with a laddle. (This should be known well cooked) when put into water it becomes thready and does not dissolve. This linctus should be taken in proper dose followed by intake of pramathyā (a spiced) beverage (ci. 19).

This preparation may also be made with the other four, agnimantha etc. [15-18]

सक्तुभिर्वा पिबेन्मन्थं तुम्बीस्वरसभावितैः ॥ १९ ॥
कफजेऽथ ज्वरे कासे कण्ठरोगेऽरोचके ।

One should take saturating drink of parched grain flour impregnated with the juice of ikṣvāku in kaphaja fever, cough, throat disorders and anorexia. [19]

गुल्मे मेहे प्रसेके च कल्कं मांसरसैः पिबेत् ।
नरः साधु वमत्येवं न च दौर्बल्यमश्नुते ॥ २० ॥

In gulma, prameha and salivation, one should take the paste (of seeds) with meat soups. Thus the patient vomits well without getting weakness. [20]

तत्र श्लोकाः—
पयस्यष्टौ सुरामण्ड-मस्तु-तक्रेषु च त्रयः । घ्रेयं सपललं तैलं वर्धमानाः फलेषु षट् ॥ २१ ॥
घृतमेकं कषायेषु नवान्ये मधुकादिषु । अष्टौ वर्तिक्रिया लेहाः पञ्च मन्थो रसस्तथा ॥ २२ ॥
योगा इक्ष्वाकुकल्पे ते चत्वारिंशच्च पञ्च च । उक्ता महर्षिणा सम्यक् प्रजानां हितकाम्यया ॥ २३ ॥

Now the summing up verses—

Eight preparations of milk, three in surāmaṇḍla, curd water and buttermilk, one each in inhalation, sesamum paste and oil, six gradually increasing ones in phalādi drugs, one in ghee, nine in decoctions of madhukādi drugs, eight vartikriyās, five as linctus, one each in mantha and māṃsarasa—thus total forty five formulations are described well by the great sage in the chapter on pharmaceutical preparations of ikṣvāku for the welfare of the people. [21-23]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते कल्पस्थाने इक्ष्वाकुकल्पो
नाम तृतीयोऽध्यायः ॥ ३ ॥

Thus ends the third chapter on pharmaceutical preparations of ikṣvāku in Kalpasthāna in the treatise composed by Agniveśa, redacted by Caraka and reconstructed by Dṛḍhabala as it was not available. (3)

चतुर्थोऽध्यायः

CHAPTER IV

अथातो धामार्गवकल्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on pharmaceutical preparations of dhāmārgava. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propound by Lord Ātreya. [2]

कर्कोटकी कोठफला महाजालिनिरेव च । धामार्गवस्य पर्याया राजकोशातकी तथा ॥ ३ ॥

Karkoṭakī, koṭhaphalā, mahājālinī and rājakośātakī are the synonyms of dhāmārgava. [3]

गरे गुल्मोदरे कासे वाते श्लेष्माशयस्थिते । कफे च कण्ठवक्त्रस्थे कफसंचयजेषु च ॥ ४ ॥
रोगेष्वेषु प्रयोज्यं स्यात् स्थिराश्च गुरवश्च ये ।

It should be used in conditions of gara (artificial poison), gulma, udara, cough, vāta situated in the seat of kapha, kapha located in throat and mouth, diseases caused by accumulation of kapha and other stable and severe diseases. [4]

फलं पुष्पं प्रवालं च विधिना तस्य संहरेत् ॥ ५ ॥

Fruits, flowers and tender leaves of the plant should be collected by the method said earlier. [5]

प्रवालस्वरसं शुष्कं कृत्वा च गुलिकाः पृथक् । कोविदारादिभिः पेयाः कषायैर्मधुकस्य च ॥ ६ ॥

The juice of tender leaves dried and made into pills should be taken with the decoction of kovidārādi drugs and madhuka. [6]

पुष्पादिषु पयोयोगाश्चत्वारः पञ्चमी सुरा । पूर्ववत्

Four preparations are in milk of flower etc. and the fifth one in wine as said earlier.

जीर्णशुष्काणामतः कल्पः प्रवक्ष्यते ॥ ७ ॥
मधुकस्य कषायेण बीजकण्ठोद्धृतं फलम् । सगुडं व्युषितं रात्रिं कोविदारादिभिस्तथा ॥ ८ ॥
दद्याद्गुल्मोदरार्तेभ्यो ये चाप्यन्ये कफामयाः ।

Now the preparations of old and dry fruits are said. The meshy fruit pulp containing seeds should be taken out and the fruit devoid of the same should be kept in decoction of madhuka along with jaggery for the whole night. Next morning it should be given with kovidārādi drugs in gulma, udara aud the disorders of kapha. [7-8]

दद्यादन्नेन संयुक्तं छर्दिहृद्रोगशान्तये ॥ ९ ॥

The fruit should be given mixed with food to alleviate vomiting and heart disease. [9]

चूर्णैर्वाऽप्युत्पलादीनि भावितानि प्रभूतशः । रसक्षीरयवाग्वादितृप्तो घ्रात्वा वमेत् सुखम् ॥ १० ॥

One after being saturated with meat soup, milk, gruel etc. vomits easily by inhaling the flowers of water lily etc. impregnated profusely with the powder of its fruits. [10]

चूर्णीकृतस्य वर्ति वा कृत्वा बदरसंमिताम् । विनीयाञ्जलिमात्रे तु पिबेद्गोऽश्वशकृद्रसे ॥ ११ ॥
पृषतर्ष्यकुरङ्गाह्वगजोष्ट्राश्वतराविके । श्वदंष्ट्रखरखड्गानां चैवं पेया शकृद्रसे ॥ १२ ॥

Caplets of the size of jujube fruit made of the powder of fruits should be taken after dissolving in 160 ml. of the juice of cowdung or horse dung. Similarly it should be taken in the juice of faeces of pṛṣata, ṛṣya, kuraṅga (types of deer), elephant, camel, mule, sheep, śvadaṃṣṭra, ass and rhinoceros. [11–12]

जीवकर्षभकौ वीरामात्मगुप्तां शतावरीम् । काकोलीं श्रावणीं मेदां महामेदां मधूलिकाम् ॥ १३ ॥
एकैकशोऽभिसंचूर्ण्य सह धामार्गवेण ते । शर्करामधुसंयुक्ता लेह्या हृद्दाहकासिनाम् ॥ १४ ॥
सुखोदकानुपानाः स्युः पित्तोष्मसहिते कफे ।

Jīvaka, ṛṣabhaka, vīrā, kapikacchū, śatāvarī, kākolī, śrāvaṇī, meda, mahāmedā and madhūlikā–each powdered separately and mixed with dhāmārgava is taken with sugar and honey as linctus in case of heart burning and cough. In kapha associated with aggravated pitta it should be taken with lukewarm water. [13–14]

धान्यतुम्बुरुयूषेण कल्कः सर्वविषापहः ॥ १५ ॥

Paste of dhāmārgava taken with the soup of the seeds of tumburu alleviates all poisons. [15]

जात्याः सौमनसायिन्या रजन्याश्चोरकस्य च । वृश्चीरस्य महाक्षुद्रसहाहैमवतस्य च ॥ १६ ॥
बिम्ब्याः पुनर्नवाया वा कासमर्दस्य वा पृथक् । एकं धामार्गवं द्वे वा कषाये परिमृद्य तु ॥ १७ ॥
पूतं मनोविकारेषु पिबेद्वमनमुत्तमम् ।

One or two fruits of dhāmārgava dipped and pressed in decoction of each of these drugs–jāti, saumanasāyinī, haridrā, coraka, vṛścira, māṣaparṇī, mudgaparṇī, haimavata, bimbī, punarnavā and kāsamarda–and filtered should be taken as an excellent emetic in mental disorders. [16–17]

तच्छृतक्षीरजं सर्पिः साधितं वा फलादिभिः ॥ १८ ॥

Ghee extracted from the milk boiled with the fruit of dhāmārgava should be prepared with phalādi drugs. [18]

तत्र श्लोकौ –

पल्लवे नव चत्वारः क्षीर एकः सुरासवे । कषाये विंशतिः कल्के दश द्वौ च शकृद्रसे ॥ १९ ॥
अन्न एकस्तथा घ्रेये दश लेहास्तथा घृतम् । कल्पे धामार्गवस्योक्ताः षष्टिर्योगा महर्षिणा ॥ २० ॥

Now the summing up verses—

Nine preparations in tender leaves, four in milk, one in alcohol, twenty in decoction, one in paste, twelve with the juice of cow dung etc., one with food, one for inhalation, ten linctus preparations and one ghṛta–thus total sixty formulations have been described by the great sage in the chapter on preparations of dhāmārgava. [19–20]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते कल्पस्थाने धामार्गवकल्पो
नाम चतुर्थोऽध्यायः ॥ ४ ॥

Thus ends the fourth chapter on pharmaceutical preparations of dhāmārgava in Kalpasthāna in the treatise composed by Agniveśa,
redacted by Caraka and reconstructed by Dṛḍhabala
as it was not available. (4)

पञ्चमोऽध्यायः

CHAPTER V

अथातो वत्सककल्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on phrmaceutical preparations of Vatsaka. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

अथ वत्सकनामानि भेदं स्त्रीपुंसयोस्तथा । कल्पं चास्य प्रवक्ष्यामि विस्तरेण यथातथम् ॥ ३ ॥
वत्सकः कुटजः शक्रो वृक्षको गिरिमल्लिका । बीजानीन्द्रयवास्तस्य तथोच्यन्ते कलिङ्गकाः ॥ ४ ॥
बृहत्फलः श्वेतपुष्पः स्निग्धपत्रः पुमान् भवेत् । श्यामा चारुणपुष्पा स्त्री फलवृन्तैस्तथाऽणुभिः ॥५॥
रक्तपित्तकफघ्नस्तु सुकुमारेष्वनत्ययः । हृद्रोगज्वरवातासृग्वीसर्पादिषु शस्यते ॥ ६ ॥

Now I shall say in detail about the synonyms, difference between male and female plants and pharmaceutical preparations.

Vatsaka, kuṭaja, śakra, vṛkṣaka and girimallikā are synonymous. Its seeds are known as Indrayava with synonym as kaliṅgaka.

The male plant has big fruits, white flowers and smooth leaves while the female one is blackish; with reddish flowers and smaller fruits and their stalk.

Vatsaka destroys raktapitta and kapha, is free from harmful effects and as such useful for the delicate persons. It is indicated in cardiac disorders, fever, vātarakta, erysipelas etc. [3–6]

काले फलानि संगृह्य तयोः शुष्काणि निक्षिपेत् । तेषामन्तर्नखं मुष्टिं जर्जरीकृत्य भावयेत् ॥ ७ ॥
मधुकस्य कषायेण कोविदारादिभिस्तथा । निशि स्थितं विमृद्यैतल्लवणक्षौद्रसंयुतम् ॥ ८ ॥
पिबेत्तद्वमनं श्रेष्ठं पित्तश्लेष्मनिबर्हणम् ।

The fruits (seeds) of both the types when mature and dry should be collected in proper time. They should be crushed in quantity as borne in closed fist (40 gm.) and impregnated with the decoction of madhuka and kovidārādi drugs and kept therein for the whole night. In the next morning it should be pressed and added with salt and honey. This excellent emetic should be taken to eliminate pitta and kapha. [7–8]

अष्टाहं पयसाऽऽर्केण तेषां चूर्णानि भावयेत् ॥ ९ ॥
जीवकस्य कषायेण ततः पाणितलं पिबेत् । फलजीमूतकेक्ष्वाकुजीवन्तीनां पृथक् तथा ॥ १० ॥
सर्षपाणां मधूकानां लवणस्याथवाऽम्बुना ।

The powder of these seeds should be impregnated with latex of arka for eight days and then should be taken in quantity of 10 mg. with decoction of jīvaka. Likewise, this may be taken with the decoction of madanaphala, jīmūtaka, ikṣvāku and jīvantī separately.

The powder may be taken with water of mustard, madhuka or salt. [9–10]

कृशरेणाथवा युक्तं विदध्याद्वमनं भिषक् ॥ ११ ॥

Or the physician may administer it as emetic mixed with kṛśarā. [11]

तत्र श्लोकः—

कषायैर्नव चूर्णैश्च पञ्चोक्ताः सलिलैस्त्रयः । एकश्च कृशरायां स्याद्योगास्तेऽष्टादश स्मृताः ॥ १२ ॥

Now the summing up verse—

Nine preparations with decoction, five with powder, three with waters, and one with kṛśarā–thus total eighteen formulations have been said. [12]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते कल्पस्थाने वत्सककल्पो
नाम पञ्चमोऽध्यायः ॥ ५ ॥

Thus ends the fifth chapter on pharmaceutical preparations of vatsaka
in Kalpasthāna in the treatise composed by Agniveśa, redacted
by Caraka and reconstructed by Dṛḍhabala as it
was not available. (5)

षष्ठोऽध्यायः

CHAPTER VI

अथातः कृतवेधनकल्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on pharmaceutical preparations of kṛtavedhana. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

कृतवेधननामानि कल्पं चास्य निबोधत । क्ष्वेडः कोशातकी चोक्तं मृदङ्गफलमेव च ॥ ३ ॥
अत्यर्थकटुतीक्ष्णोष्णं गाढेष्विष्टं गदेषु च । कुष्ठपाण्ड्वामयप्लीहशोफगुल्मगरादिषु ॥ ४ ॥

Now listen about the synonyms and preparations of kṛtavedhana.

Kṣveḍa, kośātakī and mṛdaṅgaphala–these are the synonyms of kṛtavedhana.

It is intensely pungent, sharp and hot and is beneficial in deep seated diseases such as kuṣṭha, anaemia, splenomegaly, swelling, gulma, poisoning etc. [3–4]

क्षीरादि कुसुमादीनां सुरा चैतेषु पूर्ववत् ।

Preparations of flower etc. in milk etc. and the alcoholic extract should be made as before.

सुशुष्काणां तु जीर्णानामेकं द्वे वा यथाबलम् ॥ ५ ॥
कषायैर्मधुकादीनां नवभिः फलवत् पिबेत् । क्वाथयित्वा फलं तस्य पूत्वा लेहं निधापयेत् ॥ ६ ॥
कृतवेधनकल्कांशं फलाद्यर्धांशसंयुतम् । पृथक् चारग्वधादीनां त्रयोदशभिरासुतम् ॥ ७ ॥

One or two old and well dried fruits should be taken, according to strength, with decoction of nine madhukādi drugs as in context of madanaphala.

The fruit after having been decocted should be strained and made into a linctus added with paste of kṛtavedhana one part, phalādi drugs each one–half part and impregnated with decoction of thirteen āragvadhādi drugs separately. [5–7]

शाल्मलीमूलचूर्णानां पिच्छाभिर्दशभिस्तथा ।

Ten preparations are made with the slimy product obtained from the powder of śālmalī etc. (vi. 8–135)

वर्तिक्रियाः षट् फलवत् , फलादीनां घृतं तथा ॥ ८ ॥

Six caplets and ghṛta with decoction of phalādi drugs should be prepared as in context of madanaphala. [8]

कोशातकानि पञ्चाशत् कोविदाररसे पचेत् । तं कषायं फलादीनां कल्कैर्लेहं पुनः पचेत् ॥ ९ ॥
क्ष्वेडस्य तत्र भागः स्याच्छेषाण्यर्धांशिकानि तु । कषायैः कोविदाराद्यैरेवं तत् कल्पयेत् पृथक् ॥१०॥

Fifty fruits of kośātakī should be boiled in decoction of kovidāra. This decoction should be cooked again with the paste of phalādi drugs in order to make linctus. Kośātakī one part and others each in one-half part should be therein. This should be prepared separately with decoction of other kovidārādi drugs. [9–10]

कषायेषु फलादीनामानूपं पिशितं पृथक् । कोशातक्या समं पक्त्वा रसं सलवणं पिबेत् ॥ ११ ॥
फलादिपिप्पलीतुल्यं तद्वत् क्ष्वेडरसं पिबेत् ।

In the decoction of phalādi drugs separately meat of marshy animals should be cooked along with kośātakī. This meat soup added with salt should be taken. Similarly meat-soup prepared with kośātakī and added with seeds of phalādi drugs may be taken. [11]

क्ष्वेडं कासी पिबेत् सिद्धं मिश्रमिक्षुरसेन च ॥ १२ ॥

One suffering from cough should take kośātakī mixed and cooked with sugarcane. [12]

तत्र श्लोकौ—

क्षीरे द्वौ द्वौ सुरा चैका काथा द्वाविंशतिस्तथा । दश पिच्छा घृतं चैकं षट् च वर्तिक्रियाः शुभाः ॥१३॥
लेहेऽष्टौ सप्त मांसे च योग इक्षुरसेऽपरः । कृतवेधनकल्पेऽस्मिन् षष्टियोंगाः प्रकीर्तिताः ॥ १४ ॥

Now the summing up verses—

Four preparations in milk, one in alcohol, twenty decoctions, ten slimy ones, one ghṛta, six caplets, eight in linctus, seven in meat and one in sugarcane juice--thus total sixty formulations have been said in this chapter on pharmaceutical preparations of kṛtavedhana. [13–14]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते कल्पस्थाने कृतवेधनकल्पो
नाम षष्ठोऽध्यायः ॥ ६ ॥

Thus ends the sixth chapter on pharmaceutical preparations of kṛtavedhana in kalpasthāna in the treatise composed by Agniveśa, redacted by Caraka and reconstructed by Dṛḍhabala as it was not available. (6)

सप्तमोऽध्यायः

CHAPTER VII

अथातः श्यामात्रिवृत्कल्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound tho chapter on pharmaceutical preparations of śyāmā and trivṛt. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

विरेचने त्रिवृन्मूलं श्रेष्ठमाहुर्मनीषिणः । तस्याः संज्ञा गुणाः कर्म भेदः कल्पश्च वक्ष्यते ॥ ३ ॥

For purgation, trivṛt root is regarded as the best one by the learned (physicians). Now its synonyms, properties, actions, varieties and preparations will be said. [3]

त्रिभण्डी त्रिवृता चैव श्यामा कूटरणा तथा । सर्वानुभूतिः सुवहा शब्दाः पर्यायवाचकाः ॥ ४ ॥

The words tribhaṇḍī, trivṛtā, śyāmā, kūṭaraṇā, sarvānubhūti and suvahā are synonymous. [4]

कषाया मधुरा रूक्षा विपाके कटुका च सा । कफपित्तप्रशमनी रौक्ष्याच्चानिलकोपनी ॥ ५ ॥
सेदानीमौषधैर्युक्ता वातपित्तकफापहैः । कल्पवैशेष्यमासाद्य सर्वरोगहरा भवेत् ॥ ६ ॥

It is astringent and sweet (in taste), rough (in property) and kaṭu in vipāka. In action it alleviates kapha and pitta but vitiates vāta due to roughness. However, while combined with the drugs alleviating vāta, pitta and kapha and attaining particular pharmaceutical forms it becomes alleviator of all diseases. [5–6]

मूलं तु द्विविधं तस्याः श्यामं चारुणमेव च । तयोर्मुख्यतरं विद्धि मूलं यदरुणप्रभम् ॥ ७ ॥
सुकुमारे शिशौ वृद्धे मृदुकोष्ठे च तच्छुभम् । मोहयेदाशुकारित्वाच्छ्यामा क्षिण्वीत मूर्च्छयेत् ॥८॥
तैक्ष्ण्यात् कर्षति हृत्कण्ठमाशु दोषं हरत्यपि । शस्यते बहुदोषाणां क्रूरकोष्ठाश्च ये नराः ॥ ९ ॥

Its root is of two types—blackish and reddish. Of these the reddish one is more important and is useful for delicate, children, old patients and those with soft bowels. (On the contrary), the blackish type, due to its drastic nature, causes mental confusion, fainting and wasting; due to sharpness contracts heart and throat eliminates impurity quickly. Hence it is useful for those having plentiful impurity and hard bowels. [7–9]

गुणवत्यां तयोर्भूमौ जातं मूलं समुद्धरेत् । उपोष्य प्रयतः शुक्ले शुक्लवासाः समाहितः ॥ १० ॥
गम्भीरानुगतं श्लक्ष्णमतिर्यग्विसृतं च यत् । तद्विपाट्योद्धरेद्गर्भं त्वचं शुष्कां निधापयेत् ॥ ११ ॥

Their roots ghould be taken out from the land possessed with good qualities in bright fortnight by the one having observed fast, wearing white dress and with full attention and concentration of mind. The root should be such as deeply penetrated, smooth and straight. This should be cut open and removing the inner pulp the bark should be taken, dried and stored (for use). [10–11]

स्निग्धस्विन्नो विरेच्यस्तु पेयामात्रोषितः सुखम् ।

The patient to be purged should be uncted and fomented beforehand and kept on simple gruel on the previous day.

अक्षमात्रं तयोः पिण्डं विनीयाम्लेन ना पिबेत् ॥ १२ ॥
गोऽव्यजामहिषोमूत्रसौवीरकतुषोदकैः । प्रसन्नया त्रिफलया शृतया च पृथक् पिबेत् ॥ १३ ॥

Bolus of their paste in the dose of 10 gm. dissolved in sour liquid should be taken. It may also be taken with urines of cow, sheep, goat, buffalow; sauvīraka, tuṣodaka (types of vinegar), clear wine and decoction of triphalā separately. [12–13]

एकैकं सैन्धवादीनां द्वादशानां सनागरम् । त्रिवृद्द्विगुणसंयुक्तं चूर्णमुष्णाम्बुना पिबेत् ॥ १४ ॥

Powder of each of the twelve salts : rock salt etc. (vi.8, salt group) mixed with dry ginger and trivṛt in double quantity should be taken with hot water. [14]

पिप्पली पिप्पलीमूलं मरिचं गजपिप्पली । सरलः किलिमं हिङ्गु भार्गी तेजोवती तथा ॥ १५ ॥
मुस्तं हैमवती पथ्या चित्रको रजनी वचा । स्वर्णक्षीर्यजमोदा च शृङ्गवेरं च तैः पृथक् ॥ १६ ॥
एकैकार्धांशसंयुक्तं पिबेद्गोमूत्रसंयुतम् ।

Pippalī, pippalīmūla, marica, gajapippalī, sarala, devadāru, hiṅgu, bhārṅgī, tejovatī, musta, haimavatī, harītakī, citraka, haridrā, vacā, svarṇakṣīrī, ajamodā and śuṇṭhī–each of these drugs in half part mixed with one part of trivṛt should be taken with cow's urine. [15–16]

मधुकार्धांशसंयुक्तं शर्कराम्बुयुतं पिबेत् ॥ १७ ॥

Similarly, trivṛt mixed with half part of madhuka should be taken with sugar–water. [17]

जीवकर्षभकौ मेदां श्रावणीं कर्कटाह्वयाम् । मुद्गमाषाख्यपर्ण्यौ च महतीं श्रावणीं तथा ॥ १८ ॥
काकोलीं क्षीरकाकोलीमिन्द्रां छिन्नरुहां तथा । क्षीरशुक्लां पयस्यां च यष्ट्याह्वं विधिना पिबेत् ॥१९॥
वातपित्तहितान्येतान्यन्यानि तु कफानिले ।

Jīvaka, ṛṣabhaka, medā, śrāvaṇī, karkaṭaśṛṅgī, mudgaparṇī, māṣaparṇī, mahāśrāvaṇī, kākolī, kṣīrakākolī, indrā, guḍūcī, kṣīraśuklā, payasyā and madhuyaṣṭī should be taken in the above way. These are beneficial in disorders of vāta and pitta while the others (mentioned above) are useful in disorders of kapha and vāta. [18-19]

क्षीरमांसेक्षुकाश्मर्यद्राक्षापीलुरसैः पृथक् ॥ २० ॥
सर्पिषा वा तयोश्चूर्णमभयार्धांशिकं पिबेत् ।

Powder of both types of trivṛt mixed with half part of harītakī should be taken separately with milk, meat-soup, juice of sugarcane and fruits of kāśmarya, drākṣā and pīlu or with ghee. [20]

लिह्याद्वा मधुसर्पिर्भ्यां संयुक्तंससितोपलम् ॥ २१ ॥

अजगन्धा तुगाक्षीरी विदारी शर्करा त्रिवृत् । चूर्णितं क्षौद्रसर्पिर्भ्यां लीढ्वा साधु विरिच्यते ॥ २२ ॥
सन्निपातज्वरस्तम्भदाहतृष्णार्दितो नरः । श्यामात्रिवृत्कषायेण कल्केन च सशर्करम् ॥ २३ ॥
साधयेद्विधिवल्लेहं लिह्यात् पाणितलं ततः । सक्षौद्रां शर्करां पक्त्वा कुर्यान्मृद्भाजने नवे ॥ २४ ॥
क्षिपेच्छीते त्रिवृच्चूर्णं त्वक्पत्रमरिचैः सह । मात्रया लेहयेदेतदीश्वराणां विरेचनम् ॥ २५ ॥
कुडवांशान् रसानिक्षुद्राक्षापीलुपरूषकात् । सितोपलापलं क्षौद्रात् कुडवार्धं च साधयेत् ॥ २६ ॥
तं लेहं योजयेच्छीतं त्रिवृच्चूर्णेन शास्त्रवित् । एतदुत्सन्नपित्तानामीश्वराणां विरेचनम् ॥ २७ ॥
शर्करामोदकान् वर्तीगुलिकामांसपूपकान् । अनेन विधिना कुर्यात् पैत्तिकानां विरेचनम् ॥ २८ ॥
पिप्पलीं नागरं क्षारं श्यामां त्रिवृतया सह । लेहयेन्मधुना सार्धं श्लेष्मलानां विरेचनम् ॥ २९ ॥
मातुलुङ्गाभयाधात्रीश्रीपर्णीकोलदाडिमात् । सुभृष्टान् स्वरसांस्तैले साधयेत्तत्र चावपेत् ॥ ३० ॥
सहकारात् कपित्थाच्च मध्यमम्लं च यत् फलम् । पूर्ववद्द्रवलीभूते त्रिवृच्चूर्णं समावपेत् ॥ ३१ ॥
त्वक्पत्रकेशरैलानां चूर्णं मधु च मात्रया । लेहोऽयं कफपूर्णानामीश्वराणां विरेचनम् ॥ ३२ ॥

Or one should take it as linctus having been added with sugarcandy and mixed with honey and ghee.

One is purged well by taking the powder of ajagandhā, tugākṣīrī, vidārī, śarkarā and trivṛt mixed with honey and ghee. It is indicated in sannipātaja fever, stiffness, burning sensation and thirst.

Linctus should be prepared with decoction of śyāmā and trivṛt along with the paste of the same added with sugar. It should be taken in dose of 10 gm.

After cooking sugar with honey it should be kept in a new earthen jar. When cooked, it should be added with the powder of trivṛt along with twak, patra and marica. It should be administered in proper dose for purgation to wealthy persons.

Juice of sugarcane, grapes, pīlu and paruṣaka 160 ml. each, sugarcandy 40 gm., honey 80 gm.—this should be prepared as linctus and added with the powder of trivṛt when cooled. This is a purgative formulation for the wealthy persons having aggravated pitta.

By this method modaka (sweet balls), vartti (caplets), gulikā (bolus) and māṃsapūpaka (meat cakes) should be prepared with sugar for purgation to those having aggravated pitta.

Pippalī, śuṇṭhī, yavakṣāra, śyāmā and trivṛt—the powder of these should be taken with honey. It is purgative for those having aggravated kapha.

Juices of māṭuluṅga, harītakī, āmalakī, kāśmarya, kola and dāḍima well-fried should be cooked in oil adding pulp of sour fruits of mango and kapittha. When it becomes thick, powder of trivṛt, as before, should be added along with that of twak, patra, nāgakeśara and elā and honey in proper quantity. This linctus is a purgative for the wealthy persons full of kapha. [21–32]

पानकानि रसान् यूषान्मोदकान् रागषाडवान्। अनेन विधिना कुर्याद्विरेकार्थं कफाधिके ॥ ३३ ॥

By this method, pānaka (syrup), rasa (meat soup), vegetable soup, sweet balls and pickles may be prepared for purgation to those having predominance of kapha. [33]

भृङ्गैलाभ्यां समा नीली तैस्त्रिवृत्तैश्च शर्करा। चूर्णं फलरसक्षौद्रसक्तुभिस्तर्पणं पिबेत् ॥ ३४ ॥
वातपित्तकफोत्थेषु रोगेष्वल्पानलेषु च। नरेषु सुकुमारेषु निरपायं विरेचनम् ॥ ३५ ॥

Nīli equal to both bhṛṅga and elā, trivṛt equal to all these three and sugar equal to all these drugs-this powder should be taken mixed with fruit juice, honey and parched grain flour as saturating drink. This is a safe purgative for the delicate persons in diseases caused by vāta, pitta and kapha and in mildness of digestive fire. [34–35]

शर्करात्रिफलाश्यामात्रिवृत्पिप्पलिमाक्षिकैः। मोदकः सन्निपातोर्ध्वरक्तपित्तज्वरापहः ॥ ३६ ॥

Sweet ball prepared of sugar, triphalā, śyāmā, trivṛt, pippali and honey alleviates sannipāta, upward internal haemorrhage and fever. [36]

त्रिवृच्छाणा मतास्तिस्रस्तिस्रश्च त्रिफलात्वचः। विडङ्गपिप्पलीक्षारशाणास्तिस्रश्च चूर्णिताः ॥३७॥
लिह्यात् सर्पिर्मधुभ्यां च मोदकं वा गुडेन तु। भक्षयेन्निष्परीहारमेतच्छोधनमुत्तमम् ॥ ३८ ॥
गुल्मं प्लीहोदरं श्वासं हलीमकमरोचकम्। कफवातकृतांश्चान्यान् व्याधीनेतद्व्यपोहति ॥ ३९ ॥

Powder of trivṛt 7.5 gms., triphalā rind 7.5 gm., viḍaṅga, pippalī and yavakṣāra 7.5 gm.—all mixed together should be taken with ghee and honey or should be made as sweet balls with jaggery. This is an excellent evacuative without imposing any restriction of diet etc. It alleviates gulma, splenomegaly, dyspnoea, halīmaka, anorexia and other disorders caused by kapha and vāta. [37–39]

विडङ्गपिप्पलीमूलत्रिफलाधान्यचित्रकान्। मरिचेन्द्रयवाजाजीपिप्पलीहस्तिपिप्पलीः ॥ ४० ॥
लवणान्यजमोदां च चूर्णितं कार्षिकं पृथक्। तिलतैलत्रिवृच्चूर्णभागौ चाष्टपलोन्मितौ ॥ ४१ ॥
धात्रीफलरसप्रस्थांस्त्रीन् गुडार्धतुलां तथा। पक्त्वा मृद्वग्निना खादेद्बदरोदुम्बरोपमान् ॥ ४२ ॥
गुडान् कृत्वा न चात्र स्याद्विहाराहारयन्त्रणा। मन्दाग्नित्वं ज्वरं मूर्च्छां मूत्रकृच्छ्रमरोचकम् ॥४३॥
अस्वप्नं गात्रशूलं च कासं श्वासं भ्रमं क्षयम्। कुष्ठार्शःकामलामेहगुल्मोदरभगन्दरान् ॥ ४४ ॥
ग्रहणीपाण्डुरोगांश्च हन्युः पुंसवनाश्च ते। कल्याणका इति ख्याताः सर्वेष्वृतुषु यौगिकाः ॥ ४५ ॥
इति कल्याणकगुडः।

Viḍaṅga, pippalīmūla, triphalā, dhānyaka, citraka, marica, indrayava, jīraka, pippalī, gajapippalī, five salts and ajamodā-powder of each 10 gm., tila oil 320 gm., trivṛt powder 320 gm., juice of āmalaka fruit 1.92 litres, jaggery 2 kg., this is cooked on mild fire and made into bolus of the size of jujube or fig fruit. This should be taken without any restriction of diet and activities. It alleviates deficiency of digestive fire, fever, fainting, dysuria, anorexia, insomnia, bodyache, cough, dyspnoea, giddiness, wasting, kuṣṭha, piles, jaundice, disorders of grahaṇī and pāṇḍu. Besides, it also provides male progeny. These boluses known as 'Kalyāṇa guḍa' can be taken in all the seasons. [40–45]

व्योषत्वक्पत्रमुस्तैलाविडङ्गामलकाभयाः । समभागा भिषग्दद्याद्द्विगुणं च मुकूलकम् ॥ ४६ ॥
त्रिवृतोऽष्टगुणं भागं शर्करायाश्च षड्गुणम् । चूर्णितं गुडिकाः कृत्वा क्षौद्रेण पलसंमिताः ॥ ४७ ॥
भक्षयेत् कल्यमुत्थाय शीतं चानु पिबेज्जलम् । मूत्रकृच्छ्रे ज्वरे वम्यां कासे श्वासे भ्रमे क्षये ॥४८॥
तापे पाण्ड्वामयेऽल्पेऽग्नौ शस्ता निर्यन्त्रणाशिनः । योगः सर्वविषाणां च मतः श्रेष्ठो विरेचने ॥४९॥
मूत्रजानां च रोगाणां विधिज्ञेनावचारितः ।

Trikaṭu, twak, patra, musta, elā, viḍaṅga, āmalaka and harītakī each in equal part, mukūlaka two parts, trivṛt eight parts and sugar six parts—all powdered are made into boluses with honey in the dose of 40 gm. This should be taken early in the morning followed by intake of cold water. It is useful in dysuria, fever, vomiting, cough, dyspnoea, giddiness, wasting, heat, anaemia and poor digestion without restriction of diet. This formulation is regarded as excellent in all poisonings and urinary disorders if administered by a well-conversant (physician). [46–49]

पथ्याधात्र्युरुबूकाणां प्रसृतौ द्वौ त्रिवृत्पलम् ॥ ५० ॥
दश तान्मोदकान् कुर्यादीश्वराणां विरेचनम् ।

Harītakī, āmalakī and eraṇḍa 160 gms, and trivṛt 40 gm. ten sweet balls should be prepared out of it. This is purgative for wealthy persons. [50]

त्रिवृद्धैमवती श्यामा नीलिनी हस्तिपिप्पली ॥ ५१ ॥
समूला पिप्पली मुस्तमजमोदा दुरालभा । कार्षिकं नागरपलं गुडस्य पलविंशतिम् ॥ ५२ ॥
चूर्णितं मोदकान् कुर्यादुदुम्बरफलोपमान् । हिङ्गुसौवर्चव्योषयवानीबिडजीरकैः ॥ ५३ ॥
वचाजगन्धात्रिफलाचव्यचित्रकधान्यकैः । मोदकान् वेष्टयेच्चूर्णैस्तान् सतुम्बुरुदाडिमैः । ५४ ॥
त्रिकवङ्क्षणहृद्बस्तिकोष्ठार्शःप्लीहशूलिनाम् । हिक्काकासारुचिश्वासकफोदावर्तिनां शुभाः ॥ ५५ ॥

Trivṛt, haimavatī, śyāmā, nīlinī, gajapippalī, pipppalīmūla, pippalī, musta, ajamodā, durālabhā each 10 gms; śuṇṭhī 40 gm; jaggery 800 gm. all powdered together and made into boluses of the size of fig fruit. The boluses should be coated outside with the powder of hiṅgu, sauvarcala, trikaṭu, yavānī, biḍa, jīraka, vacā, ajagandhā, triphalā, cavya, citraka, dhānyaka, tumburu and dāḍima. They are beneficial for those suffering from pain in sacral region, groin, heart, pelvis, bowels, piles and spleen, and hiccup, anorexia, dyspnoea, kapha and udāvarta (reverse movement of vāyu.) [51–55]

त्रिवृतां कौटजं बीजं पिप्पलीं विश्वभेषजम् । क्षौद्रद्राक्षारसोपेतं वर्षास्वेतद्विरेचनम् ॥ ५६ ॥
त्रिवृद्दुरालभामुस्तशर्करोदीच्यचन्दनम् । द्राक्षाम्बुना सयष्ट्याह्वसातलं जलदात्यये ॥ ५७ ॥
त्रिवृतां चित्रकं पाठामजाजीं सरलं वचाम् । स्वर्णक्षीरीं च हेमन्ते पिष्ट्वा तूष्णाम्बुना पिबेत् ॥ ५८ ॥
शर्करा त्रिवृता तुल्या ग्रीष्मकाले विरेचनम् । त्रिवृत्त्रायन्तिहपुषाः सातलां कटुरोहिणीम् ॥ ५९ ॥
स्वर्णक्षीरीं च संचूर्ण्य गोमूत्रे भावयेत्त्र्यहम् । एष सर्वर्तुको योगः स्निग्धानां मलदोषहृत् ॥ ६० ॥
त्रिवृच्छ्यामा दुरालम्भा वत्सकं हस्तिपिप्पली । नीलिनी त्रिफला मुस्तं कटुका च सुचूर्णितम ॥ ६१ ॥
सर्पिर्मांसरसोष्णाम्बुयुक्तं पाणितलं ततः । पिबेत् सुखतमं ह्येतद्रूक्षाणामपि शस्यते ॥ ६२ ॥
त्र्यूषणं त्रिफला हिङ्गु कार्षिकं त्रिवृतापलम् । सौवर्चलार्धकर्षं च पलार्धं चाम्लवेतसात् ॥ ६३ ॥
तच्चूर्णं शर्करातुल्यं मद्येनाम्लेन वा पिबेत् । गुल्मपार्श्वार्तिनुत्सिद्धं जीर्णे चाद्याद्रसौदनम् ॥ ६४ ॥

Trivṛt, indrayava, pippali and śuṇṭhī mixed with honey and grape juice make a purgative for the rainy season. Trivṛt, durālabhā, śarkarā, bālaka, candana, madhuyaṣṭī and saptalā—this formulation is taken with grape juice in autumn season.

Powder of trivṛt, citraka, pāṭhā, jīraka, sarala, vacā and svarṇakṣīrī should be taken with hot water in hemanta (early winter).

Trivṛt with equal sugar is a purgative for the summer.

Trivṛt, trāyamāṇā, hapuṣā, saptalā, kaṭukā and svarṇakṣīrī all powdered together and impregnated with cow's urine for three days. This is an all season formulation and eliminates excrements of uncted persons.

Trivṛt, śyāmā, durālabhā, indrayava, gajapippali, nīlinī, triphalā, musta and kaṭukā—powder of these together taken in dose of 10 gm. with ghee, meat soup or hot water is the safest purgative useful even for the rough persons.

Trikaṭu, triphalā and hiṅgu each 10 gm., trivṛt 40 gm., sauvarcala 5 gm., amlavetasa 20 gms. and sugar equal to all—this is a tested remedy for gulma and chest pain. The patient should take meat soup and rice after digestion. [56–64]

त्रिवृतां त्रिफलां दन्तीं सप्तलां व्योषसैन्धवम् । कृत्वा चूर्णं तु सप्ताहं भाव्यमामलकीरसे ॥ ६५ ॥
तद्योज्यं तर्पणे यूषे पिशिते रागयुक्तिषु ।

Trivṛt, triphalā, dantī, saptalā, trikaṭu and rock salt—all powdered together should be impregnated with āmalaka juice for a week. This should be used with saturating drinks, vegetable soups, meat and pickles. [65]

तुल्याम्लं त्रिवृताकल्कसिद्धं गुल्महरं घृतम् ॥ ६६ ॥
श्यामात्रिवृतयोर्मूलं पचेदामलकैः सह । जले तेन कषायेण पक्त्वा सर्पिः पिबेन्नरः ॥ ६७ ॥
श्यामात्रिवृत्कषायेण सिद्धं सर्पिः पिबेत्तथा । साधितं वा पयस्ताभ्यां सुखं तेन विरिच्यते ॥ ६८ ॥

Ghee cooked with the paste of trivṛt and equal quantity of sour substance alleviates gulma.

Root of śyāmā and trivṛt should be decocted with āmalaka fruits, ghee cooked with this decoction should be taken.

Similarly, one should take ghee prepared with decoction of śyāmā and trivṛt.

Or he may take milk boiled with śyāmā and trivṛt. Thus he is purged safely. [66–68]

त्रिवृन्मुष्टींस्तु सनखानष्टौ द्रोणेऽम्भसः पचेत् । पादशेषं कषायं तं पूतं गुडतुलायुतम् ॥ ६९ ॥
स्निग्धे स्थाप्यं घटे क्षौद्रपिप्पलीफलचित्रकैः । प्रलिप्ते विधिना मासं जातं तन्मात्रया पिबेत् ॥ ७० ॥
ग्रहणीपाण्डुरोगघ्नं गुल्मश्वयथुनाशनम् । सुरां वा त्रिवृतायोगकिण्वां तत्काथसंयुताम् ॥ ७१ ॥

Trivṛt in measure of eight closed fists should be boiled in water 10.24 litres reduced to one-fourth. It should be filtered and adding jaggery 4 kg. Thereto should be kept in an uncted vessel pasted inside with honey, pippalī and citraka for a month according to method. When it is prepared it should be taken in proper dose to alleviate disorders of grahaṇī, anaemia, gulma and swelling.

Surā (alcoholic beverage) may also be prepared with decoction of trivṛt and combining yeast of the same. [69–71]

यवैः श्यामात्रिवृत्काथस्विन्नैः कुल्माषमम्भसा । आसुतं षडहं पल्ले जातं सौवीरकं पिबेत् ॥ ७२ ॥
भृष्टान् वा सतुषान् क्षुण्णान् यवांस्तच्चूर्णसंयुतान् । आसुतानम्भसा तद्वत् पिबेज्जातं तुषोदकम् ॥७३॥

Kulmāṣa (boiled grains) of barley steam-cooked with decoction of śyāmā and trivṛt is fermented in water for six days in heap of grains. Sauvīraka (vinegar) prepared in this way is taken. Husked barley grains crushed and parched are fermented in water along with its powder as above. Tuṣodaka (vinegar) prepared in this way is taken. [72–73]

तथा मदनकल्पोक्तान् षाडवादीन् पृथग्दश । त्रिवृच्चूर्णेन संयोज्य विरेकार्थं प्रयोजयेत् ॥ ७४ ॥

Besides, the ten preparations of ṣāḍava etc. mentioned under preparations of madana (Ch. I) should be combined with the powder of trivṛt separately and administered as purgatives. [74]

भवतश्चात्र—

त्वक्केशराम्रातकदाडिमैलासितोपलामाक्षिकमातुलुङ्गैः ।
मद्यैस्तथाऽम्लैश्च मनोनुकूलैर्युक्तानि देयानि विरेचनानि ॥ ७५ ॥

शीताम्बुना पीतवतश्च तस्य सिञ्चेन्मुखं छर्दिविघातहेतोः ।
हृद्यांश्च मृत्पुष्पफलप्रवालानम्लं च दद्यादुपजिघ्रणार्थम् ॥ ७६ ॥

Here are the verses—

Purgative formulations should be given on mixing with twak, nāgakeśara, āmrātaka, dāḍima, elā, sugar candy, honey, mātuluṅga and with suitable alcoholic or sour beverages. When the patient has taken the drug he should be sprinkled with cold water on face to prevent vomiting. Moreover, he should be given favourite earth, flower, fruit, tender leaves and sour substances to inhale. [75–76]

तत्र श्लोकाः—

एकोऽम्लादिभिरष्टौ च दश द्वौ सैन्धवादिभिः । मूत्रेऽष्टादश यष्ट्यां द्वौ जीवकादौ चतुर्दश ॥ ७७ ॥
क्षीरादौ सप्त लेहेऽष्टौ चत्वारः सितयाऽपि च । पानकादिषु पञ्चैव षडृतौ पञ्च मोदकाः ॥ ७८ ॥
चत्वारश्च घृते क्षीरे द्वौ चूर्णे तर्पणे तथा । द्वौ मद्ये काञ्जिके द्वौ च दशान्ये षाडवादिषु ॥ ७९ ॥
श्यामायास्त्रिवृतायाश्च कल्पेऽस्मिन् समुदाहृतम् । शतं दशोत्तरं सिद्धं योगानां परमर्षिणा ॥ ८० ॥

Now the summing up verses—

Nine preparations with sour etc., twelve with rock salt etc., eighteen with cow's urine, two with madhuyaṣṭi, fourteen with jīvaka etc., seven with milk etc., eight of linctus, four with sugar, five with syrup etc., six according to seasons, five sweet balls, four in ghṛta and milk, two in sarurating drink and powder, two in alcoholic beverage, two in vinegars and ten in ṣāḍava etc. thus total one hundred and ten tested formulations have been said by the great sage in this chapter on pharmaceutical preparations of śyāmā and trivṛt. [77–80]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते कल्पस्थाने
श्यामात्रिवृत्कल्पो नाम सप्तमोऽध्यायः ॥ ७ ॥

Thus ends the seventh chapter on pharmaceutical preparations of śyāmā
and trivṛt in Kalpasthāna in the treatise composed by Agniveśa,
redacted by Caraka and reconstructed by Dṛḍhabala as it
was not available. (7)

अष्टमोऽध्यायः

CHAPTER VIII

अथातश्चतुरङ्गुलकल्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on pharmaceutical preparations of caturaṅgula (Āragvadha). [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

आरग्वधो राजवृक्षः शम्पाकश्चतुरङ्गुलः । प्रग्रहः कृतमालश्च कर्णिकारोऽवघातकः ॥ ३ ॥

Āragvadha, rājavṛkṣa, śampāka, caturaṅgula, pragraha, kṛtamāla, karṇikāra and avaghātaka—these are synonyms. [3]

ज्वरहृद्रोगवातासृगुदावर्तादिरोगिषु । राजवृक्षोऽधिकं पथ्यो मृदुर्मधुरशीतलः ॥ ४ ॥
बाले वृद्धे क्षते क्षीणे सुकुमारे च मानवे । योज्यो मृद्वनपायित्वाद्विशेषाच्चतुरङ्गुलः ॥ ५ ॥

Aragvadha is mild, sweet and cold and is particularly beneficial for those suffering from fever, heart disease, vātarakta, udāvarta etc. Because of being mild and safe, āragvadha is particularly used in children, old, wounded, wasted and delicate persons. [4–5]

फलकाले फलं तस्य ग्राह्यं परिणतं च यत् । तेषां गुणवतां जातं सिकतासु निधापयेत् ॥ ६ ॥
सप्तरात्रात् समुद्धृत्य शोषयेदातपे भिषक् । ततो मज्जानमुद्धृत्य शुचौ भाण्डे निधापयेत् ॥ ७ ॥

Its fruits grown in time, ripe and possessed with good qualities should be collected and kept within sand for a week. Thereafter they should be taken out and dried in the sun. Then their pulp should be taken out and stored in a clean container. [6–7]

द्राक्षारसयुतं दद्याद्दाहोदावर्तपीडिते । चतुर्वर्षमुखे बाले यावद्द्वादशवार्षिके ॥ ८ ॥
चतुरङ्गुलमज्ज्ञस्तु प्रसृतं वाऽथवाऽञ्जलिम् ।

Fruit pulp of āragvadha in the dose of 80 or 160 gm. mixed with grape juice should be given to children of the age from four to twelve years suffering from burning sensation and udāvarta. [8]

सुरामण्डेन संयुक्तमथवा कोलसीधुना ॥ ९ ॥
दधिमण्डेन वा युक्तं रसेनामलकस्य वा । कृत्वा शीतकषायं तं पिबेत् सौवीरकेण वा ॥ १० ॥

It may be taken mixed with wine-scum or kola-sīdhu.

Cold extract of āragvadha may be taken mixed with curd-scum, āmalaka juice or sauvīraka. [9–10]

त्रिवृतो वा कषायेण मज्ज्ञः कल्कं तथा पिबेत् । तथा बिल्वकषायेण लवणक्षौद्रसंयुतम् ॥ ११ ॥

The paste of the fruit pulp may be taken with the decoction of trivṛt.

The same may be taken with decoction of bilva after mixing with salt and honey. [11]

कषायेणाथवा तस्य त्रिवृच्चूर्णं गुडान्वितम् । साधयित्वा शनैर्लेहं लेहयेन्मात्रया नरम् ॥ १२ ॥

Or the powder of trivṛt mixed with jaggery may be prepared into linctus with the decoction of āragvadha on mild fire. The same may be administered to the patient in proper dose. [12]

चतुरङ्गुलसिद्धाद्वा क्षीराद्युदियाद्घृतम् । मज्ज्ञः कल्केन धात्रीणां रसे तत्साधितं पिबेत् ॥ १३ ॥

Ghee extracted from the milk boiled with āragvadha should be cooked with the paste of āragvadha pulp in āmalaka juice and be taken by the patient. [13]

तद्देव दशमूलस्य कुलत्थानां यवस्य च । कषाये साधितं सर्पिः कल्कैः श्यामादिभिः पिबेत् ॥ १४ ॥

The same ghee cooked in decoctions of daśamūla, kulattha and barlev with the paste of śyāmādi drugs (ka. 1) may be taken. [14]

दन्तीकाथेऽञ्जलि मज्ज्ञः शम्पाकस्य गुडस्य च । दत्त्वा मासार्धमासस्थमरिष्टं पाययेत च ॥ १५ ॥

In decoction of dantī 160 gm. each of āragvadha and jaggery should be added and kept for one and a half months. This ariṣṭa should be administered to patients. [I5]

यस्य यत् पानमन्नं च हृद्यं स्वाद्वथ वा कटु । लवणं वा भवेत्तेन युक्तं दद्याद्विरेचनम् ॥ १६ ॥

Whatever drink or food sweet, pungent or salty is palatable (to the patient) should be used as adjunct to the purgative drugs. [16]

.त्र श्लोकाः —

द्राक्षारसे सुरासीध्वोर्दध्नि चामलकीरसे । सौवीरके कषाये च त्रिवृतो बिल्वकस्य च ॥ १७ ॥
लेहेऽरिष्टे घृते द्वे च योगा द्वादश कीर्तिताः । चतुरङ्गुलकल्पेऽस्मिन् सुकुमाराः सुखोदयाः ॥ १८ ॥

Now the summing up verses—

Preparations of āragvadha one each in grape juice, wine, sīdhu, curd, āmalaka juice, sauvīraka, decoction of trivṛt and that of bilva, linctus and ariṣṭa and two in ghṛta—thus twelve formulations delicate and safe have been said in this chapter on pharmaceutical preparations of caturaṅgula. [17–18]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते कल्पस्थाने
चतुरङ्गुलकल्पो नामाष्टमोऽध्यायः ॥ ८ ॥

Thus ends the eighth chapter on pharmaceutical preparations of
caturaṅgula in Kalpasthāna in the treatise composed by
Agniveśa, redacted by Caraka and reconstructed
by Dṛḍhabala as it was not available. [8]

नवमोऽध्यायः

CHAPTER IX

अथातस्तिल्वककल्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on pharmaceutical preparations of tilvaka. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

तिल्वकस्तु मतो लोध्रो बृहत्पत्रस्तिरीटकः । तस्य मूलत्वचं शुष्कामन्तर्वल्कलवर्जिताम् ॥ ३ ॥
चूर्णयित्तु त्रिधा कृत्वा द्वौ भागौ श्च्योतयेत्ततः । लोध्रस्यैव कषायेण तृतीयं तेन भावयेत् ॥ ४ ॥
भागं तु दशमूलस्य पुनः क्वाथेन भावयेत् । शुष्कं चूर्णं पुनः कृत्वा तत ऊर्ध्वं प्रयोजयेत् ॥ ५ ॥

Tilvaka is known by synonyms lodhra, bṛhatpatra and tirīṭaka.

Root bark devoid of inner layer of tilvaka should be taken, dried and powdered. Two parts of this should be dissolved into the decoctions of tilvaka and strained therefrom and the third should be impregnated with it. The latter should also be reimpregnated with the decoction of daśamūla. The powder dried should be used. [3–5]

दधितक्रसुरामण्डमूत्रैर्बदरसीधुना । रसेनामलकानां वा ततः पाणितलं पिबेत् ॥ ६ ॥

It should be taken in the dose of 10 gm. with curd, butter milk, wine-scum, urine, badara sīdhu or āmalaka juice. [6]

मेषशृङ्ग्यभयाकृष्णाचित्रकैः सलिले शृते । मरुजान् सुनुयात्तच्च जातं सौवीरकं यदा ॥ ७ ॥
भवेदञ्जलिना तस्य लोध्रकल्कं पिबेत् सदा ।

Maruja (pearl millet) should be fermented in decoction of meṣaśṛṅgī, harītakī, pippalī and citraka for preparing sauvīraka. The paste of tilvaka should be taken with 160 ml. of this sauvīraka. [7]

सुरां लोध्रकषायेण जातां पक्षस्थितां पिबेत् ॥ ८ ॥
दन्तीचित्रकयोर्द्रोणे सलिलस्याढकं पृथक् । समुत्क्वाथ्य गुडस्यैकां तुलां लोध्रस्य चाञ्जलिम् ॥९॥
आवपेत्तत् परं पक्षान्मद्यपानां विरेचनम् ।

Surā (wine) prepared by fermenting the decoction of tilvaka for a fortnight should be taken.

Danti and citraka each 2.56 gm. should be decocted in water 10.24 litres. In this decoction jaggery 4 kg. and tilvaka 160 gm. should be added and kept for a fortnight. This is used as purgative for alcoholic addicts. [8–9]

कम्पिल्लककषायेण दशकृत्वः सुभाविताम् ॥ १० ॥
मात्रां कम्पिल्लकस्यैव कषायेण पुनः पिबेत् ।

The dose of tilvaka impregnated ten times with decoction of kampillaka should be taken with the above decoction. [10]

चतुरङ्गुलकल्पेन लेहोऽन्यः कार्य एव च ॥ ११ ॥
त्रिफलायाः कषायेण ससर्पिर्मधुफाणितः । लोध्रचूर्णयुतः सिद्धो लेहः श्रेष्ठो विरेचने ॥ १२ ॥
तिल्वकस्य कषायेण कल्केन च सशर्करः । सघृतः साधितो लेहः स च श्रेष्ठो विरेचने ॥ १३ ॥

Linctus should be prepared by the method described under caturaṅgula (Ch. VIII).

Another linctus prepared in decoction of triphalā along with powder of lodhra and added with ghee, honey and treacle make an excellent purgative.

Similar linctus is prepared with decoction and paste of tilvaka added with sugar and honey. [11–13]

अष्टाष्टौ त्रिवृतादीनां मुष्टींस्तु सनखान् पृथक् । द्रोणेऽपां साधयेत् पादशेषे प्रस्तं घृतात् पचेत् ॥१४॥
पिष्टैस्तैरेव विल्वांशैः समूत्रलवणैरथ । ततो मात्रां पिबेत् काले श्रेष्ठमेतद्विरेचनम् ॥ १५ ॥
लोध्रकल्केन मूत्राम्ललवणैश्च पचेद्घृतम् । चतुरङ्गुलकल्पेन सर्पिषी द्वे च साधयेत् ॥ १६ ॥

Trivṛtādi drugs (Ka. I) each in the quantity of eight closed fists should be cooked in 10-24 litres of water reduced to one-fourth. With this decoction ghee 640 gm. with the paste of the same drugs 40 gm. added with cow's urine and salt is cooked. Proper dose of this should be taken in time, thus it acts as an excellent purgative.

Ghee may also be prepared with the paste of tilvaka along with urine, sour substances and salt.

Two preparations of ghee should be made according to the method described under āragvadha. (Ka. VIII)

तत्र श्लोकौ—
पञ्च दध्यादिभिस्त्वेका सुरा सौवीरकेण च । एकोऽरिष्टस्तथा योग एकः कम्पिल्लकेन च ॥ १७ ॥
लेहास्त्रयो घृतेनापि चत्वारः संप्रकीर्तिताः । योगास्ते लोध्रमूलानां कल्पे षोडश दर्शिताः ॥ १८ ॥

Now the summing up verses—

Five preparations with curd etc., one each in surā, sauvīraka, ariṣṭa and kampillaka, three types of linctus and four types of ghṛta thus total sixteen formulations have been shown in this chapter on preparations of tilvaka root.

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते कल्पस्थाने तिल्वककल्पो
नाम नवमोऽध्यायः ॥ ९ ॥

Thus ends the ninth chapter on pharmaceutical preparations of tilvaka in
Kalpasthāna in the treatise composed by Agniveśa,
redacted by Caraka and reconstructed by
Dṛḍhabala as it was not available. [9]

दशमोऽध्यायः

CHAPTER X

अथातः सुधाकल्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on pharmaceutical preparations of sudhā (snuhī). [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

विरेचनानां सर्वेषां सुधा तीक्ष्णतमा मता । सङ्घातं हि भिनत्त्याशु दोषाणां कष्टविभ्रमा ॥ ३ ॥
तस्मान्नैषा मृदौ कोष्ठे प्रयोक्तव्या कदाचन । न दोषनिचये चाल्पे सति मार्गपरिक्रमे ॥ ४ ॥

Of all the purgatives, sudhā is the most severely acting one. As it breaks the (accumulated) mass of impurities quickly and is harmful on faulty application, it should never be used in patients with soft bowels, little accumulation of impurity and presence of other alternative. [3–4]

पाण्डुरोगोदरे गुल्मे कुष्ठे दूषीविषार्दिते । श्वयथौ मधुमेहे च दोषविभ्रान्तचेतसि ॥ ५ ॥
रोगैरेवंविधैर्ग्रस्तं ज्ञात्वा सप्राणमातुरम् । प्रयोजयेन्महावृक्षं सम्यक् स ह्यवचारितः ॥ ६ ॥
सद्यो हरति दोषाणां महान्तमपि संचयम् ।

One should administer sudhā in cases of anaemia, udara, gulma, kuṣṭha, swelling, diabetes, mental confusion and other such disorders if the patient is strong. If it is applied properly, it eliminates quickly even big accumulation of impurities. [5–6]

द्विविधः स मतोऽल्पैश्च बहुभिश्चैव कण्टकैः ॥ ७ ॥
सुतीक्ष्णात् कण्टकैरल्पैः प्रवरो बहुकण्टकः । स नाम्ना स्नुग्गुडा नन्दा सुधा निस्त्रिंशपत्रकः ॥८॥
तं विपाट्याहरेत् क्षीरं शस्त्रेण मतिमान् भिषक् । द्विवर्षं वा त्रिवर्षं वा शिशिरान्ते विशेषतः ॥ ९ ॥

It is regarded as of two types—one with a few thorns and the other with plentiful ones. The latter one is better. The drug is known by the name—snuk, gudā, nandā, sudhā and nistriṃśapatraka.

The plant of the age of two or three years should be incised with a sharp instrument particularly at the end of late winter and the latex should be collected. [7-9]

बिल्वादीनां बृहत्या वा कण्टकार्यास्तथैकशः । कषायेण समांशं तं कृत्वाऽङ्गारेषु शोषयेत् ॥ १० ॥
ततः कोलसमां मात्रां पिबेत् सौवीरकेण वा । तुषोदकेन कोलानां रसेनामलकस्य वा ॥ ११ ॥
सुरया दधिमण्डेन मातुलुङ्गरसेन वा ।

The latex of sudhā mixed in equal quantity of the decoction of bilvādi (pañcamula) or bṛhatī or kaṇṭakārī alone should be dried on charcoal. It should be taken in quantity of 5 gm. with sauvīraka or tuṣodaka or juice of kola or āmalaka or wine or curd-scum or juice of mātuluṅga. [10–11]

सातलां काञ्चनक्षीरीं श्यामादीनि कटुत्रिकम् ॥ १२ ॥
यथोपपत्ति सप्ताहं सुधाक्षीरेण भावयेत् । कोलमात्रां घृतेनातः पिबेन्मांसरसेन वा ॥ १३ ॥

The powder of sātalā, svarṇakṣīrī, śyāmādi drugs and kaṭutrika in proper quantity should be impregnated with the latex of sudhā. This should be taken in the dose of 5 gm. with ghee or meat soup.

त्र्यूषणं त्रिफलां दन्तीं चित्रकं त्रिवृतां तथा । स्नुक्क्षीरभावितं सम्यग्विदध्याद्गुडपानकम् ॥ १४ ॥

Syrup of jaggery should be prepared of trikaṭu, triphalā, dantī, citraka and trivṛt impregnated with the latex of sudhā. [14]

त्रिवृतारग्वधं दन्तीं शङ्खिनीं सप्तलां समम् । गोमूत्रे रजनीं कृत्वा शोषयेद्दिवसे ततः ॥ १५ ॥
सप्ताहं भावयित्वैवं स्नुक्क्षीरेणापरं पुनः । सप्ताहं भावयेच्छुष्कं ततस्तेनापि भावितम् ॥ १६ ॥
गन्धमाल्यं तदाघ्राय प्रावृत्य पटमेव च । सुखमाशु विरिच्यन्ते मृदुकोष्ठा नराधिपाः ॥ १७ ॥

Trivṛt, āragvadha, dantī, śaṅkhinī and saptalā all in equal quantity should be kept in cow's urine for the night and dried in the sun for the next day. After repeating this process for a week, it should again be impregnated with latex of sudhā for a week. This powder is used for impregnating garland or cloth. By inhaling the former and being wrapped with the latter, kings with soft bowels are purged easily. [15–17]

श्यामात्रिवृत्कषायेण स्नुक्क्षीरघृतफाणितैः । लेहं पक्त्वा विरेकार्थं लेहयेन्मात्रया नरम् ॥ १८ ॥

Linctus should be prepared with the decoction of śyāmā and trivṛt added with latex of sudhā, ghee and treacle. This should be administered to patients in proper dose for purgation. [18]

पाययेत्तु सुधाक्षीरं यूषैर्मांसरसैर्घृतैः ।

Latex of sudhā may also be taken along with vegetable soups, meat soup or ghee.

भाविताञ्छुष्कमत्स्यान् वा मांसं वा भक्षयेन्नरः ॥ १९ ॥

Or one should eat dry fishes or meat impregnated with latex of sudhā. [19]

क्षीरेणामलकैः सर्पिश्चतुरङ्गुलवत् पचेत् । सुरां वा कारयेत् क्षीरे घृतं वा पूर्ववत् पचेत् ॥ २० ॥

Ghṛta may be cooked with the latex (of sudhā) along with āmalaka juice like that with caturaṅgula.

Surā (wine) may also be prepared with the latex (of sudhā).

One should also prepare ghee with the latex (of sudhā) as before. (Ka.IX) [20]

तत्र श्लोकौ—

सौवीरकादिभिः सप्त सर्पिषा च रसेन च । पानकं प्रेयलेहौ च योगाः सूपादिभिस्त्रयः ॥ २१ ॥
द्वौ शुष्कमत्स्यमांसाभ्यां सुरैका द्वे च सर्पिषी । महावृक्षस्य योगास्ते विंशतिः समुदाहृताः ॥ २२ ॥

Now the summing up verses—

Seven preparations with sauvīraka etc., one each with ghee, meat soup and syrup, one for inhalation and the other for linctus, three with soup etc., two with dried fish and meat, one as wine and two as ghṛtas. Thus total twenty formulations of sudhā are described in this chapter. [21–22]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते कल्पस्थाने
सुधाकल्पो नाम दशमोऽध्यायः ॥ १० ॥

Thus ends the tenth chapter on pharmaceutical preparations of sudhā in Kalpasthāna in the treatise composed by Agniveśa, redacted by Caraka and reconstructed by Dṛḍhabala as it was not available. (10)

एकादशोऽध्यायः

CHAPTER XI

अथातः सप्तलाशङ्खिनीकल्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on pharmaceutical preparations of saptalā and śaṅkhinī. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

सप्तला चर्मसाह्वा च बहुफेनरसा च सा । शङ्खिनी तिक्तला चैव यवतिक्ताऽक्षिपीडकः ॥ ३ ॥

Saptalā is known by the synonyms carmasāhvā and bahuphenarasā while śaṅkhinī by those tiktalā, yavatiktā and akṣipīḍaka. [3]

ते गुल्मगरहृद्रोगकुष्ठशोफोदरादिषु । विकासितीक्ष्णरूक्षत्वाद्योज्ये श्लेष्माधिकेषु तु ॥ ४ ॥
नातिशुष्कं फलं ग्राह्यं शङ्खिन्या निस्तुषीकृतम् । सप्तलायाश्च मूलानि गृहीत्वा भाजने क्षिपेत् ॥ ५ ॥

They should be used, due to vikāsi, tikṣṇa and rūkṣa properties, in persons predominating in kapha particularly in disorders of gulma, poisoning, heart disease, kuṣṭha, swelling, udara etc.

Of śaṅkhinī fruits, dehusked and not too dried, and of saptalā roots should be collected and stored in suitable containers. [4–5]

अक्षमात्रं तयोः पिण्डं प्रसन्नालवणायुतम् । हृद्रोगे कफवातोत्थे गुल्मे चैव प्रयोजयेत् ॥ ६ ॥
प्रियालपीलुककर्कन्धुकोलाम्रातकदाडिमैः । द्राक्षापनसखर्जूरबदराम्लपरूषकैः ॥ ७ ॥

मैरेये दधिमण्डेऽम्ले सौवीरकतुषोदके । सीधौ चाप्येष कल्पः स्यात् सुखं शीघ्रविरेचनः ॥ ८ ॥

Their paste in dose of 10 gm. added with clear wine and salt should be used in heart disease, disorders caused by kapha and vāta and gulma with (the juice of) priyāla, pīlu, karkandhu, kola, āmrātaka, dāḍima, drākṣā, panasa, kharjūra, sour jujube and paruṣaka. This may also be given with maireya, sour curd–scum, sauvīraka, tuṣodaka and sīdhu. It is an easy and quick-acting purgative. [6–8]

तैलं विदारिगन्धाद्यैः पयसि क्वथिते पचेत् । सप्तलाशङ्खिनीकल्के त्रिवृच्छ्यामार्धभागिके ॥ ९ ॥
दधिमण्डेन सन्नीय सिद्धं तत् पाययेत च । शङ्खिनीचूर्णभागौ द्वौ तिलचूर्णस्य चापरः ॥ १० ॥
हरीतकीकषायेण तैलं तत्पीडितं पिबेत् । अतसीसर्षपैरण्डकरञ्जेष्वेव संविधिः ॥ ११ ॥

Oil should be cooked with milk boiled with vidārigandhādi drugs with the paste of saptalā and śaṅkhinī and half parts of trivṛt and śyāmā. When prepared it should be taken dissolved in curd–scum.

Powder of śaṅkhinī two parts, that of sesamum one part–both impregnated with decoction of harītakī should be prepared for oil which is taken by the patient.

The same method is applied with linseed, mustard, castor and karañja. [9-11]

शङ्खिनीसप्तलासिद्धात् क्षीराद्यदुदियाद्घृतम् । कल्कभागे तयोरेव त्रिवृच्छ्यामार्धसंयुते ॥ १२ ॥
क्षीरेणालोड्य संपक्वं पिबेत्तच्च विरेचनम् । दन्तीद्रवन्त्योः कल्पोऽयमजशृङ्ग्यजगन्धयोः ॥ १३ ॥
क्षीरिण्या नीलिकायाश्च तथैव च करञ्जयोः । मसूरविदलायाश्च प्रत्यक्पर्ण्यास्तथैव च ॥ १४ ॥
द्विवर्गार्धांशकल्केन तद्वत् साध्यं घृतं पुनः । शङ्खिनीसप्तलाधात्रीकषाये साधयेद्घृतम् ॥ १५ ॥
त्रिवृत्कल्पेन सर्पिश्च त्रयो लेहाश्च लोध्रवत् । सुराकम्पिल्लयोर्योगः कार्यो लोध्रवदेव च ॥ १६ ॥

Ghee extracted from the milk boiled with śaṅkhinī and saptalā is cooked with the paste of the same drugs added with half parts of trivṛt and śyāmā. When prepared, it should be taken dissolved in milk which acts as purgative.

This process may be applied in preparing ghee with duals of dantī-dravantī, ajaśṛṅgī-ajagandhā, kṣīriṇī-nīlikā, both types of karañja, masūravidalā–pratyakparṇī in half parts.

Ghṛta may also be prepared with decoction of śānkhinī, saptalā and āmalakī.

Ghṛta may also be prepared as with trivṛt.

Three types of linctus should be prepared as with tilvaka.

As in tilvaka, the preparations of surā (wine) and with kampillaka should be made. [12–16]

दन्तीद्रवन्त्योः कल्पेन सौवीरकतुषोदके । अजगन्धाजशृङ्ग्योश्च तद्वत् स्यातां विरेचने ॥ १७ ॥

Sauvīraka and tuṣodaka as said in context of dantī and dravantī as well with ajagandhā and ajaṣṛṅgī should be prepared with saptalā and śaṅkhinī which act as purgative.

तत्र श्लोकौ—

कषाया दश षट् चैव षट् तैलेऽष्टौ च सर्पिषि । पञ्च मद्ये त्रयो लेहा योगः कम्पिल्लके तथा ॥ १८ ॥
सप्तलाशङ्खिनीभ्यां ते त्रिंशदुक्ता नवाधिकाः । योगाः सिद्धाः समस्ताभ्यामेकशोऽपि च ते हिताः ॥१९॥

Now the summing up verses—

Sixteen preparations with decoctions, six in oil, eight in ghee, five in fermented liquors, three as linctus and one with kampillaka–thus total thirty nine tested formulations of saptalā and śaṅkhinī have been said. They are useful in combination or separately. [18–19]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते कल्पस्थाने
सप्तलाशङ्खिनीकल्पो नामैकादशोऽध्यायः ॥ ११ ॥

Thus ends the eleventh chapter on pharmaceutical preparations of
saptalā and śaṅkhinī in Kalpasthāna in the treatise
composed by Agniveśa, redacted by Caraka and
reconstructed by Dṛḍhabala as it was
not available. (11)

द्वादशोऽध्यायः

CHAPTER XII

अथातो दन्तीद्रवन्तीकल्पं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on pharmaceutical preparations of danti and dravanti. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

दन्त्युदुम्बरपर्णी स्यान्निकुम्भोऽथ मुकूलकः । द्रवन्ती नामतश्चित्रा न्यग्रोधी मूषिकाह्वया ॥ ३ ॥
(तथा मूषिकपर्णी चाप्युपचित्रा च शम्बरी । प्रत्यक्श्रेणी सुतश्रेणी दन्ती र(च)ण्डा च कीर्तिता ॥)

Danti is known by synonyms udumbaraparṇī, nikumbha and mukūlaka and dravanti by those citrā, nyagrodhī and mūṣikāhvayā. [3]

तयोर्मूलानि संगृह्य स्थिराणि बहलानि च । हस्तिदन्तप्रकाराणि श्यावताम्राणि बुद्धिमान् ॥ ४ ॥

Roots of these (danti and dravanti) which are firm, mature, like elephant tusk and blackish coppery in colour should be collected. [4]

पिप्पलीमधुलिप्तानि स्वेदयेन्मृत्कुशान्तरे । शोषयेदातपेऽग्न्यर्कौ हतो ह्येषां विकासिताम् ॥ ५ ॥

Then they should be pasted with pippalī (powder) and honey and heated on fire after being wrapped within earth and kuśa grass and also dried in the sun. Fire and sun destroy their depressent effect. [5]

तीक्ष्णोष्णान्याशुकारीणि विकासीनि गुरूणि च । विलाययन्ति दोषौ द्वौ मारुतं कोपयन्ति च ॥ ६ ॥

They are sharp, hot, quick-acting, depressent and heavy. They dissolve the two doṣas (pitta and kapha) but vitiate vāyu. [6]

दधितक्रसुरामण्डैः पिण्डमक्षसमं तयोः । प्रियालकोलबदरपीलुसीधुभिरेव च ॥ ७ ॥
पिबेद्गुल्मोदरी दोषैरभिखिन्नश्च यो नरः । गोमृगाजरसैः पाण्डुः क्रमिकोष्ठी भगन्दरी ॥ ८ ॥
तयोः कल्के कषाये च दशमूलरसायुते । कक्ष्यालजीविसर्पेषु दाहे च विपचेद्घृतम् ॥ ९ ॥
तैलं मेहे च गुल्मे च सोदावर्ते कफानिले । चतुःस्नेहं शकृच्छुक्रवातसङ्गानिलार्तिषु ॥ १० ॥
रसे दन्त्यजशृङ्ग्योश्च गुडक्षौद्रघृतान्वितः । लेहः सिद्धो विरेकार्थे दाहसंतापमेहनुत् ॥ ११ ॥
वाततर्षे ज्वरे पैत्ते स्यात् स एवाजगन्धया । दन्तीद्रवन्त्योर्मूलानि पचेदामलकीरसे ॥ १२ ॥
त्रींस्तु तस्य कषायस्य भागौ द्वौ फाणितस्य च । तप्ते सर्पिषि तैले वा भर्जयेत्तत्र चावपेत् ॥ १३ ॥
कल्कं दन्तीद्रवन्त्योश्च श्यामादीनां च भागशः । तत्सिद्धं प्राशयेल्लेहं सुखं तेन विरिच्यते ॥ १४ ॥

Their paste in the dose of 10 gm. should be taken with curd, butter milk and concentrated wine as well as sīdhu made of priyāla, kola, badara and pīlu by one suffering from gulma and udara and inflicted with doṣas.

One suffering from anaemia, intestinal worms and fistula-in-ano should take it with meat soup of cow, deer and goat.

Ghṛta cooked with their paste and decoction added with that of daśamūla should be used in kakṣyā, alajī, visarpa and burning sensation.

In the same way, oil should be cooked for prameha, gulma, udāvarta and (disorders of) kapha and vāta.

Mixture of four fats may also be cooked in the same way for the use in retention of faeces, semen and flatus and other vātika disorders.

Linctus prepared in the juice of dantī and ajaśṛṅgī added with jaggery, honey and ghee acts as an effective purgative useful in burning sensation, fever and prameha.

For vātika thirst and paittika fever the above linctus should be prepared with ajagandhā (instead of ajaśṛṅgī).

The roots of dantī and dravantī should be cooked in the juice of āmalakī. Three parts of this decoction and two parts of treacle should be fried in heated ghee or oil and added with the paste of dantī and dravantī and the drugs of śyāmādi group in (equal) parts, this linctus when prepared should be administered. It acts as an easy purgative. [7–14]

रसे च दशमूलस्य तथा बैभीतके रसे । हरीतकीरसे चैव लेहानेवं पचेत् पृथक् ॥ १५ ॥
तयोर्बिल्वसमं चूर्णं तद्रसेनैव भावितम् । असृष्टे विशि वातोत्थे गुल्मे चाम्लयुतं शुभम् ॥ १६ ॥
पाटयित्वेक्षुकाण्डं वा कल्केनालिप्य चान्तरा । स्वेदयित्वा ततः खादेत् सुखं तेन विरिच्यते ॥ १७ ॥
मूलं दन्तीद्रवन्त्योश्च सह मुद्गैर्विपाचयेत् । लाववर्तीरकाद्यैश्च ते रसाः स्युर्विरेचने ॥ १८ ॥
तयोर्वाऽपि कषायेण यवागूं जाङ्गलं रसम् । माषयूषं च संस्कृत्य दद्यात्तैश्च विरिच्यते ॥ १९ ॥

In the same way, linctus should be prepared separately in decoction of daśamūla, bibhītaka and harītakī.

Their powder in the dose of 40 gm. impregnated with their own juice should be taken with sour liquid in retention of faeces and vātika gulma. Or one should cut the sugarcane stem longitudinally into two halves and apply on inner side with the paste of dantī and dravantī then again joining these halves together should heat and thereafter chew it. By this he is purged easily.

The root of dantī and dravantī should be boiled with green gram or lāva and vartīraka (types of quail). These soup act as purgative.

Gruel, meat soup of wild animals and soup of black gram processed with their decoction should be administered for purgation. [15–19]

तत्कषायात्त्रयो भागा द्वौ सितायास्तथैव च । एको गोधूमचूर्णानां कार्या चोत्कारिका शुभा ॥२०॥
मोदको वाऽस्य कल्पेन कार्यस्तच्च विरेचनम् । तयोश्चापि कषायेण मद्यान्यस्योपकल्पयेत् ॥ २१ ॥
दन्तीक्वाथेन चालोड्य दन्तीतैलेन साधितान् । गुडलावणिकान् भक्ष्यान् विविधान् भक्षयेन्नरः ॥२२॥
दन्तीं द्रवन्तीं मरिचं यवानीमुपकुञ्चिकाम् । नागरं हेमदुग्धां च चित्रकं चेति चूर्णितम् ॥ २३ ॥
सप्ताहं भावयेन्मूत्रे गवां पाणितलं ततः । पिबेद्घृतेन चूर्णं तु विरिक्तश्चापि तर्पणम् ॥ २४ ॥
सर्वरोगहरं मुख्यं सर्वेष्वृतुषु यौगिकम् । चूर्णं तदनपायित्वाद्बालवृद्धेषु पूजितम् ॥ २५ ॥
दुर्भक्ताजीर्णपार्श्वार्तिगुल्मप्लीहोदरेषु च । गण्डमालास्रवाते च पाण्डुरोगे च शस्यते ॥ २६ ॥
पलं चित्रकदन्त्योश्च हरीतक्याश्च विंशतिः । त्रिवृत्पिप्पलिकर्षौ द्वौ गुडस्याष्टपलेन तत् ॥ २७ ॥
विनीय मोदकान् कुर्याद्दशैकं भक्षयेत्ततः । उष्णाम्बु च पिबेच्चानु दशमे दशमेऽह्नि च ॥ २८ ॥
एते निष्परिहाराः स्युः सर्वरोगनिबर्हणाः । ग्रहणीपाण्डुरोगार्शःकण्डूकोठानिलापहाः ॥ २९ ॥
दन्तीद्विपलनिर्यूहो द्राक्षार्धप्रस्थसाधितः । विरेचनं पित्तकासे पाण्डुरोगे च शस्यते ॥ ३० ॥
दन्तीकल्कं समगुडं शीतवारियुतं पिबेत् । विरेचनं मुख्यतमं कामलाहरमुत्तमम् ॥ ३१ ॥
श्यामादन्तीरसे गौडः पिप्पलीफलचित्रकैः । लिप्तेऽरिष्टोऽनिलश्लेष्मप्लीहपाण्डूदरापहः ॥ ३२ ॥
तथा दन्तीद्रवन्त्योश्च कषाये साजगन्धयोः । गौडः कार्योऽऽजशृङ्ग्या वा स वै सुखविरेचनः ॥३३॥
तच्चूर्णकाथमाषाम्बुकिण्वतोयसमुद्भवा । मदिरा कफगुल्माल्पवह्निपार्श्वकटिग्रहे ॥ ३४ ॥
अजगन्धाकषायेण सौवीरकतुषोदके । सुराकम्पिल्लके योगौ लोध्रवच्च तयोः स्मृतौ ॥ ३५ ॥

Decoction of dantī and dravantī three parts, sugar two parts and wheat-flour one part—this should be made into utkārikā.

Or in the same way sweet balls may be made which act as purgative. Alcoholic beverages may also be prepared with their decoction.

One should prepare various types of edibles containing jaggery and salt by dissolving in decoction of dantī and cooked in dantī oil.

Dantī, dravantī, marica, yavānī, upakuñcikā, śuṇṭhī and swarṇakṣīrī—these powdered together and impregnated with cow's urine for a week should be taken in the dose of 10 gm. with ghee. After purgation saturating drink should be taken. This formulation of powder is a panecea and applicable in all seasons and is particularly recommended for children and old people because of being free from complications and also in dyspepsia, indigestion, chest pain, gulma, splenomegaly, other abdominal disorders, cervical adenitis, raktavāta and anaemia.

Citraka and dantī each 40 gms., harītakī 800 gm., trivṛt 20 gm., pippalī 20 gm. and jaggery 320 gm., all mixed together should be made into ten sweet balls. One such should be taken with hot water on every ten days. They do not require any restriction (on diet etc.) and alleviate all disorders particularly disorders of grahaṇī, anaemia, piles, itching, urticaria and vāta.

Decoction of dantī 80 gm. prepared with drākṣā 320 gm. is a useful purgative in paittika cough and anaemia.

Paste of dantī with equal quantity of jaggery should be taken with cold water. This is an imptortant and excellent purgative for jaundice.

Ariṣṭa prepared with jaggery in decoction of śyāmā and dantī kept in a vessel, pasted inside with pippalī and citraka alleviates (disorders of) vāta and kapha, splenomegaly, anaemia and udararoga.

Similarly, other above type (gauda) of ariṣṭa may be prepared in decoction of dantī and dravantī added with ajagandhā or ajaśṛṅgī. This acts as simple purgative.

Madirā (wine) prepared of the powder and decoction of dantī and dravantī, soup of black gram as yeast and water is useful in kapha, gulma, mildness of fire and stiffness of sides and waist.

Sauvīraka and tuṣodaka should be prepared of dantī and dravantī with decoction of ajagandhā.

Their formulations in surā and kampillaka are the same as of lodhra. (Ka. 9). [20–35]

तत्र श्लोकाः—

दध्यादिषु त्रयः पञ्च प्रियालाद्यैस्त्रयो रसे । स्नेहेषु वै त्रयो लेह्याः षट् चूर्णं त्वेक एव च ॥ ३६ ॥

इक्षावेकस्तथा मुद्गमांसानां च रसास्त्रयः । यवाग्वादौ त्रयश्चैक उक्त उत्कारिकाविधौ ॥ ३७ ॥
एकश्च मोदके मद्ये चैकस्तत्क्वाथतैलके । चूर्णमेकं पुनश्चैको मोदकः पञ्च चासवे ॥ ३८ ॥
एकः सौवीरकेऽथैको योगः स्यात्तु तुषोदके । एका सुरैकः कम्पिल्ले तथा पञ्च घृते स्मृताः ॥ ३९ ॥
दन्तीद्रवन्तीकल्पेऽस्मिन् प्रोक्ताः षोडशकास्त्रयः । नानाविधानां योगानां भक्तिदोषामयान्प्रति ॥४०॥

Now the summing up verses—

Three preparations in curd etc., five with priyāla etc., three with meat soups, three in uncting substances, six types of linctus, one powder, one in sugar cane, three in soups of green gram and meat, three in gruel etc., one in utkārikā, one in sweet ball, one in madya (wine), one in oil with their decoction, one powder, one another sweet ball, five āsavas, one each in sauvīraka, tuṣodaka, surā and kampillaka and five in ghee—thus total forty eight formulations in various forms have been said with due consideration to inclination (of the patient), doṣa and disease in this chapter on pharmaceutical preparation of dantī and dravantī. [36–40]

त्रिशतं पञ्च पञ्चाशद्योगानां वमने स्मृतम् । द्वे शते नवकाः पञ्च योगानां तु विरेचने ॥ ४१ ॥
ऊर्ध्वानुलोमभागानामित्युक्तानि शतानि षट् । प्राधान्यतः समाश्रित्य द्रव्याणि दश पञ्च च ॥४२॥

For emesis three hundred and fifty five and for purgation two hundred and forty five, thus six hundred formulations of emetics and purgatives have been said mainly with regard to fifteen drugs. [41–42]

भवन्ति चात्र—

यद्धि येन प्रधानेन द्रव्यं समुपसृज्यते । तत्संज्ञकः स योगो वै भवतीति विनिश्चयः ॥ ४३ ॥
फलादीनां प्रधानानां गुणभूताः सुरादयः । ते हि तान्यनुवर्तन्ते मनुजेन्द्रमिवेतरे ॥ ४४ ॥

Here are the verses—

When a drug is combined with a main drug, the formulation is named after the latter one. This is the normal pattern. In such formulations, madanaphala etc. are main and surā etc. as subsidiary ones. The latter follow the former as the people follow the king. [43–44]

विरुद्धवीर्यमप्येषां प्रधानानामबाधकम् । अधिकं तुल्यवीर्यं हि क्रियासामर्थ्यमिष्यते ॥ ४५ ॥

Even if the subsidiary drug possesses contrary potency, it does not create any obstacle in the activity of the main drug. On the other hand, if the former is similar in potency, the effectivity of latter is enhanced. [45]

इष्टवर्णरसस्पर्शगन्धार्थं प्रति चामयम् । अतो विरुद्धवीर्याणां प्रयोग इति निश्चितम् ॥ ४६ ॥

In every disorder, because of consideration of (providing) the aggreeable colour, taste, touch and smell the use of drugs contrary in potency is almost certain. [46]

भूयश्चैषां बलाधानं कार्यं स्वरसभावनैः । सुभावितं ह्यल्पमपि द्रव्यं स्याद्बहुकर्मकृत् ॥ ४७ ॥
स्वरसैस्तुल्यवीर्यैर्वा तस्माद्द्रव्याणि भावयेत् ।

The main drugs should be further potentiated by impregnating them with their own juice because even a small drug, if impregnated well, exerts multiple actions. Hence one should impregnate the drugs with their own juice or the juice of the drugs similar in potency. [47]

अल्पस्यापि महार्थत्वं प्रभूतस्याल्पकर्मताम् ॥ ४८ ॥
कुर्यात् संयोगविश्लेषकालसंस्कारयुक्तिभिः ।

One should modify the potency of drugs from lower to higher side and vice versa, by combination, elimination, timing, processing and method of administration.[48]

प्रदेशमात्रमेतावद्द्रष्टव्यमिह षट्शतम् ॥ ४९ ॥
स्वबुद्ध्यैवं सहस्राणि कोटीर्वाऽपि प्रकल्पयेत् । बहुद्रव्यविकल्पत्वाद्योगसंख्या न विद्यते ॥ ५० ॥

The six hundred formulations described here should be taken only as for guidance. One may, however, make thousands or crores of such formulations by his own intellect. There is no limit to the number of formulations because of abundance of drugs and their variations. [49–50]

तीक्ष्णमध्यमृदूनां तु तेषां शृणुत लक्षणम् । सुखं क्षिप्रं महावेगमसक्तं यत् प्रवर्तते ॥ ५१ ॥
नातिग्लानिकरं पायौ हृदये न च रुक्करम् । अन्तराशयमक्षिण्वन् कृत्स्नं दोषं निरस्यति ॥ ५२ ॥
विरेचनं निरूहो वा तत्तीक्ष्णमिति निर्दिशेत् ।

Now listen about the features of drastic, medium and mild evacuative measures.

That purgative or non-unctuous enema is said as drastic which acts easily, quickly, with great impulse and unimpeded. It eliminates the entire impurity without producing excessive malaise, pain in anus and heart and damage to the intestinal tract. [51–52]

जलाग्निकीटैरस्पृष्टं देशकालगुणान्वितम् ॥ ५३ ॥
ईषन्मात्राधिकैर्युक्तं तुल्यवीर्यैः सुभावितम् । स्नेहस्वेदोपपन्नस्य तीक्ष्णत्वं याति भेषजम् ॥ ५४ ॥
किंचिदेभिर्गुणैर्हीनं पूर्वोक्तैर्मात्रया तथा । स्निग्धस्विन्नस्य वा सम्यङ्मध्यं भवति भेषजम् ॥ ५५ ॥
मन्दवीर्यं विरूक्षस्य हीनमात्रं तु भेषजम् । अतुल्यवीर्यैः संयुक्तं मृदु स्यान्मन्दवेगवत् ॥ ५६ ॥

The drug attains drasticity if it is uncontaminated with water, fire and organisms, is endowed with properties on account of proper place and time, administered in somewhat higher dose and impregnated with (the juice of) drugs similar in potency and the patient is properly uncted and fomented.

The drug exerts medium action if it is somewhat devoid of the above qualities and also in lower dose and the patient is properly uncted and fomented.

The drug acts mildly and with feeble impulse if it is of low potency, in lower dose and combined with drugs dissimilar in potency and the patient is excessively rough. [53–56]

अकृत्स्नदोषहरणादशुद्धी ते बलीयसाम् । मध्यावरबलानां तु प्रयोज्ये सिद्धिमिच्छता ॥ ५७ ॥

Medium and mild drugs are defective for strong persons as they do not eliminate the entire impurity. However, they are to be used in cases of patients having medium and inferior strength with a view to achieving success. [57]

तीक्ष्णो मध्यो मृदुर्व्याधिः सर्वमध्याल्पलक्षणः । तीक्ष्णादीनि बलापेक्षी भेषजान्येषु योजयेत् ॥ ५८ ॥

The disease is also (grouped as) severe, medium and mild when it has all, medium and a few symptoms respectively. The physician considering the severity should administer drastic, medium and mild drugs respectively in these conditions. [58]

देयं त्वनिर्हृते पूर्वं पीते पश्चात् पुनः पुनः । भेषजं वमनार्थीयं प्राग आपित्तदर्शनात् ॥ ५९ ॥

If the impurity is not eliminated by the emetic drug administered earlier, it should be given again and again till bile is observed (in the vomit). [59]

बलत्रैविध्यमालक्ष्य दोषाणामातुरस्य च । पुनः प्रदद्याद्भैषज्यं सर्वशो वा विवर्जयेत् ॥ ६० ॥

One should adminiter the drug again or avoid totally after assessing the three types of strength of doṣa (morbidity) and the diseased. [60]

निर्हृते वाऽपि जीर्णे वा दोषनिर्हरणे बुधः । भेषजेऽन्यत्प्रयुञ्जीत प्रार्थयन्सिद्धिमुत्तमाम् ॥ ६१ ॥

If the emetic drug after being administered comes out or is digested (without eliminating the impurity) another drug should be administered to achieve good result. [61]

अपक्वं वमनं दोषं पच्यमानं विरेचनम् । निर्हरेद्वमनस्यातः पाकं न प्रतिपालयेत् ॥ ६२ ॥

The emetic drug eliminates impurity while undigested and the purgative one does this while being digested. Hence one should not wait for the digestion of emetics. [62]

पीते प्रस्रंसने दोषान्न निर्हृत्य जरां गते । वमिते चौषधे धीरः पाययेदौषधं पुनः ॥ ६३ ॥

If a purgative drug, after being taken gets digested without eliminating the impurity or is vomited, the physician should administer the drug again. [63]

दीप्ताग्निं बहुदोषं तु दृढस्नेहगुणं नरम् । दुःशुद्धं तदहर्भुक्तं श्वोभूते पाययेत् पुनः ॥ ६४ ॥
दुर्बलो बहुदोषश्च दोषपाकेन यो नरः । विरिच्यते सरैर्भोज्यैर्भूयस्तमनुसारयेत् ॥ ६५ ॥

If the patient is not evacuated properly and has good digestive power, plentiful impurity and firm qualities of unction he should be given diet on the same day and the drug on the next day.

If the patient is debilitated and has plentiful impurity and has purgation due to maturation of the impurity, he should be given laxative edibles to promote the purging. [64–65]

वमनैश्च विरेकैश्च विशुद्धस्याप्रमाणतः । भोजनान्तरपानाभ्यां दोषशेषं शमं नयेत् ॥ ६६ ॥

If one is not fully evacuated by emesis and purgation, his remnant impurity should be pacified by administering proper diet and decoction. [66]

दुर्बलं शोधितं पूर्वमल्पदोषं च मानवम् । अपरिज्ञातकोष्ठं च पाययेतौषधं मृदु ॥ ६७ ॥

One should administer mild drug to the patient who is weak, evacuated earlier, has little impurity and is unknown about the nature of bowels. [67]

श्रेयो मृद्वसकृत्पीतमल्पबाधं निरत्ययम् । न चातितीक्ष्णं यत् क्षिप्रं जनयेत्प्राणसंशयम् ॥ ६८ ॥

It is always safer to take mild drug repeatedly which has little trouble and is free from complications rather than the over-drastic drugs which create quickly the apprehension of death. [68]

दुर्बलोऽपि महादोषो विरेच्यो बहुशोऽल्पशः । मृदुभिर्भेषजैर्दोषा हन्युर्ह्येनमनिर्हृताः ॥ ६९ ॥

The patient having plentiful impurity even if debilitated should be purged frequently but mildly with mild drugs because the non-eliminated impurity may cause his death. [69]

यस्योर्ध्वं कफसंसृष्टं पीतं यात्यानुलोमिकम् । वमितं कवलैः शुद्धं लङ्घितं पाययेत्तु तम् ॥ ७० ॥
विबद्धेऽल्पे चिराद्दोषे स्रवत्युष्णं पिबेज्जलम् । तेनाध्मानं तृषा च्छर्दिर्विबन्धश्चैव शाम्यति ॥ ७१ ॥
भेषजं दोषरुद्धं चेन्नोर्ध्वं नाधः प्रवर्तते । सोद्गारं च सशूलं च स्वेदं तत्रावचारयेत् ॥ ७२ ॥

If the purgative drug after being taken goes upwards having been associated with kapha, the patient should be vomited, cleansed with gargles, lightened and then again given the drug.

In case there is constipation and the impurity is discharged in little quantity and with delay, the patient should drink hot water. By this tympanitis, thirst, vomiting and constipation are pacified.

If the drug obstructed by the impurity moves neither upwards nor downwards and produces belching and pain, fomentation should be applied. [70–72]

सुविरिक्ते तु सोद्गारमाश्वेवौषधमुल्लिखेत् । अतिप्रवर्तनं जीर्णे सुशीतैः स्तम्भयेद्भिषक् ॥ ७३ ॥

If the patient is purged well but has eructations, the drug should be vomited quickly. In case, there is excessive elimination even after the drug is digested, it should be checked with quite cold measures. [73]

कदाचिच्छ्लेष्मणा रुद्धं तिष्ठत्युरसि भेषजम् । क्षीणे श्लेष्मणि सायाह्ने रात्रौ वा तत्प्रवर्तते ॥ ७४ ॥

Sometimes the drug obstructed by kapha stays in the chest which moves down in evening or night when kapha is diminished. [74]

रूक्षानाहारयोर्जीर्णे विष्टभ्योर्ध्वं गतेऽपि वा । वायुना भेषजे त्वन्यत् सस्नेहलवणं पिबेत् ॥ ७५ ॥

In rough or fasted patient if the drug after digestion produces distension and goes upwards with vāyu, another drug may be taken mixed with uncting substance and salt. [75]

तृण्मोहभ्रममूर्च्छायाः स्युश्चेज्जीर्यति भेषजे । पित्तघ्नं स्वादु शीतं च भेषजं तत्र शस्यते ॥ ७६ ॥

In case there appear thirst, mental confusion, giddiness and fainting during digestion of the drug, pitta-alleviating, sweet and cold measures are recommended. [76]

लालाहृल्लासविष्टम्भलोमहर्षाः कफावृते । भेषजं तत्र तीक्ष्णोष्णं कट्वादि कफनुद्धितम् ॥ ७७ ॥

In case of covering due to kapha where there are salivation, nausea, distension, horripilation, sharp, hot, kaṭu and other kapha-alleviating measures are beneficial. [77]

सुस्निग्धं क्रूरकोष्ठं च लङ्घयेदविरेचितम् । तेनास्य स्नेहजः श्लेष्मा सङ्गश्चैवोपशाम्यति ॥ ७८ ॥

If the patient having been uncted well and with hard bowels is not purged well, he should be lightened. By this his natural kapha and obstruction are removed. [78]

रूक्ष-बह्वनिल-क्रूरकोष्ठ-व्यायामशालिनाम् । दीप्ताग्नीनां च भैषज्यमविरिच्यैव जीर्यति ॥ ७९ ॥
तेभ्यो बस्तिं पुरा दत्वा पश्चाद्दद्याद्विरेचनम् । बस्तिप्रवर्तितं दोषं हरेच्छीघ्रं विरेचनम् ॥ ८० ॥

In case of rough, one having predominance of vāyu, hardness of bowels accustomed to physical exercise and with stimulated digestive fire, the drug gets digested without exerting the purgative effect. Hence in such cases, at first enema should be given followed by purgative. Thus purgative quickly eliminates the impurity impelled by the enema. [79–80]

रूक्षाशनाः कर्मनित्या ये नरा दीप्तपावकाः । तेषां दोषाः क्षयं यान्ति कर्मवातातपाग्निभिः ॥ ८१ ॥
विरुद्धाध्यशनाजीर्णदोषानपि सहन्ति ते । स्नेह्यास्ते मारुताद्रक्ष्या नाव्याधौ तान् विशोधयेत् ॥८२॥

In persons having rough diet, habitual exercise, stimulated digestive fire, the impurities get diminished by physical exercise and exposure to wind, sun and fire and they also tolerate untoward effects of incompatible food and intake of meal when the previous meal is not digested or during indigestion. These persons should be protected from vāyu with unction and should not be evacuated except in illness. [81–82]

नातिस्निग्धशरीराय दद्यात् स्नेहविरेचनम् । स्नेहोत्क्लिष्टशरीराय रूक्षं दद्याद्विरेचनम् ॥ ८२ ॥
एवं ज्ञात्वा विधिं धीरो देशकालप्रमाणवित् । विरेचनं विरेच्येभ्यः प्रयच्छन्नापराध्यति ॥ ८४ ॥
विभ्रंशो विषवद्यस्य सम्यग्योगो यथाऽमृतम् । कालेष्ववश्यं पेयं च तस्माद्यत्नात् प्रयोजयेत् ॥ ८५ ॥

The person having not been uncted profusely should be given unctuous purgative. (On the contrary) if he is uncted excessively, he should be given rough purgative.

Thus the wise physician conversant with place, time and measures administering the evacuative drug to the proper subject according to method does not fail.

That which applied wrongly acts as poison while rightly as nectar and is to be taken essentially in (prescribed) times should be administered cautiously. [83-85]

द्रव्यप्रमाणं तु यदुक्तमस्मिन्मध्येषु तत् कोष्ठवयोबलेषु ।
तन्मूलमालम्ब्य भवेद्विकल्प्यं तेषां विकल्प्योऽभ्यधिकोनभावः ॥ ८६ ॥

Whatever dose of drugs is mentioned in this context relates to average state of bowels, age and strength. The variations may be done taking this as base line with plus and minus in individual cases. [86]

षड् ध्वंशयस्तु मरीचिः स्यात् षण्मरीच्यस्तु सर्षपः । अष्टौ ते सर्षपा रक्तास्तण्डुलश्चापि तद्द्वयम् ॥८७॥
धान्यमाषो भवेत्ताभ्यां धान्यमाषद्वयं यवः । अण्डिका ते तु चत्वारस्ताश्चतस्रस्तु माषकः ॥ ८८ ॥
हेम च धान्यकश्चोक्तो भवेच्छाणस्तु ते त्रयः । शाणौ द्वौ द्रङ्क्षणं विद्यात् कोलं बदरमेव च ॥ ८९ ॥
विद्याद्द्वौ द्रङ्क्षणौ कर्षं सुवर्णं चाक्षमेव च । बिडालपदकं चैव पिचुं पाणितलं तथा ॥ ९० ॥
तिन्दुकं च विजानीयात् कवलग्रहमेव च । द्वे सुवर्णे पलार्धं स्याच्छुक्तिरष्टमिका तथा ॥ ९१ ॥
द्वे पलार्धे पलं मुष्टिः प्रकुञ्चोऽथ चतुर्थिका । बिल्वं षोडशिका चाम्रं द्वे पले प्रसृतं विदुः ॥ ९२ ॥
अष्टमानं तु विज्ञेयं प्रसृतौ द्वौ तु मानिका । चतुर्गुणपलं विद्यादञ्जलिं कुडवं तथा ॥ ९३ ॥
चत्वारः कुडवाः प्रस्थश्चतुःप्रस्थमथाढकम् । पात्रं तदेव विज्ञेयं कंसः प्रस्थाष्टकं तथा ॥ ९४ ॥
कंसश्चतुर्गुणो द्रोणश्चार्मणं नल्वणं च तत् । स एव कलशः ख्यातो घटमुन्मानमेव च ॥ ९५ ॥
द्रोणस्तु द्विगुणः शूर्पो विज्ञेयः कुम्भ एव च । गोणीं शूर्पद्वयं विद्यात् खारीं भारं तथैव च ॥ ९६ ॥
द्वात्रिंशतं विजानीयाद्वाहं शूर्पाणि बुद्धिमान् । तुलां शतपलं विद्यात् परिमाणविशारदः ॥ ९७ ॥
शुष्कद्रव्येष्विदं मानमेवमादि प्रकीर्तितम् ।

The units of weight are as follows :—

6 dhvaṃśi = 1 marīci
6 marīci = 1 sarṣapa
8 sarṣapa = 1 rakta sarṣapa
2 rakta sarṣapa = 1 taṇḍula
2 taṇḍula = 1 yava
4 yava = 1 aṇḍikā
4 aṇḍikā = 1 māṣaka (hema, dhānyaka)
3 māṣaka = 1 śāṇa
2 śāṇa = 1 draṅkṣaṇa (kola, badara)
2 draṅkṣaṇa = 1 karṣa (suvarṇa, aksa, bidālapadaka, picu, pānitala, kavalagraha)
2 karṣa = 1 palārdha (śukti, aṣṭamikā)
2 palārdha = 1 pala (muṣṭi, prakuñca, caturthikā, bilva, ṣoḍaṣikā, āmra)
2 pala = prasṛta (aṣṭamāna)

2 prasṛta = kuḍava (caturguṇa pala, añjali, mānikā)
4 kudava = 1 prastha
4 prastha = 1 āḍhaka (pātra, kaṃsa, prasthāṣṭaka)
4 āḍhaka = 1 droṇa (armaṇa, nalvaṇa, kalaśa, ghaṭa, unmāna)
2 droṇa = 1 śūrpa (kumbha)
2 śūrpa = 1 goṇī (khārī, bhāra)
32 śūrpa = 1 vāha
100 pala = 1 tulā

This weight is prescribed in relation to dry substances [87–97]

द्विगुणं तद्द्रवेष्विष्टं तथा सद्योद्धृतेषु च ॥ ९८ ॥
यद्धि मानं तुला प्रोक्ता पलं वा तत् प्रयोजयेत् । अनुक्ते परिमाणे तु तुल्यं मानं प्रकीर्तितम् ॥ ९९ ॥

This is doubled in case of liquids as well as those collected afresh. This is to be applied in case of weighable things. If the wieght is not mentioned, equal weight should be taken. [98–99]

द्रवकार्येऽपि चानुक्ते सर्वत्र सलिलं स्मृतम् । यतश्च पादनिर्देशश्चतुर्भागस्ततश्च सः ॥ १०० ॥

If there is no specific mention of liquid medium, water should be taken in all cases. If there is mention of 'pāda' one-fourth should be taken. [100]

जलस्नेहौषधानां तु प्रमाणं यत्र नेरितम् । तत्र स्यादौषधात् स्नेहः स्नेहात्तोयं चतुर्गुणम् ॥ १०१ ॥

In case where proportion of water, uncting substance and drugs is not mentioned, uncting substance should be taken four times of drugs and water four times of the uncting substance. [101]

स्नेहपाकस्त्रिधा ज्ञेयो मृदुर्मध्यः खरस्तथा । तुल्ये कल्केन निर्यासे भेषजानां मृदुः स्मृतः ॥ १०२ ॥
संयाव इव निर्यासे मध्यो दर्वीं विमुञ्चति । शीर्यमाणे तु निर्यासे वर्तमाने खरस्तथा ॥ १०३ ॥

The cooking of uncting is of three degrees—mild, medium and charred. When the final product is similar to the paste of drugs it is known as mild cooking. In medium cooking, the final product is like saṃyāva and does not adhere to laddle. When final product disintegrates during wicking it is known as charred cooking.[102–103]

खरोऽभ्यङ्गे स्मृतः पाको, मृदुर्नस्तःक्रियासु च । मध्यपाकं तु पानार्थे बस्तौ च विनियोजयेत् ॥ १०४ ॥

The charred cooking is useful for massage the mild one for snuffing and medium one for intake and enema. [104]

मानं त्र द्विविधं प्राहुः कालिङ्गं मागधं तथा । कालिङ्गान्मागधं श्रेष्ठमेवं मानविदो विदुः ॥ १०५ ॥

Unit of weights is of two types—kāliṅga and māgadha. The latter one is superior to the former one—thus say the experts of weight. [105]

तत्र श्लोकौ—

कल्पार्थः शोधनं संज्ञा पृथग्घेतुः प्रवर्तने । देशादीनां फलादीनां गुणा योगशतानि षट् ॥ १०६ ॥
विकल्पहेतुर्नामानि तीक्ष्णमध्याल्पलक्षणम् । विधिश्चावस्थिको मानं स्नेहपाकश्च दर्शितः ॥ १०७ ॥

Now the summing up verses—

Connotation of 'kalpa' derivation of śodhana, mechanism of evacuation, qualities of place etc. and madanaphala etc., six hundred evacuative formulations, reasons of variations, synonyms, features of drastic, medium and mild, symptomatic management, weights and cooking of uncting substance all this is said. [106-107]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते कल्पस्थाने
दन्तीद्रवन्तीकल्पो नाम द्वादशोऽध्यायः ॥ १२ ॥

Thus ends the twelfth chapter on pharmaceutical preparations of dantī and
dravantī in kalpasthāna in the treatise composed by Agniveśa,
redacted by Caraka and reconstructed by Dṛḍhabala as
it was not available. (12)

सप्तमं कल्पस्थानं समाप्तम् ।

Here ends the seventh section of kalpa (pharmaceuticals).

CARAKA-SAMHITĀ

8. SIDDHISTHĀNAM

(SECTION ON SUCCESSFUL MANAGEMENT)

सिद्धिस्थानम्

प्रथमोऽध्यायः

CHAPTER I

अथातः कल्पनासिद्धिं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on successful preparation. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

का कल्पना पञ्चसु कर्मसूक्ता, क्रमश्च कः, किं च कृताकृतेषु ।
लिङ्गं तथैवातिकृतेषु, संख्या का, किंगुणः, केषु च कश्च बस्तिः ॥ ३ ॥
किं वर्जनीयं प्रतिकर्मकाले, कृते कियान् वा परिहारकालः ।
प्रणीयमानश्च न याति केन, केनैति शीघ्रं, सुचिराच्च बस्तिः ॥ ४ ॥
साध्या गदाः स्वैः शमनैश्च केचित् कस्मात् प्रयुक्तैर्न शमं व्रजन्ति ।
साध्या गदाः स्वैः शमनैश्च केचित् कस्मात् प्रयुक्तैर्न शमं व्रजन्ति ।
प्रचोदितः शिष्यवरेण सम्यगित्यग्निवेशेन भिषग्वरिष्ठः ॥ ५ ॥
पुनर्वसुस्तन्त्रविदाह तस्मै सर्वप्रजानां हितकाम्ययेदम् ।

What is the (method of) preparation in five evacuative measures ? What are the symptoms in (case of) well-administered and over-administered measures ? What is the number ? What are the units ? What type of enema is administered and in what disorders ? What is to be avoided during treatment ? What is the period of convalescence ? Why does enema administered not come out ? Why does it come out shortly ? or after a long time ? Why do the curable diseases not get pacified even after their respective treatment is applied ? Thus interrogated by Agniveśa, the best of the disciples, Punarvasu, the seniormost among the physicians and knower of scriptures, said to him as follows for the well-being of the people. [3–5]

त्र्यहावरं सप्तदिनं परं तु स्निग्धो नरः स्वेदयितव्य उक्तः ॥ ६ ॥
नातः परं स्नेहनमादिशन्ति सात्म्यीभवेत् सप्तदिनात् परं तु ।

Before formulation the patient should be uncted minimum for three days and maximum for seven days. Thereafter unction is not desirable because after a week the patient gets suited to it. [6]

स्नेहोऽनिलं हन्ति मृदूकरोति देहं मलानां विनिहन्ति सङ्गम् ॥ ७ ॥

Unction destroys vāta, softens body and removes retention of excrements. [7]

स्निग्धस्य सूक्ष्मेष्वयनेषु लीनं स्वेदस्तु दोषं नयति द्रवत्वम् ।

Fomentation (applied) to the uncted person liquifies the impurity hidden in minute channels.

ग्राम्यौदकानूपरसैः समाषैरुत्क्लेशनीयः पयसा च वम्यः ॥ ८ ॥
रसैस्तथा जाङ्गलजैः सयूषैः स्निग्धः कफावृद्धिकरैर्विरेच्यः ।

The person to be vomited should be excited (with regard to impurity) with the meat soup of domestic, aquatic and marshy animals, black gram as well as milk. Likewise, that to be purged should be excited after he is uncted with meat soup of wild animals and vegetable soup which do not aggravate kapha. [8]

श्लेष्मोत्तरश्छर्दयति ह्यदुःखं विरिच्यते मन्दकफस्तु सम्यक् ॥ ९ ॥
अधः कफेऽल्पे वमनं विगच्छेद्विरेचनं वृद्धकफे तथोर्ध्वम् ।

Because one predominant in kapha vomits easily and that deficient in the same is purged properly. If kapha is deficient, emetic drug goes downwards and if it is aggravated, the purgative drug goes upwards. [9]

स्निग्धाय देयं वमनं यथोक्तं वान्तस्य पेयादिरनुक्रमश्च ॥ १० ॥
स्निग्धस्य सुस्विन्नतनोर्यथावद्विरेचनं योग्यतमं प्रयोज्यम् ।

Emesis as said earlier should be administered to the uncted (patient) and after vomiting dietitic regimen–liquid gruel etc. should be followed. Likewise, proper purgation should be administered to the patient uncted and fomented properly. [10]

पेयां विलेपीमकृतं कृतं च यूषं रसं त्रिर्द्विरथैकशश्च ॥ ११ ॥
क्रमेण सेवेत विशुद्धकायः प्रधानमध्यावरशुद्धिशुद्धः ।

After evacuation, the patient should take liquid gruel, rice paste, processed or unprocessed vegetarian soup and meat in three, two or one meal time according to the evacuation being of superior, medium and inferior degree respectively. [11]

यथाऽणुरग्निस्तृणगोमयाद्यैः संधुक्ष्यमाणो भवति क्रमेण ॥ १२ ॥
महान् स्थिरः सर्वपचस्तथैव शुद्धस्य पेयादिभिरन्तरग्निः ।

As litttle (external) fire kindled gradually with grasses, cowdung etc. becomes great, stable and all-digesting, the internal fire of the evacuated one does like that with liquid gruel etc. [12]

जघन्यमध्यप्रवरे तु वेगाश्चत्वार इष्टा वमने षडष्टौ ॥ १३ ॥
दशैव ते द्वित्रिगुणा विरेके प्रस्थस्तथा द्वित्रिचतुर्गुणश्च ।
पित्तान्तमिष्टं वमनं विरेकादर्धं कफान्तं च विरेकमाहुः ॥ १४ ॥

द्वित्रान् सविट्कानपनीय वेगान्मेयं विरेके वमने तु पीतम् ।

In emesis, the result is assessed as inferior, medium and superior if the number of impulses is four, six and eight respectively. In purgation, this number is ten, twenty and thirty and also the quantity of excrement as two, three and four prasthas respectively. Emesis should end with (expulsion of) pitta and the quantity of the vomit should be half of that of excrement in purgation. Purgation should end with expulsion of kapha (mucus).

The quantity in purgation should be taken into account after two or three impulses with faeces are passed out and that in emesis after expulsion of the ingested drug. [13-14]

क्रमात् कफः पित्तमथानिलश्च यस्यैति सम्यग्वमितः स इष्टः ॥ १५ ॥
हृत्पार्श्वमूर्धेन्द्रियमार्गशुद्धौ तथा लघुत्वेऽपि च लक्ष्यमाणे ।

He is regarded as vomited properly whose kapha, pitta and vāta are expelled in this order and also when heart, sides, head, senses and channels are cleansed and lightness is observed. [15]

दुश्छर्दिते स्फोटककोठकण्डूहृत्खाविशुद्धिर्गुरुगात्रता च ॥ १६ ॥

In ill-vomited, eruptions, urticarial rashes, itching, uncleaning of passage and heaviness in body are observed. [16]

तृष्मोहमूर्च्छानिलकोपनिद्राबलादिहानिर्वमनेऽति च स्यात् ।

In case of excessive vomiting, there are thirst, mental confusion, fainting, vitiation of vāta, loss of sleep, strength etc.

स्रोतोविशुद्धीन्द्रियसंप्रसादौ लघुत्वमूर्जोऽग्निरनामयत्वम् ॥ १७ ॥
प्राप्तिश्च विट्पित्तकफानिलानां सम्यग्विरिक्तस्य भवेत् क्रमेण ।

In the person purged well, cleansing of channels, clarity of senses, lightness, energy, proper digestive fire, freedom from disorders are observed as well as expulsion of faeces, pitta, kapha and vāta in this order. [17]

स्याच्छ्लेष्मपित्तानिलसंप्रकोपः सादस्तथाऽग्नेर्गुरुता प्रतिश्या ॥ १८ ॥
तन्द्रा तथा च्छर्दिररोचकश्च वातानुलोम्यं न च दुर्विरिक्ते ।

If he is ill-purged, there are vitiation of kapha, pitta and vāyu, depression of digestive fire, heaviness, coryza, drowsiness, vomiting, anorexia and non-carmination of wind. [18]

कफास्रपित्तक्षयजानिलोत्थाः सुप्त्यङ्गमर्दक्लमवेपनाद्याः ॥ १९ ॥
निद्राबलाभावतमःप्रवेशाः सोन्मादहिक्काश्च विरेचितेऽति ।

In case of excessive purgation, disorders due to vāta caused by diminution of kapha, rakta and pitta such as numbness, body-ache, exhaustion, trembling etc., sleeplessness, debility, unconsciousness, insanity and hiccup arise. [19]

संसृष्टभक्तं नवमेऽह्नि सर्पिस्तं पाययेताप्यनुवासयेद्वा ॥ २० ॥
तैलाक्तगात्राय ततो निरूहं दद्यात्त्र्यहान्नातिबुभुक्षिताय ।
प्रत्यागते धन्वरसेन भोज्यः समीक्ष्य वा दोषबलं यथार्हम् ॥ २१ ॥
नरस्ततो निश्यनुवासनार्हो नात्याशितः स्यादनुवासनीयः ।

The patient having been given diet should be advised to take ghee or unctuous enema. Then he should be massaged with oil and subjected to non-unctuous enema while not very hungry after three days. When it comes out he should be given diet with meat soup of wild animals or according to the severity of doṣas.

Thereafter the patient who is fit and has not over-eaten should be given unctuous enema in the night. [20–21]

शीते वसन्ते च दिवाऽनुवास्यो रात्रौ शरद्ग्रीष्मघनागमेषु ॥ २२ ॥
तानेव दोषान् परिरक्षता ये स्नेहस्य पाने परिकीर्तिताः प्राक् ।

Non-unctuous enema should be administered during day in winter and spring seasons while during night in autumn, summer and rainy seasons taking precaution against the defects said earlier under intake of uncting substance. (Su. 13) [22]

प्रत्यागते चाप्यनुवासनीये दिवा प्रदेयं व्युषिताय भोज्यम् ॥ २३ ॥
सायं च भोज्यं परतो द्व्यहे वा त्र्यहेऽनुवास्योऽहनि पञ्चमे वा ।
द्व्यहे त्र्यहे वाऽप्यथ पञ्चमे वा दद्यान्निरूहादनुवासनं च ॥ २४ ॥

When it comes out, the patient fasted for the night should be given diet in the day and again in the evening. This unctuous enema should be administered to him thereafter on second or third or fifth day. After non-unctuous enema, unctuous enema should be given on second or third or fifth day. [23–24]

एकं तथा त्रीन् कफजे विकारे पित्तात्मके पञ्च तु सप्त वाऽपि ।
वाते नवैकादश वा पुनर्वा बस्तीनयुग्मान् कुशलो विदध्यात् ॥ २५ ॥

In kaphja disorder one to three, in paitika disorder five to seven and in vātika disorders nine to eleven (in uneven number) (unctuous) enemas should be administered by the expert (physician). [25]

नरो विरिक्तस्तु निरूहदानं विवर्जयेत् सप्तदिनान्यवश्यम् ।
शुद्धो निरूहेण विरेचनं च तद्ध्यस्य शून्यं विकसेच्छरीरम् ॥ २६ ॥

The person after purgation should avoid non-unctous enema necessarily for seven days. Similarly that evacuated with non-unctuous enema should avoid purgation for the same period because it inflicts his vacant body. [26]

बस्तिर्वयः स्थापयिता सुखायुर्बलाग्निमेधास्वरवर्णकृच्च ।
सर्वार्थकारी शिशुवृद्धयूनां निरत्ययः सर्वगदापहश्च ॥ २७ ॥
विट्श्लेष्मपित्तानिलमूत्रकर्षी दार्ढ्यावहः शुक्रबलप्रदश्च ।
विष्वक्स्थितं दोषचयं निरस्य सर्वान् विकारान् शमयेन्निरूहः ॥ २८ ॥

(Non-unctuous) enema sustains age, provides happy life, strength, digestive fire, intellect, voice and complexion, performs all functions, is free from complications for child, old and adult patients alike, alleviates all disorders, draws out faeces, mucus, bile, wind and urine; gives firmness, semen and strength and pacifies all disorders by eliminating accumulation of impurity situated all over the body. [27–28]

देहे निरूहेण विशुद्धमार्गे संस्नेहनं वर्णबलप्रदं च ।
न तैलदानात् परमस्ति किञ्चिद्द्रव्यं विशेषेण समीरणार्ते ॥ २९ ॥
स्नेहेन रौक्ष्यं लघुतां गुरुत्वादौष्ण्याच्च शैत्यं पवनस्य हत्वा ।
तैलं ददात्याशु मनःप्रसादं वीर्यं बलं वर्णमथापि पुष्टिम् ॥ ३० ॥
मूले निषिक्तो हि यथा द्रुमः स्यान्नीलच्छदः कोमलपल्लवाग्र्यः ।
काले महान् पुष्पफलप्रदश्च तथा नरः स्यादनुवासनेन ॥ ३१ ॥

When the body is cleansed in passages by non-unctuous enema, application of unction provides complexion and strength. Nothing is superior to oleation particularly in one suffering from vata. Oil destroying roughness, lightness and coldness of vāyu due to unctuousness, heaviness and hotness respectively provides quickly clarity of mind, energy, strength, complexion and corpulence quickly. As a tree irrigated in its root áttains blue branches with beautiful tender leaves, flowers and fruits in time and big stature so becomes the man with unctuous enema. [29–31]

स्तब्धाश्च ये सङ्कुचिताश्च येऽपि ये पङ्गवो येऽपि च भग्नरुग्णाः ।
येषां च शाखासु चरन्ति वाताः शस्तो विशेषेण हि तेषु बस्तिः ॥ ३२ ॥
आध्मापने विग्रथिते पुरीषे शूले च भक्तानभिनन्दने च ।
एवंप्रकाराश्च भवन्ति कुक्षौ ये चामयास्तेषु च बस्तिरिष्टः ॥ ३३ ॥
याश्च स्त्रियो वातकृतोपसर्गा गर्भं न गृह्णन्ति नृभिः समेताः ।
क्षीणेन्द्रिया ये च नराः कृशाश्च बस्तिः प्रशस्तः परमं च तेषु ॥ ३४ ॥

Enema is commended particularly for those who are stiffened, contracted, lame, afflicted with dislocation and in whose extremities aggravated vāyu is moving.

Enema is prescribed in tympanitis, knotted faeces, colic pain, non-liking for food and other such disorders of gastro-intestinal tract.

Enema is highly beneficial for the women who do not conceive on copulation with men due to complication caused by vāta and for men who have deteriorated sense and are debilitated. [32–34]

उष्णाभिभूतेषु वदन्ति शीताञ्छीताभिभूतेषु तथा सुखोष्णान् ।
तत्प्रत्यनीकौषधसंप्रयुक्तान् सर्वत्र बस्तीन् प्रविभज्य युञ्ज्यात् ॥ ३५ ॥

Those who are oppressed with heat should be given cold enema and those who are oppressed with cold should be given warm enema. Thus one should administer enema in all cases distinguishing like this and adding with contrary drugs. [35]

न बृंहणीयान् विदधीत बस्तीन् विशोधनीयेषु गदेषु वैद्यः ।
कुष्ठप्रमेहादिषु मेदुरेषु नरेषु ये चापि विशोधनीयाः ॥ ३६ ॥

Physician should not administer bulk-promoting enemas in diseases requiring evacuation such as kuṣṭha, prameha etc. and obese persons who need evacuation. [36]

क्षीणक्षतानां न विशोधनीयान्न शोषिणां नो भृशदुर्बलानाम् ।
न मूर्च्छितानां न विशोधितानां येषां च दोषेषु निबद्धमायुः ॥ ३७ ॥

Likewise, evacuative enema should not be administered to those suffering from wasting, chest wound, consumption, excessive debility and fainting and already evacuated and to those whose life is tagged with the impurities. [37]

शाखागताः कोष्ठगताश्च रोगा मर्मोर्ध्वसर्वावयवाङ्गजाश्च ।
ये सन्ति तेषां न हि कश्चिदन्यो वायोः परं जन्मनि हेतुरस्ति ॥ ३८ ॥
विण्मूत्रपित्तादिमलाशयानां विक्षेपसंघातकरः स यस्मात् ।
तस्यातिवृद्धस्य शमाय नान्यद्वस्ति विना भेषजमस्ति किञ्चित् ॥ ३९ ॥
तस्माच्चिकित्सार्धमिति ब्रुवन्ति सर्वां चिकित्सामपि बस्तिमेके ।

The diseases pertaining to extremities and bowels and also those arisen in vital parts, upper parts, general and localised parts have no cause other than vāyu in their production.

As vāyu is responsible for disjunction and conjunction of faeces, urine, bile etc. with their recaptacles, there is no remedy other than enema for pacification when it is aggravated severely. Hence enema is said as half medicine or even whole medicine by some. [38–39]

नाभिप्रदेशं कटिपार्श्वकुक्षिं गत्वा शकृद्दोषचयं विलोड्य ॥ ४० ॥
संस्नेह्य कायं सपुरीषदोषः सम्यक् सुखेनैति कृतः स बस्तिः ।

Enema which going upto the umbilical region, waist, sides and belly, stirring up the accumulated faeces and impurity and uncting the body comes out with faeces and impurity properly and easily is taken as well-administered.[40]

प्रसृष्टविण्मूत्रसमीरणत्वं रुच्यग्निवृद्ध्याशयलाघवानि ॥ ४१ ॥
रोगोपशान्तिः प्रकृतिस्थता च बलं च तत् स्यात् सुनिरूढलिङ्गम् ।

Proper elimination of faeces, urine and wind, increase of relish and appetite, lightness in viscera, pacification of ailment, revival of normalcy and strength—these are the signs of well-administered non-unctuous enema. [41]

स्याद्रुक्छिरोहृद्गुदबस्तिलिङ्गे शोफः प्रतिश्यायविकर्तिके च ॥ ४२ ॥
हृल्लासिका मारुतमूत्रसङ्गः श्वासो न सम्यक् च निरूहिते स्युः ।

Pain in head, heart, anus, pelvis and penis; swelling, coryza, cutting pain, nausea, retention of wind and urine and dyspnoea—these symptoms appear when there is deficient application of enema. [42]

लिङ्गं यदेवातिविरेचितस्य भवेत्तदेवातिनिरूहितस्य ॥ ४३ ॥

The symptoms of excessive purgation are found in excessive application of non-unctuous enema. [43]

प्रत्येत्यसक्तं सशकृच्च तैलं रक्तादिबुद्धीन्द्रियसंप्रसादः ।
स्वप्नानुवृत्तिर्लघुता बलं च सृष्टाश्च वेगाः स्वनुवासिते स्युः ॥ ४४ ॥

If the unctuous enema is properly administered the oil comes back unadhered along with faeces and there are clarity of rakta etc. (dhātus) and sense organs, good sleep, lightness, strength and elimination of urges. [44]

अधःशरीरोदरबाहुपृष्ठपार्श्वेषु रुग्रूक्षखरं च गात्रम् ।
ग्रहश्च विण्मूत्रसमीरणानामसम्यगेतान्यनुवासिते स्युः ॥ ४५ ॥
हृल्लासमोहक्लमसादमूर्च्छा विकर्तिका चात्यनुवासितस्य ।

If the unctuous enema is deficiently administered there are pain in lower part, abdomen, arm, back and sides, roughness and coarseness in body and retention of faeces, urine and wind.

Nausea, mental confusion, exhaustion, malaise, fainting and cutting pain—these are the symptoms in excessive application of unctuous enema. [45]

यस्येह यामाननुवर्तते त्रीन् स्नेहो नरः स्यात् स विशुद्धदेहः ॥ ४६ ॥
आश्वागतेऽन्यस्तु पुनर्विधेयः स्नेहो न संस्नेहयति ह्यतिष्ठन् ।

If the uncting substance stays in the body for nine hours then the person is evacuated properly. Otherwise if it comes back quickly, enema should be repeated because the uncting substance does not fulfil its action if it does not stay (upto proper period). [46]

त्रिंशन्मताः कर्म तु बस्तयो हि कालस्ततोऽर्धेन ततश्च योगः ॥ ४७ ॥
सान्वासना द्वादश वै निरूहाः प्राक् स्नेह एकः परतश्च पञ्च ।
काले त्रयोऽन्ते पुरतस्तथैकः स्नेहा निरूहान्तरिताश्च षट् स्युः ॥ ४८ ॥
योगे निरूहास्त्रय एव देयाः स्नेहाश्च पञ्चैव परादिमध्याः ।

Course of thirty, sixteen and eight enemas is known as karma, kāla and yoga respectively. The first type of course (karma basti) is started with one unctuous enema followed by twelve unctuous and twelve non-unctuous enemas and ended with five unctuous enema.

The second course (kāla basti) consists of one unctuous enema in the beginning and three at the end and six unctuous and six non-unctuous enemas in between alternating with each other.

In the third course (yoga basti) one unctuous enema in the beginning and one at the end and in between three unctuous and three non-unctuous enemas alternating with each other. [47–48]

त्रीन् पञ्च वाऽप्युश्चतुरोऽथ षड्वा वाताधिकेभ्यस्त्वनुवासनीयान् ॥ ४९ ॥
स्नेहान् प्रदायाशु भिषग्विदध्यात् स्रोतोविशुद्ध्यर्थमतो निरूहान् ।

In persons having aggravation of vāta, at first three to six unctuous enemas should be given and thereafter non-unctuous ones for cleansing of channels. [49]

विशुद्धदेहस्य ततः क्रमेण स्निग्धं तलस्वेदितमुत्तमाङ्गम् ॥ ५० ॥
विरेचयेत्त्रिर्द्विरथैकशो वा बलं समीक्ष्य त्रिविधं मलानाम् ।
उरःशिरोलाघवमिन्द्रियाच्छ्यं स्रोतोविशुद्धिश्च भवेद्विशुद्धे ॥ ५१ ॥
गलोपलेपः शिरसो गुरुत्वं निष्ठीवनं चाप्यथ दुर्विरिक्ते ।
शिरोक्षिशङ्खश्रवणार्तितोदावत्यर्थशुद्धे तिमिरं च पश्येत् ॥ ५२ ॥
स्यात्तर्पणं तत्र मृदु द्रवं च स्निग्धस्य तीक्ष्णं तु पुनर्न योगे ।

After cleansing the body with other evacuative measures in prescribed order one should get the patient uncted and his head fomented with palm (of the hand) and then given head-evacuation thrice, twice or once a day considering the threefold strength of doṣas.

When the head is properly evacuated lightness in chest and head, clarity of senses nnd cleanness of channels are observed.

If it is deficiently evacuated there are pasting in throat, heaviness in head and spitting.

In case of its excessive evacuation, there is distress and pain in head, eyes, temples and ears and the patient sees darkness.

The above case should be managed with mild saturating drop while the case of deficient evacuation should be treated with irritant drugs after unction. [50–52]

इत्यातुरस्वस्थसुखः प्रयोगो बलायुषोर्वृद्धिकृदामयघ्नः ॥ ५३ ॥

This course of teatment is wholesome for the diseased as well healthy, promotes strength and life span and destroys ailments. [53]

कालस्तु बस्त्यादिषु याति यावांस्तावान् भवेद्द्विः परिहारकालः ।
अत्यासनस्थानवचांसि यानं स्वप्नं दिवा मैथुनवेगरोधान् ॥ ५४ ॥
शीतोपचारातपशोकरोषांस्त्यजेदकालाहितभोजनं च ।

Double of the period passed in enema etc. should be observed as the period of abstenance (from unwholesome things).

(During this period) one should avoid excessive sitting, standing and speaking, journey on vehicles, day sleep, coition, suppression of natural urges, cold regimen, exposure to the sun, grief, wrath and taking unwholesome and untimely food. [54]

बद्धे प्रणीते विषमं च नेत्रे मार्गे तथाऽर्शःकफविड्विबद्धे ॥ ५५ ॥
न याति बस्तिर्न सुखं निरेति दोषावृतोऽल्पो यदि वाऽल्पवीर्यः ।

Enema does not go in and comes out easily if the nozzle is blocked, applied unevenly or the passage is obstructed with piles, mucus and faeces or it is covered with doṣa or is meagre in quantity or deficient in potency. [55]

प्राप्ते तु वर्चोऽनिलमूत्रवेगे वातेऽतिवृद्धेऽल्पबले गुदे वा ॥ ५६ ॥
अत्युष्णतीक्ष्णश्च मृदौ च कोष्ठे प्रणीतमात्रः पुनरेति बस्तिः ।

Enema comes out instantly after application if it is done during the urge for defaecation, flatus and urine; vāta is aggravated too much, and region is weak, material of enema is very hot and irritant and the bowels are soft. [56]

मेदःकफाभ्यामनिलो निरुद्धः शूलाङ्गसुप्तिश्वयथून् करोति ॥ ५७ ॥
स्नेहं तु युञ्जन्नबुधस्तु तस्मै संवर्धयत्येव हि तान् विकारान् ।
रोगास्तथाऽन्येऽप्यवितर्क्यमाणाः परस्परेणावगृहीतमार्गाः ॥ ५८ ॥
संदूषिता धातुभिरेव चान्यैः स्वैर्भेषजैर्नोपशमं व्रजन्ति ।

Vāyu obstructed by medas and kapha produces pain, numbness in body parts and swelling. In such case, if unction is applied, it only aggravates the disorders. Other such diseases also if not diagnosed correctly when they mutually obstruct their passages and are affected by other dhātus do not get pacified by their respective remedies. [57–58]

सर्वं च रोगप्रशमाय कर्म हीनातिमात्रं विपरीतकालम् ॥ ५९ ॥
मिथ्योपचाराच्च न तं विकारं शान्ति नयेत् पथ्यमपि प्रयुक्तम् ।

All the measures meant for pacifying disorders even if useful do not pacify the same if they are applied in excessive or deficient degree, contrary time and due to faulty management. [59]

तत्र श्लोकः —

प्रश्नानिमान् द्वादश पञ्चकर्माण्युद्दिश्य सिद्धाविह कल्पनायाम् ॥ ६० ॥
प्रजाहितार्थं भगवान् महार्थान् सम्यग्जगादर्षिवरोऽत्रिपुत्रः ।

Now the summing up verses—

Thus the son of Atri, the best among sages said properly about these meaningful twelve queries regarding five evacuative measures in this chapter on successful preparation for the welfare of the people. [60]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते सिद्धिस्थाने कल्पनासिद्धिर्नाम प्रथमोऽध्यायः ॥ १ ॥

Thus ends the first chapter on successful preparation in Siddhisthāna
in the treatise composed by Agniveśa, redacted by Caraka
and reconstructed by Dṛḍhabala as it was
not available. (1)

द्वितीयोऽध्यायः

CHAPTER II

अथातः पञ्चकर्मीयां सिद्धिं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on successful managemnet of pañcakarma (the five evacuative measures) [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

येषां यस्मात् पञ्चकर्माण्यग्निवेश न कारयेत् । येषां च कारयेत्तानि तत् सर्वं संप्रवक्ष्यते ॥ ३ ॥

That in whom and why pañcakarma should not be applied and in whom the same should be applied will be described entirely hereafter.

चण्डः साहसिको भीरुः कृतघ्नो व्यग्र एव च । सद्राजभिषजां द्वेष्टा तद्द्विष्टः शोकपीडितः ॥ ४ ॥
यादृच्छिको मुमूर्षुश्च विहीनः करणैश्च यः । वैरी वैद्यविदग्धश्च श्रद्धाहीनः सुशङ्कितः ॥ ५ ॥
भिषजामविधेयश्च नोपक्रम्या भिषग्विदा । एतानुपचरन् वैद्यो बहून् दोषानवाप्नुयात् ॥ ६ ॥
एभ्योऽन्ये समुपक्रम्या नराः सर्वैरुपक्रमैः । अवस्थां प्रविभज्यैषां वर्ज्यं कार्यं च वक्ष्यते ॥ ७ ॥

Wrathful, adventurous, fearful, ungrateful, agitated, averse to noble persons, kings and physicians or despised by them, aggrieved, dependent on chance, dying, devoid of means, enemy, quack, unfaithful, suspicious, unsubmissive to physicians–such persons should not be treated by physician because by them he gets various discredits. The presons other than the above should be treated with all measures according to condition. Now it will be said what cases should be avoided and what should be taken up. [4–7]

अवम्यास्तावत्—क्षतक्षीणातिस्थूलातिकृशबालवृद्धदुर्बलश्रान्तपिपासितक्षुधितकर्मभाराध्वहतोपवासमैथुनाध्ययनव्यायामचिन्ताप्रसक्तक्षामगर्भिणीसुकुमारसंवृतकोष्ठदुश्छर्दनोर्ध्वरक्तपित्तप्रसक्तच्छर्दिरूर्ध्ववातास्थापितानुवासितहृद्रोगोदावर्तमूत्राघातप्लीहगुल्मोदराष्ठीलास्वरोपघाततिमिरशिरःशङ्खकर्णाक्षिशूलार्ताः ॥ ८ ॥

The following cases are not fit for emesis–one having chest wound, wasted, over-obese, over-lean, child, old, debilitated, tired, thirsty, hungry; exhausted by evacutive measures, load-carrying or wayfaring; indulged in coition, study, physical exercise and anxiety; emaciated, pregnant, delicate, with obstructed bowels, with difficult vomiting, upward internal haemorrhage, constant vomiting, upward vāyu, having undergone treatment with non-unctuous and unctuous enema, suffering from heart disease, udāvarta, suppression of urine, splenomegaly, gulma, udara, aṣṭhīlā, loss of voice, defects of vision, pain in head, temples, ear and eyes. [8]

तत्र क्षतस्य भूयः क्षणनाद्रक्तातिप्रवृत्तिः स्यात् , क्षीणातिस्थूलकृशबालवृद्धदुर्बलानामौषधबलासहत्वात् प्राणोपरोधः श्रान्तपिपासितक्षुधितानां च तद्वत् , कर्मभाराध्वहतोपवासमैथुनाध्ययनव्यायामचिन्ताप्रसक्तक्षामाणां रौक्ष्याद्वातरक्तच्छेदक्षतभयं स्यात् , गर्भिण्या गर्भव्यापदामगर्भभ्रंशाच्च दारुणा रोगप्राप्तिः, सुकुमारस्य हृदयापकर्षणादूर्ध्वमधो वा रुधिरातिप्रवृत्तिः, संवृतकोष्ठदुश्छर्दनयोरतिमात्रप्रवाहणाद्दोषाः समुत्क्लिष्टा अन्तः कोष्ठे जनयन्त्यन्तर्विसर्पं स्तम्भं जाड्यं वैचित्त्यं मरणं वा, ऊर्ध्वगरक्तपित्तिन उदानमुत्क्षिप्य प्राणान् हरेद्रक्तं चातिप्रवर्तयेत् , प्रसक्तच्छर्देस्तद्वत् , ऊर्ध्ववातास्थापितानुवासितानामूर्ध्वं वातातिप्रवृत्तिः, हृद्रोगिणो हृदयोपरोधः, उदावर्तिनो घोरतर उदावर्तः स्याच्छीघ्रतरहन्ता, मूत्राघातादिभिरार्तानां तीव्रतरशूलप्रादुर्भावः, तिमिरार्तानां तिमिरातिवृद्धिः, शिरःशूलादिषु शूलातिवृद्धिः; तस्मादेते न वम्याः । सर्वेष्वपि तु खल्वेतेषु विषगरविरुद्धाजीर्णाभ्यवहारामकृतेष्वप्रतिषिद्धं शीघ्रतरकारित्वादेषामिति ॥ ९ ॥

By administering emesis in that having chest wound, haemoptysis may be aggravated due to further erosion of wound. In wasted, over-obese, over-lean, child, old and debilitated patients there may be further deterioration because of their intolerance to the drasticity of the drug. The tired, the thirsty and the hungry may be affected likewise. In cases of those affected by evacuative measures, load-carrying and wayfaring and those indulged in fasting, coition, study, physical exercise and anxiety and those who are emaciated, there may be risk of aggravation of vāta, haemorrhage and wound due to roughness. In pregnant woman there may be some disorder in foetus or even abortion and consequent severe disorder in woman. In delicate persons there may be excessive haemorrhage from upwards or downwards due to undue pressure on heart. In those having covered belly or nature of difficult vomiting doṣas get aggravated due to overstraining and cause internal erysipelas, stiffness, dullness, abstraction of mind or even death. In that suffering from upward internal haemorrhage it may take out vital breath by pushing udāna upwards and may also cause excessive haemorrhage. Similar is the consequence in that having constant vomiting. In that suffering from ūrdhwavāta and having undergone treatment with non-unctuous or unctuous enema there may be excessive movement of vāyu. In that suffering from heart disease there is risk of heart failure. In that suffering from udāvarta, it may aggravate the disease and kill the patient more shortly. In that suffering from suppression of urine etc. there may be more severe pain. In the patient with defects of vision, it may increase the defect. In headache etc. the pain may aggravate excessively. Hence these are not fit for emesis. However, in all these cases emesis is not contra-indicated in conditions of natural poison, artificial poison, incompatible food, intake of food during indigestion and āma because these conditions are of emergent nature. [9]

शेषास्तु वम्याः; विशेषतस्तु पीनसकुष्ठनवज्वरराजयक्ष्मकासश्वासगलग्रहगलगण्डश्लीपदमेहमन्दाग्निविरुद्धाजीर्णान्नविसूचिकालसकविषगरपीतदष्टदिग्धविद्धाधःशोणितपित्तप्रसेक(दुर्नाम)हृल्लासारोचकाविपाकापच्यपस्मारोन्मादातिसारशोफपाण्डुरोगमुखपाकदुष्टस्तन्यादयः श्लेष्मव्याधयो विशेषेण महारोगाध्यायोक्ताश्च; एतेषु हि वमनं प्रधानतममित्युक्तं केदारसेतुभेदे शाल्याद्यशोषदोषविनाशवत् ॥ १० ॥

Others (than those meationed above) are fit for emesis particularly those suffering from coryza, kuṣṭha, acute fever, consumption, cough, bronchial asthma, obstruction in throat, goitre, filaria, prameha, deficiency of fire, incompatible and uncooked food, visūcikā, alasaka, natural or artificial poisoning through intake, bite, paste or puncturing, downward internal haemorrhage, salivation, (piles), nausea, anorexia, indigestion, apacī, epilepsy, insanity, diarrhoea, swelling, anaemia, stomatitis, defective breast milk etc. or particularly other kaphaja disorders mentioned in the chapter on great diseases (Su.20). In these cases emesis has been said as the most important measure as on breaking the boundary of the field the defect of non-drying of crops is removed. [10]

अविरेच्यास्तु सुभगक्षतगुदमुक्तनालाधोभागरक्तपित्तविलङ्घितदुर्बलेन्द्रियाल्पाग्निनिरूढकामादिव्यग्राजीर्णनवज्वरिमदात्ययिताध्मातशल्यार्दिताभिहतातिस्निग्धरूक्षदारुणकोष्ठाः क्षतादयश्च गर्भिण्यन्ताः ॥११॥

The following cases are unfit for purgation—those who have soft perineum or wounded anorectum, atonic rectum, downward internal haemorrhage, are lightened, have weak sense, deficient digestive fire, taken non-unctuous enema, are agitated with passion etc. have indigestion, acute fever, alcoholism, tympanitis, are inflicted with some foreign body, injured, have exceedingly unctuous, rough or hard bowels and those listed from wounded to pregnant (under emesis). [11]

तत्र सुभगस्य सुकुमारोक्तो दोषः स्यात्, क्षतगुदस्य क्षते गुदे प्राणोपरोधकरीं रुजां जनयेत्, मुक्तनालमतिप्रवृत्त्या हन्यात्, अधोभागरक्तपित्तिनं तद्वत्, विलङ्घितदुर्बलेन्द्रियाल्पाग्निनिरूढा औषधवेगं न सहेरन्, कामादिव्यग्रमनसो न प्रवर्तते कृच्छ्रेण वा प्रवर्तमानमयोगदोषान् कुर्यात्, अजिर्णिन आमदोषः स्यात्, नवज्वरिणोऽविपक्वान् दोषान् न निर्हरेद् वातमेव च कोपयेत्, मदात्ययितस्य मद्यक्षीणे देहे वायुः प्राणोपरोधं कुर्यात्, आध्मातस्याधमतो वा पुरीषकोष्ठे निचितो वायुर्विसर्पन् सहसाऽऽनाहं तीव्रतरं मरणं वा जनयेत्, शल्यार्दिताभिहतयोः क्षते वायुराश्रितो जीवितं हिंस्यात्, अतिस्निग्धस्यातियोगभयं भवेत्, रूक्षस्य वायुरङ्गप्रग्रहं कुर्यात्, दारुणकोष्ठस्य विरेचनोद्धता दोषा हृच्छूलपर्वभेदानाहाङ्गमर्दच्छर्दिमूर्च्छाक्लमाञ्जनयित्वा प्राणान् हन्युः, क्षतादीनां गर्भिण्यन्तानां छर्दनोक्तो दोषः स्यात्; तस्मादेते न विरेच्याः ॥ १२ ॥

In person having soft perineum the defects said for the delicate person (under emesis) may arise. In that having wounded anorectum it may produce fatal pain. In that with atonic rectum it may cause death due to excessive diarrhoea. Similar is the consequence in that having downward internal haemorrhage. Those who are lightened, have deficient digestive fire and taken non-unctuous enema may not tolerate the impact of the drug. In that agitated with passion etc. the drug does not effect or effects with difficulty thus may exhibit the defects of deficient administration. In that having indigestion there may be āmadoṣa. In acute fever, it may not eliminate the unripened doṣas and may only vitiate vāyu. In that suffering from alcoholism vāyu may obstruct the vital breath in his body wasted due to alcohol. In that suffering from tympanitis or blowing vāyu accumulated in the chamber of faeces may spread further and may cause sudden more severe distension or death. In that inflicted with foreign body or injured, vāyu located in the wound may take away life. In that excessively uncted there may be apprehension of excessive effect. In rough persons vāyu may cause stiffness in body parts. In that with hard bowels doṣas excited by purgation may produce cardiac pain, tearing pain in joints, hardness of bowels, body-ache, vomiting, fainting and exhaustion and then take way life. In those listed from wounded to pregnant the defects said under emesis may arise. Hence these should not be purged. [12]

शेषास्तु विरेच्याः; विशेषतस्तु कुष्ठज्वरमेहोर्ध्वरक्तपित्तभगन्दरोदरार्शोब्रध्नप्लीहगुल्मार्बुदगलगण्डग्रन्थिविसूचिकालसकमूत्राघातक्रिमिकोष्ठविसर्पपाण्डुरोगशिरःपार्श्वशूलोदावर्तनेत्रास्यदाहहृद्रोगव्यङ्गनीलिकानेत्रनासिकास्यस्रवणहलीमकश्वासकासकामलापच्यपस्मारोन्मादवातरक्तयोनिरेतोदोषतैमिर्यारोचकाविपाकच्छर्दिश्वयथूदरविस्फोटकादयः पित्तव्याधयो विशेषेण महारोगाध्यायोक्ताश्च; एतेषु हि विरेचनं प्रधानतममित्युक्तमग्न्युपशमेऽग्निगृहवत् ॥ १३ ॥

Other than the above are fit for purgation particularly those suffering from kuṣṭha, fever, prameha, upward internal haemorrhage, fistula-in-ano, udara, piles, bradhna, splenomegaly, gulma, tumour, goitre, glands, visūcikā, alasaka, suppression of urine, helminthiasis, erysipelas, anaemia, headache, pain in sides, udāvarta, burning sensation in eye and mouth, heart disease, vyaṅga, nīlikā, oozing from eye, nose and mouth, halīmaka, dyspnoea, cough, jaundice, apacī, epilepsy, insanity, vātarakta, defects of female genital tract, defects of semen, defects of vision, anorexia, indigestion, vomiting, oedema, udararoga etc. specially the paittika disorders said under the chapter of great diseases. In these disorders purgation is the most important measure as extinguishing the fire for the house on fire. [13]

अनास्थाप्यास्तु—अजीर्ण्यतिस्निग्धपीतस्नेहोत्क्लिष्टदोषाल्पाग्नियानक्लान्तातिदुर्बलक्षुत्तृष्णाश्रमार्तातिकृशभुक्तभक्तपीतोदकवमितविरिक्तकृतनस्तःकर्मक्रुद्धभीतमत्तमूर्च्छितप्रसक्तच्छर्दिनिष्ठीविकाश्वासकासहिक्काबद्धच्छिद्रोदकोदराध्मानालसकविसूचिकामप्रजातामातिसारमधुमेहकुष्ठार्ताः ॥ १४ ॥

The following are unfit for non-unctuous enema—one who has indigestion, is over-uncted, has taken uncting substance, excited doṣas, mild fire, exhausted by travelling, is too weak, suffering from thirst, hunger and exertion, too emaciated, has taken food and water, undergone emesis, purgation and snuffing, is under the grip of anger, fear and narcosis; has constant vomiting and is suffering from spitting, dyspnoea, cough, hiccup, obstructed, perforated and ascitic abdomen; tympanitis, alasaka, visūcikā, premature delivery (of foetus), āmātisāra, diabetes and kuṣṭha. [14]

तत्राजीर्ण्यतिस्निग्धपीतस्नेहानां दूष्योदरं मूर्च्छा श्वयथुर्वा स्यात्, उत्क्लिष्टदोषमन्दाग्न्योररोचकस्तीव्रः, यानक्लान्तस्य क्षोभव्यापन्नो बस्तिराशु देहं शोषयेत्, अतिदुर्बलक्षुत्तृष्णाश्रमार्तानां पूर्वोक्तो दोषः स्यात्, अतिकृशस्य कार्श्यं पुनर्जनयेत्, भुक्तभक्तपीतोदकयोरुत्क्लिश्योर्ध्वमधो वा वायुर्बस्तिमुत्क्षिप्य क्षिप्रं घोरान् विकाराञ्जनयेत्, वमितविरिक्तयोस्तु रूक्षं शरीरं निरूहः क्षतं क्षार इव दहेत्, कृतनस्तःकर्मणो विभ्रंशं भृशसंरुद्धस्रोतसः कुर्यात्, क्रुद्धभीतयोर्बस्तिरूर्ध्वमुपप्लवेत्, मत्तमूर्च्छितयोर्भृशं विचलितायां संज्ञायां चित्तोपघाताद् व्यापत् स्यात्, प्रसक्तच्छर्दिर्निष्ठीविकाश्वासकासहिक्कार्तानामूर्ध्वीभूतो वायुरूर्ध्वं बस्तिं नयेत्, बद्धच्छिद्रोदकोदराध्मानार्तानां भृशतरमाध्याप्य बस्तिः प्राणान् हिंस्यात्, अलसकविसूचिकामप्रजातामातिसारिणामामकृतो दोषः स्यात्, मधुमेहकुष्ठिनोर्व्याधेः पुनर्वृद्धिः; तस्मादेते नास्थाप्याः ॥ १५ ॥

(By administration of non-unctuous enema) in those having indigestion, over-unction and taken uncting substance there may be dūṣyodara (udararoga caused by three doṣas), fainting or swelling. In those with excited doṣas and mild fire it may cause severe anorexia. In that exhausted by travelling the enema disturbed by jerking may dry up the body quickly. In too weak and that suffering from hunger, thirst and exertion the above defect may arise. In too emaciated it may increase the emaciation. In that having taken food and water vāyu producing irritation may divert the enema upwards and thus may cause severe disorders soon. In that undergone emesis and purgation the non-unctuous enema burns the body as alkali does the wound. In that undergone snuffing it may cause untoward effects due to excessive blocking of channels. In that having anger and fear, the enema may go upwards. In that narcosed and fainted there may be complication because of mental injury due to excessive instability of consciousness. In constant vomiting, dyspnoea, cough and hiccup vāyu directed upwards may lead the enema upwards. In case of obstructed, perforated and ascitic abdomen and tympanitis the enema may produce severe tympanitis and thus take away life. In alasaka, visūcikā premature delivery and āmātisāra, there may by deficient effect. In diabetes and kuṣṭtha the condition may further deteriorate. Hence non-unctuous enema should not be administered to them. [15]

शेषास्त्वास्थाप्याः; विशेषतस्तु सर्वाङ्गैकाङ्गकुक्षिरोगवातवर्चोमूत्रशुक्रसङ्गबलवर्णमांसरेतःक्षयदोषाध्मानाङ्गसुप्तिक्रिमिकोष्ठोदावर्तशुद्धातिसारपर्वभेदाभितापप्लीहगुल्मशूलहृद्रोगभगन्दरोन्मादज्वरब्रध्नशिरः कर्णशूलहृदयपार्श्वपृष्ठकटीग्रहवेपनाक्षेपकगौरवातिलाघवरजःक्षयार्तविषमाग्निस्फिग्जानुजङ्घोरुगुल्फपार्ष्णिप्रपदयोनिबाह्वङ्गुलिस्तनान्तदन्तनखपर्वास्थिशूलशोषस्तम्भान्त्रकूजपरिकर्तिकाल्पाल्पसशब्दोग्रगन्धोत्थानादयो वातव्याधयो विशेषेण महारोगाध्यायोक्ताश्च; एतेष्वास्थापनं प्रधानतममित्युक्तं वनस्पतिमूलच्छेदवत् ॥१६॥

Other than those mentioned above are fit for nonunctuous enema particularly those suffering from generalised or localised (vātika) disorders, disorder of abdomen; retention of flatus, faeces, urine and semen, loss or defect of strength, complexion, muscles and semen; tympanitis, numbness in body parts, helminthiasis, reverse movement of vāyu, mature diarrhoea, tearing pain in joints, burning sensation, splenomegaly, gulma, colic pain, heart disease, fistula-in-ano, insanity, fever, bradhna, pain in head, ear; stiffness in heart, sides, back and waist; trembling, convulsions, heaviness, excessive lightness, amenorrhoea, irregular digestion; pain, wasting and stiffness in hip, knee, shanks, thigh, ankle, heels, feet, female genital track, arm fingers, periphery of breasts, teeth, nails, joints; meteorism, cutting pain (in anal region), defaecation as scanty, with sound, intense (foul) smell and spasm etc. specially the vātika disorders mentioned in the chapter on great diseases. In these disorders non-unctuous enema is regarded as the most important like eradication of a plant. [16]

य एवानास्थाप्यास्त एवाननुवास्याः स्युः; विशेषतस्त्वभुक्तभक्तनवज्वरपाण्डुरोगकामलाप्रमेहार्शःप्रतिश्यायारोचकमन्दाग्निदुर्बलप्लीहकफोदरोरुस्तम्भवर्चोभेदविषगरपीतपित्तकफाभिष्यन्दगुरुकोष्ठश्लीपदगलगण्डापचिक्रिमिकोष्ठिनः ॥ १७ ॥

Those unfit for non-unctuous enema are also the same for unctuous, one particularly those having not taken food and suffering from acute fever, anaemia, jaundice, prameha, piles, anorexia, poor digestion, debility, spleen enlargement, kaphodara, ūrustambha, diarrhoea, having taken natural or artificial poison, disorders of pitta and kapha, blocking of channels, heaviness in bowels, filaria, goitre, scrofula and helminthiasis. [17]

तत्राभुक्तभक्तस्यानावृतमार्गत्वादूर्ध्वमतिवर्तते स्नेहः, नवज्वरपाण्डुरोगकामलाप्रमेहिणां दोषानुत्क्लिश्योदरं जनयेत्, अरोचकार्तस्यान्नगृद्धिं पुनर्हन्यात्, मन्दाग्निदुर्बलयोर्मन्दतरमग्निं कुर्यात्, प्रतिश्यायप्लीहादिमतां भृशमुत्क्लिष्टदोषाणां भूय एव दोषं वर्धयेत्; तस्मादेते नानुवास्याः ॥ १८ ॥

य एवास्थाप्यास्त एवानुवास्याः; विशेषतस्तु रूक्षतीक्ष्णाग्नयः केवलवातरोगार्ताश्च; एतेषु ह्यनुवासनं प्रधानतममित्युक्तं मूले द्रुमप्रसेकवत् ॥ १९ ॥

(If unctuous enema is administered to) those with empty stomach the uncting substance goes upwards due to noncovering of the passage. In acute fever, anaemia, jaundice and prameha it may cause udararoga by exciting doṣas. In case of piles, it may create obstruction in piles and thus may cause tympanitis. In that suffering from anorexia the situation may further aggravate. In case of mild digestive fire and debility it may make the digestive fire poorer. In those suffering from spleen enlargement etc. it may further excite the doṣas and thus may aggravate the disorder. Hence unctuous enema should not be administered to them.

Those who are fit for non-unctuous enema are also fit for unctuous enema particularly those who are rough, have intense digestive fire and suffering from pure vātika disorders. In these unctuous enema is regarded as the most important one like watering the plant in its root. [17–19]

अशिरोविरेचनार्हास्तु–अजीर्णिभुक्तभक्तपीतस्नेहमद्यतोयपातुकामाः स्नातशिराः स्नातुकामः क्षुत्तृष्णाश्रमार्तमत्तमूर्च्छितशस्त्रदण्डहतव्यवायव्यायामपानक्लान्तनवज्वरशोकाभितप्तविरिक्तानुवासितगर्भिणीनवप्रतिश्यायार्ताः, अनृतौ दुर्दिने चेति ॥ २० ॥

तत्राजीर्णिभुक्तभक्तयोर्दोष ऊर्ध्ववहानि स्रोतांस्यावृत्य कासश्वासच्छर्दिप्रतिश्यायाञ्जनयेत्, पीतस्नेहमद्यतोयपातुकामानां कृते च पिबतां मुखनासास्रावाक्ष्युपदेहतिमिरशिरोरोगाञ्जनयेत्, स्नातशिरसः कृते च स्नातस्य प्रतिश्यायं, क्षुधार्तस्य वातप्रकोपं, तृष्णार्तस्य पुनस्तृष्णाभिवृद्धिं मुखशोषं च, श्रमार्तमत्तमूर्च्छितानामास्थापनोक्तं दोषं जनयेत्, शस्त्रदण्डहतयोस्तीव्रतरां रुजं जनयेत्, व्यवायव्यायामपानक्लान्तानां शिरःस्कन्धनेत्रोरःपीडनं, नवज्वरशोकाभितप्तयोरूष्मा नेत्रनाडीरनुसृत्य तिमिरं ज्वरवृद्धिं च कुर्यात्, विरिक्तस्य वायुरिन्द्रियोपघातं कुर्यात्, अनुवासितस्य कफः शिरोगुरुत्वकण्डूक्रिमिदोषाञ्जनयेत्, गर्भिण्या गर्भं स्तम्भयेत् स काणः कुणिः पक्षहतः पीठसर्पी वा जायते, नवप्रतिश्यायार्तस्य स्रोतांसि व्यापादयेत्, अनृतौ दुर्दिने च शीतदोषान् पूतिनस्यं शिरोरोगं च जनयेत्; तस्मादेते न शिरोविरेचनार्हाः ॥ २१ ॥

The following are unfit for head evacuation–those having indigestion or taken food or some uncting substance, desirous of taking wine or water, bathed from head or desirous of taking bath, afflicted with hunger, thirst and exertion, intoxicated, fainted, injured with weapon or stick, exhausted by coitus, physical exercise or drinking, heated with acute fever or grief, having undergone purgation and unctuous enema, pregnant woman and suffering fror. acute coryza, in unsuitable season and bad weather.

In case of indigestion or full stomach the impurity obstructs the upward carrying channels and thus causes cough, dyspnoea, vomiting and coryza. In those having taken uncting substance or going to take wine or water or taking after head-evacuation it may produce discharge from mouth and nose, dirt in eyes, defects of vision and head diseases. In those having bathed from head or taking bath afterwards may cause coryza. Likewise, it may cause vitiation of vāta in the hungry, increased thirst and dryness of mouth in the thirsty. In tired, intoxicated and fainted person it may cause the defects as mentioned under the non-unctuous enema. In that injured with weapon or stick it may aggravate the pain. In those exhausted by coitus, physical exercise or drinking it may cause pain in head, shoulder, eye and chest. In those heated with acute fever or grief, the heat circulating through nerves of eye may cause defects of vision or may aggravate the fever. In that having taken unctuous enema kapha may produce heaviness in head, itching and worms. In pregnant woman it may still the foetus which is delivered as one-eyed, humped, with crooked arm, hemiplegic or lame. In that suffering from acute coryza it may damage the channels. In unsuitable season and bad weather it may cause the defects of cold, foetid nostrils and head diseases. Hence these are not fit for head-evacuation. [20–21]

शेषास्त्वर्हाः, विशेषतस्तु शिरोदन्तमन्यास्तम्भगलहनुग्रहपीनसगलशुण्डिकाशालूकशुक्रतिमिरवर्त्मरोगव्यङ्गोपजिह्विकार्धावभेदकग्रीवास्कन्धांसास्यनासिकाकर्णाक्षिमूर्धकपालशिरोरोगार्दितापतन्त्रकापतानगलगण्डदन्तशूलहर्षचालाक्षिराज्यर्बुदस्वरभेदवाग्ग्रहगद्गदक्रथनादय ऊर्ध्वजत्रुगताश्च वातादिविकाराः परिपक्वाश्च; एतेषु शिरोविरेचनं प्रधानतममित्युक्तं, तद्ध्युत्तमाङ्गमनुप्रविश्य मुञ्जादीषिकामिवासक्तां केवलं विकारकरं दोषमपकर्षति ॥ २२ ॥

Others are fit for the same particularly those suffering from stiffness in head, teeth and carotid region, obstruction in throat and jaw, coryza, galaśuṇḍikā (uvulitis), galaśālūka (tonsillitis), disorders of cornea, vision and lids, vyaṅga, upajhiikā, migraine, disorders of neck, shoulder, scapula, mouth, nose, ear, eye, cranium and head, facial paralysis, apatantraka, apatanaka (convulsive disorders), goitre, pain, tingling sensation and looseness of teeth; akṣirājī (streaks in eye), tumour, hoarseness of voice, obstructed speech, stammering and loss of speech etc. and the disorders caused by vāta etc. located in supraclavicular region and mature ones. In these head-evacuation is regarded as the most important as it entering into the head eliminates the entire pathogenic impurity like adherent stalk from the reed. [22]

प्रावृट्शरद्वसन्तेतरेष्वात्ययिकेषु रोगेषु नावनं कुर्यात् कृत्रिमगुणोपधानात्, ग्रीष्मे पूर्वाह्णे, शीते मध्याह्ने, वर्षास्वदुर्दिने चेति ॥ २३ ॥

Snuff should be taken in seasons other than early rains, autumn and spring only in emergent conditions and that also by arranging artificial protection. It should be taken in forenoon in summer, noon in winter and in rainy season when the weather is not cloudy. [23]

तत्र श्लोकाः—
इति पञ्चविधं कर्म विस्तरेण निदर्शितम् । येभ्यो यत्र हितं यस्मात् कर्म येभ्यश्च यद्धितम् ॥ २४ ॥
न चैकान्तेन निर्दिष्टेऽप्यर्थेऽभिनिविशेद्बुधः । स्वयमप्यत्र वैद्येन तर्क्यं बुद्धिमता भवेत् ॥ २५ ॥
उत्पद्येत हि साऽवस्था देशकालबलं प्रति । यस्यां कार्यमकार्यं स्यात् कर्म कार्यं च वर्जितम् ॥ २६ ॥
छर्दिहृद्रोगगुल्मानां वमनं स्वे चिकित्सिते । अवस्थां प्राप्य निर्दिष्टं कुष्ठिनां बस्तिकर्म च ॥ २७ ॥
तस्मात् सत्यपि निर्देशे कुर्यादूह्य स्वयं धिया । विना तर्केण या सिद्धिर्यदृच्छासिद्धिरेव सा ॥ २८ ॥

Now the summing up verses—

Thus the five evacuative measures have been described in details with indications and contraindications along with reasons, the wise should not go blindly by the sayings even if they are stated as conclusive ones but he should use his own rational thinking because condition may arise according to place, time and strength in which the non-prescribed measure becomes applicable and the prescibed one is contra-indicated. (For instance), emesis is prescribed for vomiting, heart disease and gulma according to condition in their respective treatment as also enema for those suffering from kuṣṭha. Hence in spite of instructions one should act by thinking with his own intellect. Success without reasoning is a mere chance. [24–28]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते सिद्धिस्थाने
पञ्चकर्मीयसिद्धिर्नाम द्वितीयोऽध्यायः ॥ २ ॥

Thus ends the second chapter on successful management of pañcakarma in
the treatise composed by Agniveśa, redacted by Caraka and
reconstructed by Dṛḍhabala as it was not available. (2)

तृतीयोऽध्यायः
CHAPTER III

अथातो बस्तिसूत्रीयां सिद्धिं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on principles of successful (application of) enema. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

कृतक्षणं शैलवरस्य रम्ये स्थितं धनेशायतनस्य पार्श्वे ।
महर्षिसङ्घैर्वृतमग्निवेशः पुनर्वसुं प्राञ्जलिरन्वपृच्छत् ॥ ३ ॥
बस्तिर्नरेभ्यः किमपेक्ष्य दत्तः स्यात् सिद्धिमान् किम्मयमस्य नेत्रम् ।
कीदृक्प्रमाणाकृति किङ्गुणं च केभ्यश्च किंयोनिगुणश्च बस्तिः ॥ ४ ॥
निरूहकल्पः प्रणिधानमात्रा स्नेहस्य का वा शयने विधिः कः ।
के बस्तयः केषु हिता इतीदं श्रुत्वोत्तरं प्राह वचो महर्षिः ॥ ५ ॥

Agniveśa with folded hands submitted queries as follows to Punarvasu who was sitting at ease in beautiful part of the great mountain, the abode of Kubera (Himalayas) surrounded by groups of sages–what are the factors to be considered for successful application of enema ? What is the nozzle made of ? What is its size and shape and merits ? What are the sources and merits of enema and for whom ? How is the non–unctuous enema prepared and what is its usual quantity ? How are these points about unctuous enema ? what is the method of lying (of the patient) ? What enemas are useful for whom ?

The great sage after listening this replied as follows: [3–5]

समीक्ष्य दोषौषधदेशकालसात्म्याग्निसत्त्वादिवयोबलानि ।
बस्तिः प्रयुक्तो नियतं गुणाय स्यात् सर्वकर्माणि च सिद्धिमन्ति ॥ ६ ॥

Enema administered after due consideration of disorder, drug, place, time, suitability, digestive fire, psyche, age, strength etc. definitely produces good results Not only this but all the measures become fruitful if applied accordingly. [6]

सुवर्णरूप्यत्रपुताम्ररीतिकांस्यायसास्थिद्रुमवेणुदन्तैः ।
नलैर्विषाणैर्मणिभिश्च तैस्तैर्नेत्राणि कार्याणि सु(त्रि)कर्णिकानि ॥ ७ ॥

The nozzles with three ear–rings should be made of gold, silver, tin, copper, brass, bronze, iron, bone, plant, bamboo, teeth, reed, horns and gems. [7]

षड्द्वादशाष्टाङ्गुलसंमितानि षड्विंशतिद्वादशवर्षजानाम् ।
स्युर्मुद्गकर्कन्धुसमाप्तछिद्राणि वर्त्त्याऽपिहितानि चैव ॥ ८ ॥

यथावयोऽङ्गुष्ठकनिष्ठिकाभ्यां मूलाग्रयोः स्युः परिणाहवन्ति ।
ऋजूनि गोपुच्छसमाकृतीनि श्लक्ष्णानि च स्युर्गुडिकामुखानि ॥ ९ ॥
स्यात् कर्णिकैकाऽग्रचतुर्थभागे मूलाश्रिते बस्तिनिबन्धने द्वे ।

These should be of six, twelve and eight fingers length for the person of six, twenty and twelve years of age respectively. They should have orifice such as to allow the passage of (a grain of) green gram, jujube and pea respectively for the above categories of subjects and should be closed with a stylet. Their circumference at the base and tip should be of the measure of thumb and little finger according to age and they should be straight, tapering like cow's tail, smooth and rounded at mouth. One ear–ring should be at the one–fourth distance from the tip and the other two at the base for connecting the enema pouch. [8–9]

जारद्गवो माहिषहारिणौ वा स्याच्छौकरो बस्तिरजस्य वाऽपि ॥ १० ॥
दृढस्तनुर्नष्टसिरो विगन्धः कषायरक्तः सुमृदुः सुशुद्धः ।
नृणां वयो वीक्ष्य यथानुरूपं नेत्रेषु योज्यस्तु सुबद्धसूत्रः ॥ ११ ॥

The enema pouch should be made of the urinary bladder of old bull, buffalow, deer, boar or goat. It should be firm, thin, with veins degenerated, free from smell, of ochre-coloured or red, quite soft and clean. This should be used according to age of the patient after having been attached to the nozzle firmly with thread. [10–11]

बस्तेरलाभे प्लवजो गलो वा स्यादङ्कपादः सुघनः पटो वा ।
आस्थापनार्हं पुरुषं विधिज्ञः समीक्ष्य पुण्येऽहनि शुक्लपक्षे ॥ १२ ॥
प्रशस्तनक्षत्रमुहूर्तयोगे जीर्णान्नमेकाग्रमुपक्रमेत ।

If the above is not available the neck of the bird 'plava' or the skin of bat or dense cloth may be used as substitute.

Physician expert in application (of enema), after considering the patient as fit for non–unctuous enema should start treatment in auspicious day, bright fort night, good combination of star and muhūrta and when the patient has his previous food well digested and mind concentrated. [12]

बलां गुडूचीं त्रिफलां सरास्नां द्वे पञ्चमूले च पलोन्मितानि ॥ १३ ॥
अष्टौ फलान्यर्धतुलां च मांसाच्छागात् पचेदप्सु चतुर्थशेषम् ।
पूतं यवानीफलबिल्वकुष्ठवचाशताह्वाघनपिप्पलीनाम् ॥ १४ ॥
कल्कैर्गुडक्षौद्रघृतैः सतैलैर्युतं सुखोष्णैस्तु पिचुप्रमाणैः ।
गुडात् पलं द्विप्रसृतां तु मात्रां स्नेहस्य युक्त्या मधु सैन्धवं च ॥ १५ ॥
प्रक्षिप्य बस्तौ मथितं खजेन सुबद्धमुच्छ्वास्य च निर्वलीकम् ।
अङ्गुष्ठमध्येन मुखं पिधाग नेत्राग्रसंस्थामपनीय वर्तिम् ॥ १६ ॥

तैलाक्तगात्रं कृतमूत्रविट्कं नातिक्षुधार्तं शयने मनुष्यम् ।
समेऽथवेषन्नतशीर्षके वा नात्युच्छ्रिते स्वास्तरणोपपन्ने ॥ १७ ॥
सव्येन पार्श्वेन सुखं शयानं कृत्वर्जु देहं स्वभुजोपधानम् ।
सङ्कोच्य सव्येतरदस्य सक्थि वामं प्रसार्य प्रणयेत्ततस्तम् ॥ १८ ॥
स्निग्धे गुदे नेत्रचतुर्थभागं स्निग्धं शनैरृज्वनु पृष्ठवंशम् ।
अकम्पनावेपनलाघवादीन् पाण्योर्गुणांश्चापि विदर्शयंस्तम् ॥ १९ ॥
प्रपीड्य चैकग्रहणेन दत्तं नेत्रं शनैरेव ततोऽपकर्षेत् ।

Balā, guḍūcī, triphalā, rāsnā, daśamūla-each drug 40 gm., eight fruits of madana, goat's flesh 2 kg. all these should be boiled together in water reduced to one-fourth. After filtering it, yavānī, madanaphala, bilva, kuṣṭha, vacā, śatāhvā, musta and pippalī should be added as paste along with jaggery, honey, ghee and oil bearably warm in dose of 10 gm. each. Jaggery 40 gm., uncting substance 160 gm. and honey and rock salt as necessary should also be added. This formulation should be put into the pouch and churned with a stick. Now the pouch should be well tied, pumped in and freed from wrinkles closing its mouth with middle of thumb by removing the stylet from the tip of the nozzle.

The patient having been massaged with oil, having excreted urine and faeces, not very hungry is advised to lie on a cot evenly or slightly lower on head side, not very high and well covered with bed sheet. He should lie down comfortably on left side with straightbody with his hand as pillow. The physician should bend his right leg and extend the left one and then administer the enema. The anus should be smeared with some uncting substance and also the nozzle which should be introduced by its one-fourth part slowly, straightly and parallel to the backbone showing his skill of hand by absence of tremors, trembling and swiftness etc., the enema should be forced in by one push and then the nozzle should be taken out gradually. [13–19]

तिर्यक् प्रणीते तु न याति धारा गुदे व्रणः स्याच्चलिते तु नेत्रे ॥ २० ॥
दत्तः शनैर्नाशयमेति बस्तिः कण्ठं प्रधावत्यपि पीडितश्च ।
शीतस्त्वतिस्तम्भकरो विदाहं मूर्च्छां च कुर्यादतिमात्रमुष्णः ॥ २१ ॥
स्निग्धोऽतिजाड्यं पवनं तु रूक्षस्तन्वल्पमात्रालवणस्त्वयोगम् ।
करोतिमात्राभ्यधिकोऽतियोगं क्षामं तु सान्द्रः सुचिरेण चैति ॥ २२ ॥

If the nozzle is introduced obliquely the flow will not be proper and if it is unsteady the anus may be wounded. If pressed slowly it does not reach the colon and if overpressed it may be forced towards throat. The cold enema produces severe stiffness and the hot one causes excessive burning and fainting. If too unctuous it causes excessive dullness and the rough one vitiates vāyu. If it is diluted, deficient in quantity and salt, it becomes deficient in action while in excessive quantity it produces excessive effect. The concentraed one makes the patient weak and also moves with delay. Excessive salt produces burning sensation and diarrhoea. Hence the enema should be administered properly and with balanced ingredients. [20–22]

दाहातिसारौ लवणोऽति कुर्यात्तस्मात् सुयुक्तं सममेव दद्यात् ।
पूर्वं हि दद्यान्मधु सैन्धवं तु स्नेहं विनिर्मथ्य ततोऽनु कल्कम् ॥ २३ ॥

At first, honey and rock salt should be mixed with the unting substance, then paste of drugs and thereafter the decoction should be churned with a stick and then put into the enema pouch. [23]

विमथ्य संयोज्य पुनर्द्रवैस्तं बस्तौ निदध्यान्मथितं खजेन ।
वामाश्रये हि ग्रहणीगुदे च तत् पार्श्वसंस्थस्य सुखोपलब्धिः ॥ २४ ॥

Grahaṇī and ano-rectum are situated in left side and as such by lying on left side the enema reaches easily and the folds also disappear. Hence enema should be administered to the patient while lying on the left side. [24]

लीयन्त एवं वलयश्च तस्मात् सव्यं शयानोऽर्हति बस्तिदानम् ।
विड्वातवेगो यदि चार्धदत्ते निष्कृष्य मुक्ते प्रणयेदशेषम् ॥ २५ ॥

If the patient feels urge of faeces and flatus when the enema is administered half-way, it should be taken out and completed after he has passed the urges. Thereafter he should lie down in supine position with pillow so that the drug pervades the whole body. [25]

उत्तानदेहश्च कृतोपधानः स्याद्वीर्यमाप्नोति तथाऽस्य देहम् ।
एकोऽपकर्षत्यनिलं स्वमार्गात् पित्तं द्वितीयस्तु कफं तृतीयः ॥ २६ ॥

One enema removes vāyu from its passage, the second one removes pitta and the third one removes kapha. [26]

प्रत्यागते कोष्णजलावसिक्तः शाल्यन्नमद्यात्तनुना रसेन ।
जीर्णे तु सायं लघु चाल्पमात्रं भुक्तोऽनुवास्यः परिबृंहणार्थम् ॥ २७ ॥
निरूहपादांशसमेन तैलेनाम्लानिलघ्नौषधसाधितेन ।
दत्त्वा स्फिचौ पाणितलेन हन्यात् स्नेहस्य शीघ्रागमरक्षणार्थम् ॥ २८ ॥
ईषच्च पादाङ्गुलियुग्ममाञ्छेदुत्तानदेहस्य तलौ प्रमृज्यात् ।
स्नेहेन पार्ष्ण्यङ्गुलिपिण्डिकाश्च ये चास्य गात्रावयवा रुगार्ताः ॥ २९ ॥
तांश्चावमृद्नीत सुखं ततश्च निद्रामुपासीत कृतोपधानः ।

When the enema comes out the patient should be sprinkled over with warm water and then he should take boiled śāli rice with thin meat soup. In evening when this meal is digested he should take light food in small quantity and then unctuous enema should be administered for bulk-promoting. In unctuous enema, oil cooked with sour substances and vāta-alleviating drugs should be given in quantity one-fourth of the liquid for the non-unctuous enema. Thereafter the buttocks should be patted with the palm of hands in order to prevent its early expulsion. One should also pull slightly the two fingers of the feet and press gently the soles of the feet of the patient in supine position and also the heels, fingers and shanks and other painful parts with some uncting substance. Then the patient should go to sleep with pillow beneath his head. [27–29]

भागाः कषायस्य तु पञ्च, पित्ते स्नेहस्य षष्ठः प्रकृतौ स्थिते च ॥ ३० ॥
वाते विवृद्धे तु चतुर्थभागो, मात्रा निरूहेषु कफेऽष्टभागः ।

In non-unctuous enema decoction should be in five parts. As regards uncting substance, it should be one-sixth in pitta or normal condition, one-fourth in vāta and one-eighth in kapha. [30]

निरूहमात्रा प्रसृतार्धमाद्ये वर्षे ततोऽर्धप्रसृताभिवृद्धिः ॥ ३१ ॥
आद्वादशात् स्यात् प्रसृताभिवृद्धिराष्टादशाद् द्वादशतः परं स्यात् ।
आसप्ततेस्तद्विहितं प्रमाणमतः परं षोडशवद्विधेयम् ॥ ३२ ॥
निरूहमात्रा प्रसृतप्रमाणा बाले च वृद्धे च मृदुर्विशेषः ।

The dose of non-unctuous enema is 40 gm. in child of one year's age. Then the dose should be increased at the rate of 40 gm. per year upto the age of twelve and thereafter 80 gm. per year upto the age of eighteen. This dose (of 960 gm.) should continue upto the age of seventy and thereafter the dose as in sixteen years of age (800 gm.) should be given. This is the dose of non-unctuous enema which should be particularly mild in cases of children and old people. [31–32]

नात्युच्छ्रितं नाप्यतिनीचपादं सपादपीठं शयनं प्रशस्तम् ॥ ३३ ॥
प्रधानमृद्वास्तरणोपपन्नं प्राक्शीर्षकं शुक्लपटोत्तरीयम् ।

The cot should not be too high or too low and should have a stepping stool. It should have large and soft bedding with white bed sheet. The head portion of the cot should be in the east. [33]

भोज्यं पुनर्व्याधिमवेक्ष्य सम्यक् प्रकल्पयेद्यूषपयोरसाद्यैः ॥ ३४ ॥
सर्वेषु विद्याद्विधिमेतमाद्यं वक्ष्यामि बस्तीनत उत्तरीयान् ।

The diet of the patient should be prescribed as with vegetarian soup, milk or meat soup according the disease. This method of diet is applicable in all cases. Now I shall describe the important formulations of enema. [34]

द्विपञ्चमूलस्य रसोऽम्लयुक्तः सच्छागमांसस्य सपूर्वपेष्यः ॥ ३५ ॥

त्रिस्नेहयुक्तः प्रवरो निरूहः सर्वानिलव्याधिहरः प्रदिष्टः ।
स्थिरादिवर्गस्य बलापटोलत्रायन्तिकैरण्डयवैर्युतस्य ॥ ३६ ॥
प्रस्थो रसाच्छागरसार्धयुक्तः साध्यः पुनः प्रस्थसमस्तु यावत् ।
प्रियङ्गुकृष्णाघनकल्कयुक्तः सतैलसर्पिर्मधुसैन्धवश्च ॥ ३७ ॥
स्याद्दीपनो मांसबलप्रदश्च चक्षुर्बलं चापि ददाति बस्तिः ।
एरण्डमूलं त्रिपलं पलानि ह्रस्वानि मूलानि च यानि पञ्च ॥ ३८ ॥
रास्नाश्वगन्धातिबलागुडूचीपुनर्नवारग्वधदेवदारु ।
भागाः पलांशा मदनाष्टयुक्ता जलद्विकंसे क्वथितेऽष्टशेषे ॥ ३९ ॥
पेष्याः शताह्वा हपुषा प्रियङ्गुः सपिप्पलीकं मधुकं बला च ।
रसाञ्जनं वत्सकबीजमुस्तं भागाक्षमात्रं लवणांशयुक्तम् ॥ ४० ॥
समाक्षिकस्तैलयुतः समूत्रो बस्तिर्नृणां दीपनलेखनीयः ।
जङ्घोरुपादत्रिकपृष्ठशूलं कफावृतिं मारुतनिग्रहं च ॥ ४१ ॥
विण्मूत्रवातग्रहणं सशूलमाध्मानतामश्मरिशर्करे च ।
आनाहमर्शोग्रहणीप्रदोषानेरण्डबस्तिः शमयेत् प्रयुक्तः ॥ ४२ ॥
चतुष्पले तैलघृतस्य भृष्टाच्छागाच्छतार्धौ दधिदाडिमाम्लः ।
रसः सपेष्यो बलमांसवर्णरेतोग्निदश्चान्ध्यशिरोर्तिशस्तः ॥ ४३ ॥
जलद्विकंसेऽष्टपलं पलाशात् पक्त्वा रसोऽर्धाढकमात्रशेषः ।
कल्कैर्वचामागधिकापलाभ्यां युक्तः शताह्वाद्विपलेन चापि ॥ ४४ ॥
ससैन्धवः क्षौद्रयुतः सतैलो देयो निरूहो बलवर्णकारी ।
आनाहपार्श्वामययोनिदोषान् गुल्मानुदावर्तरुजं च हन्यात् ॥ ४५ ॥

Decoction of daśamūla, meat juice of goat mixed with sour substances, paste of daśamūla added with three fats make an excellent non-unctuous enema which is said as alleviator of all vātika disorders.

Decoction of laghu pañcamūla, balā, paṭola, trāyamāṇā, eraṇḍa and yava 640 ml. mixed with meat juice of goat 320 ml. should be heated and reduced to 640 ml. then paste of priyaṅgu, pippalī and musta, oil, ghee, honey and rock salt are added. This enema promotes digestion, musculature and eye sight.

Eraṇḍa root 120 gm., drugs of laghu pañcamūla each 40 gm., rāsnā, aśvagandhā, atibalā, guḍūcī, punarnavā, āragvadha, devadāru and madanaphala—these eight drugs 40 gm. each—all together should be boiled in water 5.12 litres reduced to one-eight. This should be added with the paste of śatāhvā, hapuṣā, priyaṅgu, madhuka, balā, rasāñjana, indrayava, musta-each 10 gm. along with salt, honey, oil and cow's urine. This known as 'eraṇḍabasti' is appetiser and reducing and alleviates pain in shanks, thighs, feet, sacrum and back; covering by kapha, obstruction of vāyu, retention of faeces, urine and flatus, colic pain, tympanitis, calculus, gravels, hardness of bowels, piles and disorders of grahaṇī.

Soup of goat's meat 2 kg. fried in oil and ghee 160 gm., soured with curd and pomegranates along with paste (of yavānī etc. as said in balādi basti-verse 13) makes an enema which promotes strength, muscles, complexion, semen and digestive fire and is commended in blindness and headache.

Decoction of palāśa 320 gm. boiled in 5.12 litres of water till reduced to one-fourth. This is added with the paste of vacā, and māgadhikā 40 gm. each, śatāhvā 30 gm. along with rock salt, honey and oil should be administered as enema which promotes strength and complexion and alleviates hardness of bowels, disease (pain) in sides, disorder of female genital track, gulma and udāvarta. [35–45]

यष्ट्याह्वयस्याष्टपलेन सिद्धं पयः शताह्वाफलपिप्पलीभिः ।
युक्तं ससर्पिर्मधु वातरक्तवैस्वर्यवीसर्पहितो निरूहः ॥ ४६ ॥
यष्ट्याह्वलोध्राभयचन्दनैश्च शृतं पयोऽग्र्यं कमलोत्पलैश्च ।
सशर्करं क्षौद्रयुतं सुशीतं पित्तामयान् हन्ति सजीवनीयम् ॥ ४७ ॥
द्विकार्षिकाश्चन्दनपद्मकर्धियष्ट्याह्वरास्नावृषसारिवाश्च ।
सलोध्रमञ्जिष्ठबलायवासस्थिराशरादिद्वयपञ्चमूलम् ॥ ४८ ॥
तोये समुत्क्वाथ्य रसेन तेन शृतं पयोऽर्धाढकमम्बुहीनम् ।
जीवन्तिमेदर्द्धिशतावरीभिर्वीराद्धिकाकोलिकशेरुकाभिः ॥ ४९ ॥
सितोपलाजीवकयुग्मरेणुप्रपौण्डरीकैः कमलोत्पलैश्च ।
लोध्रात्मगुप्तामधुकैर्विदारीमुञ्जातकैः केशरचन्दनैश्च ॥ ५० ॥
पिष्टैर्घृतक्षौद्रयुतैर्निरूहं ससैन्धवं शीतलमेव दद्यात् ।
प्रत्यागते धन्वरसेन शालीन् क्षीरेण वाऽद्यात् परिषिक्तगात्रः ॥ ५१ ॥
दाहातिसारप्रदरास्रपित्तहृत्पाण्डुरोगान् विषमज्वरं च ।
सगुल्ममूत्रग्रहकामलादीन् सर्वामयान् पित्तकृतान्निहन्ति ॥ ५२ ॥
द्राक्षर्द्धिकाश्मर्यमधूकसेव्यैः ससारिवाचन्दनशीतपाक्यैः ।
पयः शृतं श्रावणिमुद्गपर्णीतुगात्मगुप्तामधुयष्टिकल्कैः ॥ ५३ ॥
गोधूमचूर्णैश्च तथाऽक्षमात्रैः सक्षौद्रसर्पिर्मधुयष्टितैलैः ।
तथाविदारीक्षुरसैर्गुडेन बस्तिं युतं पित्तहरं विदध्यात् ॥ ५४ ॥
हृन्नाभिपार्श्वोत्तमदेहदाहे दाहेऽन्तरस्थे च सकृच्छ्रमूत्रे ।
क्षीणे क्षते रेतसि चापि नष्टे पैत्तेऽतिसारे च नृणां प्रशस्तः ॥ ५५ ॥

Milk boiled with madhuyaṣṭī 320 gm. and added with śatāhvā, madanaphala and pippalī along with ghee and honey makes a non-unctuous enema efficacious in vātarakta, disorders of voice and erysipelas.

Milk boiled with madhuyaṣṭī, lodhra, uśīra, candana lotus and water lily added with sugar, honey and (paste of) vitaliser drugs and well-cooled alleviates paittika disorder.

Candana, padmaka, ṛddhi, madhuyaṣṭī, rāsnā, vāsā, sārivā, lodhra, mañjiṣṭhā, balā, yavāsā, drugs of laghu pañcamūla and śarādi pañcamūla each 20 gm. should be decocted in water. With this decoction milk 1.28 litres should be boiled till freed from water. This should be added with the paste of jīvantī, medā, ṛddhi, śatāvarī, vīrā, kākolī, kṣīrakākolī, sugar candy, jīvaka, ṛṣabhaka, parpaṭa, prapauṇḍarīka, lotus, water-lily, lodhra, kapikacchū, madhuka, vidārī, muñjātaka, nāgakeśara and candana along with ghee, honey and rock salt. This well-cooled be given as enema. When it comes back the patient should take boiled śāli rice with meat soup of wild animals or milk after a light bath. It destroys all paittika disorders such as burning sensation, diarrhoea, menorrhagia, internal haemorrhage, heart disease, anaemia, intermittent fever, gulma, retention of urine, jaundice etc.

Milk boiled with drākṣā, ṛddhi, kāśmarya, madhuka, uśīra, sārivā, candana, śītapākya and added with the paste of śrāvaṇī, mudgaparṇī, tugā, kapikacchū, madhuyaṣṭī and wheat flour each 10 gm. and also with honey, ghee, madhuyaṣṭī taila and juice of vidārī, sugarcane and jaggery should be administered as pitta-alleviating enema. This is useful in burning sensation of heart, navel, sides and head, internal heat, dysuria, wasted, wounded, deficiency of semen and paittika diarrhoea. [46–55]

कोषातकारग्वधदेवदारुशार्ङ्गेष्टमूर्वाकुटजार्कपाठाः ।
पक्त्वा कुलत्थान् बृहतीं च तोये रसस्य तस्य प्रसृता दश स्युः ॥ ५६ ॥
तान् सर्षपैलामदनैः सकुष्ठैरक्षप्रमाणैः प्रसृतैश्च युक्तान् ।
फलाह्वतैलस्य समाक्षिकस्य क्षारस्य तैलस्य च सार्षपस्य ॥ ५७ ॥
दद्यान्निरूहं कफरोगिणे ज्ञो मन्दाग्नये चाप्यशनद्विषे च ।
पटोलपथ्यामरदारुभिर्वा सपिप्पलीकैः क्वथितैर्जलेऽग्नौ ॥ ५८ ॥
द्विपञ्चमूले त्रिफलां सबिल्वां फलानि गोमूत्रयुतः कषायः ।
कलिङ्गपाठाफलमुस्तकल्कः ससैन्धवः क्षारयुतः सतैलः ॥ ५९ ॥
निरूहमुख्यः कफजान् विकारान् सपाण्डुरोगालसकामदोषान् ।
हन्यात्तथा मारुतमूत्रसङ्गं बस्तेस्तथाऽऽटोपमथापि घोरम् ॥ ६० ॥
रास्नामृतैरण्डविडङ्गदार्वीसप्तच्छदोशीरसुराह्वनिम्बैः ।
शम्पाकभूनिम्बपटोलपाठातिक्ताखुपर्णीदशमूलमुस्तैः ॥ ६१ ॥
त्रायन्तिकाशिग्रुफलत्रिकैश्च क्वाथः सपिण्डीतकतोयमूत्रः ।
यष्ट्याह्वकृष्णाफलिनीशताह्वारसाञ्जनश्वेतवचाविडङ्गैः ॥ ६२ ॥
कलिङ्गपाठाम्बुदसैन्धवैश्च कल्कैः ससर्पिर्मधुतैलमिश्रः ।
अयं निरूहः क्रिमिकुष्ठमेहब्रध्नोदराजीर्णकफातुरेभ्यः ॥ ६३ ॥
रूक्षौषधैरप्यपतर्पितेभ्य एतेषु रोगेष्वपि सत्सु दत्तः ।
निहत्य वातं ज्वलनं प्रदीप्य विजित्य रोगांश्च बलं करोति ॥ ६४ ॥

Kośātaka, āragvadha, devadāru, śārṅgeṣṭā, mūrvā, kuṭaja, arka, pāṭhā, kulattha and bṛhatī should be decocted in water. Taking 800 litres of this decoction one should add paste of sarṣapa, elā, madana and kuṣṭha each 10 gm., madanaphala oil, honey, yavakṣāra and mustard oil each 80 gm. and administer enema to that suffering from kaphaja disorder, poor digestion and aversion to food.

Similarly, decoction of paṭola, harītakī, devadāru and pippalī may be used.

Decoction of daśamūla, triphalā, bilva, madanaphala mixed with cow's urine, the paste of indrayava, pāṭhā, madanaphala and musta; rock salt, yavakṣāra and oil is an important non-unctuous enema which destroys kaphaja disorders, anaemia, alasaka, āmadoṣa, retention of flatus and urine and severe blowing up of the urinary bladder.

Decoction of rāsnā, guḍūcī, eraṇḍa, viḍaṅga, dāruharidrā, saptaparṇa, uśīra, devadāru, nimba, āragvadha, bhūnimba, paṭola, pāṭhā, tiktā, ākhuparṇī, daśamūla, musta, trāyamāṇā, śigru, triphalā mixed with decoction of piṇḍītaka (madanaphala) and cow's urine, paste of madhuyaṣṭī, pippalī, priyaṅgu, śatāhvā, rasāñjana, śveta vacā, viḍaṅga, indrayava, pāṭhā, musta, rock salt, ghee, honey and oil administered as non-unctuous enema to those suffering from heliminthiasis, prameha, bradhna, udara, indigestion and kapha, destroys vāta, stimulates digestive fire, overcomes diseases and promotes strength even if the patients are desaturated with rough medication. [56–64]

पुनर्नवैरण्डवृषाश्मभेदवृश्चीरभूतीकबलापलाशाः ।
द्विपञ्चमूलं च पलांशिकानि क्षुण्णानि धौतानि फलानि चाष्टौ ॥ ६५ ॥
बिल्वं यवान् कोलकुलत्थधान्यफलानि चैव प्रसृतोन्मितानि ।
पयोजलद्व्याढकवच्छृतं तत् क्षीरावशेषं सितवस्त्रपूतम् ॥ ६६ ॥
वचाशताह्वामरदारुकुष्ठयष्ट्याह्वसिद्धार्थकपिप्पलीनाम् ।
कल्कैर्यवान्या मदनैश्च युक्तं नात्युष्णशीतं गुडसैन्धवाक्तम् ॥ ६७ ॥
क्षौद्रस्य तैलस्य च सर्पिषश्च तथैव युक्तं प्रसृतैस्त्रिभिश्च ।
दद्यान्निरूहं विधिना विधिज्ञः स सर्वसंसर्गकृतामयघ्नः ॥ ६८ ॥

Punarnavā, eraṇḍa, vāsā, pāṣāṇabheda, vṛścīra, bhūtika, balā, palāśa, daśamūla each 40 gm., fruits of madana eight in number crushed and washed, bilva, barley grains, fruits of kola, kulattha and dhānyaka-each 80 gm.—these should be boiled in milk and water 5.12 litres till only milk remains. This should be strained through a white (clean) cloth piece and added with the paste of vacā, śatāhvā, devadāru, kuṣṭha, madhuyaṣṭī, white mustard, yavānī and madana and when neither too hot nor too cold added with jaggery, rock salt, honey, oil and ghee the latter three in quantity of 80 gm. each. This should be used as non-unctuous enema to alleviate disorders caused by three or two doṣas jointly. [65-68]

स्निग्धोष्ण एकः पवने समांसो द्वौ स्वादुशीतौ पयसा च पित्ते ।
त्रयः समूत्रा कटुकोष्णतीक्ष्णाः कफे निरूहा न परं विधेयाः ॥ ६९ ॥

In vātika disorder enema should be given once unctuous, hot and with meat. In paittika disorder twice sweet and cold with milk and in kaphaja disorders thrice pungent, hot and irritant. No enema should be administered beyond this. [69]

रसेन वाते प्रतिभोजनं स्यात् क्षीरेण पित्ते तु कफे च यूषैः ।
तथाऽनुवास्येषु च बिल्वतैलं स्याज्जीवनीयं फलसाधितं च ॥ ७० ॥
इतीदमुक्तं निखिलं यथावद्बस्तिप्रदानस्य विधानमग्र्यम् ।
योऽधीत्य विद्वानिह बस्तिकर्म करोति लोके लभते स सिद्धिम् ॥ ७१ ॥

In vātika disorder, after enemation the patient should be given diet with meat-soup, in paittika disorder with milk and in kaphaja disorder with vegetarian soup.

In unctuous enema oil processed with bilwa, jīvanīya drugs or madanaphala should be used.

Thus the entire method of administration of enema is said knowing which the wise physician administers enema with success. [70-71]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते सिद्धिस्थाने
बस्तिसूत्रीयसिद्धिर्नाम तृतीयोऽध्यायः ॥ ३ ॥

Thus ends the third chapter on principles of successful (application of)
enema in siddhisthāna in the treatise composed by Agniveśa,
redacted by Caraka and reconstructed by Dṛḍhabala
as it was not available. (3)

चतुर्थोऽध्यायः

CHAPTER IV

अथातः स्नेहव्यापत्सिद्धिं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on successful management of unctuous enema and its complications. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

स्नेहबस्तीन्निबोधेमान् वातपित्तकफापहान् । मिथ्याप्रणिहितानां च व्यापदः सचिकित्सिताः ॥ ३ ॥

Now listen about the following unctuous enemas which alleviate vāta, pitta and kapha along with the treatment of the complications caused by their faulty applications. [3]

दशमूलं बलां रास्नामश्वगन्धां पुनर्नवाम् । गुडूच्येरण्डभूतीकभार्गीवृषकरोहिषम् ॥ ४ ॥
शतावरीं सहचरं काकनासां पलांशिकम् । यवमाषातसीकोलकुलत्थान् प्रसृतोन्मितान् ॥ ५ ॥
चतुर्द्रोणेऽम्भसः पक्त्वा द्रोणशेषेण तेन च । तैलाढकं समक्षीरं जीवनीयैः पलोन्मितैः ॥ ६ ॥
अनुवासनमेतद्धि सर्ववातविकारनुत् । अनूपानां वसा तद्वज्जीवनीयोपसाधिता ॥ ७ ॥

Daśamūla, balā, rāsnā, aśvagandhā, punarnavā, guḍūcī, eraṇḍa, bhūtīka, bhārgī, vṛṣaka, rohiṣa, śatāvarī, sahacara and kākanāsā each 40 gm., barley, black gram, linseed, jujube fruit and horse gram each 80 gm.—all these should be boiled in water 40.96 litres till reduced to 10.24 litres. With this decoction oil 2.56 litres mixed with equal quantity of milk and paste of vitaliser drugs 40 gm. each should be prepared. This unctuous enema alleviates all vātika disorders. Similarly, fat of marshy animals may be processed with vitaliser drugs (and used as unctuous enema). [4–7]

शताह्वायवबिल्वाम्लैः सिद्धं तैलं समीरणे । सैन्धवेनाग्नितप्तेन तप्तं चानिलनुद्घृतम् ॥ ८ ॥

Oil cooked with śatāhvā, barley, bilva and sour substances is used in vātika disorders.

Ghee heated with rock salt heated on fire alleviates vāyu. [8]

जीवन्तीं मदनं मेदां श्रावणीं मधुकं बलाम् । शताह्वर्षभकौ कृष्णां काकनासां शतावरीम् ॥ ९ ॥
स्वगुप्तां क्षीरकाकोलीं कर्कटाख्यां शटीं वचाम् । पिष्ट्वा तैलं घृतं क्षीरे साधयेत्तच्चतुर्गुणे ॥ १० ॥
बृंहणं वातपित्तघ्नं बलशुक्राग्निवर्धनम् । मूत्ररेतोरजोदोषान् हरेत्तदनुवासनम् ॥ ११ ॥
लाभतश्चन्दनाद्यैश्च पिष्टैः क्षीरचतुर्गुणम् । तैलपादं घृतं सिद्धं पित्तघ्नमनुवासनम् ॥ १२ ॥

Oil and ghee mixed together should be cooked with the paste of jīvantī, madana, medā, śrāvaṇī, madhuka, balā, śatāhvā, ṛṣabhaka, pippalī, kākanāsā, śatāvarī, kapikacchū, kṣīrakākolī, karkaṭaśṛṅgī, and vacā and four times milk. This used as unctuous enema is bulk-promoting, alleviator of vāta-pitta, promotes strength, semen and digestive fire and eliminates defects of urine, semen and menses.

Ghee mixed with one-fourth oil cooked with the paste of candanādi drugs (ci.3) as available and four times milk is pitta-alleviating unctuous enema.[9-12]

सैन्धवं मदनं कुष्ठं शताह्वां निचुलं वचाम् । ह्रीबेरं मधुकं भार्गीं देवदारु सकट्फलम् ॥ १३ ॥
नागरं पुष्करं मेदां चविकां चित्रकं शटीम् । विडङ्गातिविषे श्यामां हरेणुं नीलिनीं स्थिराम् ॥१४॥

बिल्वाजमोदे कृष्णां च दन्तीं रास्नां च पेषयेत् । साध्यमेरण्डजं तैलं तैलं वा कफरोगनुत् ॥ १५ ॥
ब्रध्नोदावर्तगुल्मार्शःप्लीहमेहाढ्यमारुतान् । आनाहमश्मरीं चैव हन्यात्तदनुवासनात् ॥ १६ ॥
मदनैर्वाऽम्लसंयुक्तैर्बिल्वाद्येन गणेन वा । तैलं कफहरैर्वाऽपि कफघ्नं कल्पयेद्भिषक् ॥ १७ ॥

Rock salt, madana, kuṣṭha, śatāhvā, nicula, vacā, hribera, madhuka, bhārgī, devadāru, kaṭphala, śuṇṭhī, puṣkaramūla, medā, cavikā, citraka, śaṭī, viḍaṅga, ativiṣā, śyāmā, hareṇu, nīlinī, śālaparṇī, bilva, ajamodā, pippalī, dantī and rāsnā should be pounded and with this castor oil or some other oil efficacious in kaphaja disorders should be cooked. Used as unctuous enema it alleviates bradhna, udāvarta, gulma, piles, spleen enlargement, prameha. vātarakta, hardness of bowels and calculus.

Physician should prepare kapha-alleviating oil with madana fruits combined with sour substances, or with the drugs of bilvādi group (daśamūla) or with other kapha-alleviating drugs. [13–17]

विडङ्गैरण्डरजनीपटोलत्रिफलामृताः । जातीप्रवालनिर्गुण्डीदशमूलाखुपर्णिकाः ॥ १८ ॥
निम्बपाठासहचरशम्पाककरवीरकाः । एषां क्काथेन विपचेत्तैलमेभिश्च कल्कितैः ॥ १९ ॥
फलबिल्वत्रिवृत्कृष्णारास्नाभूनिम्बदारुभिः । सप्तपर्णवचोशीरदार्वीकुष्ठकलिङ्गकैः ॥ २० ॥
लतागौरीशताह्वाग्निशटीचोरकपौष्करैः । तत् कुष्ठानि क्रिमीन् मेहानर्शांसि ग्रहणीगदम् ॥ २१ ॥
क्लीबतां विषमाग्नित्वं मलं दोषत्रयं तथा । प्रयुक्तं प्रणुदत्याशु पानाभ्यङ्गानुवासनैः ॥ २२ ॥
व्याधिव्यायामकर्माध्वक्षीणाबलनिरोजसाम् । क्षीणशुक्रस्य चातीव स्नेहबस्तिर्बलप्रदः ॥ २३ ॥
पादजङ्घोरुपृष्ठांसकटीनां स्थिरतां पराम् । जनयेदप्रजानां च प्रजां स्त्रीणां तथा नृणाम् ॥ २४ ॥

Oil should be cooked with the decoction of viḍaṅga, eraṇḍa, haridrā, paṭola, triphalā, guḍūcī, tender leaves of jātī, nirguṇḍī, daśamūla, ākhuparṇikā, nimba, pāṭhā, sahacara, āragvadha and karavīra and paste of madanaphala, bilva, trivṛt, pippalī, rāsnā, bhūnimba, devadāru, saptaparṇa, vacā, uśīra, dāruharidrā, kuṣṭha, indrayava, latā, haridrā, śatāhvā, citraka, śaṭī, coraka and puṣkaramūla. This oil used in forms of intake, massage and unctous enema alleviates quickly the disorders of skin, worms, prameha, piles, disorders of grahaṇī, impotency, irregularity of digestive fire, excrement and three doṣas. This unctuous enema provides strength to those wasted due to disease, physical exercise, evacuative measures and wayfaring, debilitated, devoid of ojas and having diminished semen. Moreover, it gives good firmness to feet, shanks, thighs, back, shoulder and waist and virility to sterile women and men. [18–24]

वातपित्तकफात्यन्नपुरीषैरावृतस्य च । अभुक्ते च प्रणीतस्य स्नेहबस्तेः षडापदः ॥ २५ ॥

These are six complications of unctuous enema such as—obstructed with vāta, pitta, kapha, excessive meal and faeces and administered on empty stomach. [25]

शीतोऽल्पो वाऽधिके वाते पित्तेऽत्युष्णः कफे मृदुः । अतिभुक्ते गुरुर्वर्चःसंचयेऽल्पबलस्तथा ॥२६॥
दत्तस्तैरावृतः स्नेहो न यात्यभिभवादपि । अभुक्तेऽनावृतत्वाच्च यात्यूर्ध्वं तस्य लक्षणम् ॥ २७ ॥
अङ्गमर्दज्वराध्मानशीतस्तम्भोरुपीडनैः । पार्श्वरुग्वेष्टनैर्विद्यात् स्नेहं वातावृतं भिषक् ॥ २८ ॥

If cold little enema is given in aggravated **vāta**, too hot in pitta, mild in kapha, heavy after excessive meal and of little potency in accumulated faeces, the unctuous enema obstructed and overpowered by these does not enter and on the contrary, it goes up if administered on empty stomach. The symptoms are as follows.

Physician should know the unctuous enema as obstructed by vāta from the symptoms such as body-ache, fever, tympanitis, feeling of cold, stiffness, pain in thigh; pain in sides and cramps. [26–28]

स्निग्धाम्ललवणोष्णैस्तं रास्नापीतद्रुतैलिकैः । सौवीरकसुराकोलकुलत्थयवसाधितैः ॥ २९ ॥
निरूहैर्निर्हरेत् सम्यक् समूत्रैः पाञ्चमूलिकैः । ताभ्यामेव च तैलाभ्यां सायं भुक्तेऽनुवासयेत् ॥३०॥
दाहरागतृषामोहतमकज्वरदूषणैः । विद्यात् पित्तावृतं स्वादुतिक्तैस्तं वस्तिभिर्हरेत् ॥ ३१ ॥

This should be eliminated well by unctuous, sour, salty and hot non-unctuous enema with oil of rāsnā and dāruharidrā processed with sauvīraka (vinegar), wine, jujube, horse gram and barley and mixed with cow's urine and decoction of pañcamūla.

In the evening after meals one should administer unctuous enema with both the same oil.

One should know it as obstructed by pitta from the symptoms such as burning sensation, redness, thirst, mental confusion, feeling of darkness, fever and impurity. This should be eliminated by administering sweet and bitter enemas. [29–31]

तन्द्राशीतज्वरालस्यप्रसेकारुचिगौरवैः । समूर्च्छाग्लानिभिर्विद्याच्छ्लेष्मणा स्नेहमावृतम् ॥ ३२ ॥
कषायकटुतीक्ष्णोष्णैः सुरामूत्रोपसाधितैः । फलतैलयुतैः साम्लैर्बस्तिभिस्तं विनिर्हरेत् ॥ ३३ ॥

One should know the unctuous enema as obstructed by kapha from drowsiness, cold fever, lassitude, salivation, anorexia, heaviness, fainting and malaise.

This should be removed with astringent, pungent, sharp and hot enema processed with wine and urine and mixed with madana(phala) oil and sour substances. [32–33]

छर्दिमूर्च्छारुचिग्लानिशूलनिद्राङ्गमर्दनैः आमलिङ्गैः सदाहैस्तं विद्यादत्यशनावृतम् ॥ ३४ ॥
कटूनां लवणानां च क्वाथैश्चूर्णैश्च पाचनम् । विरेको मृदुरत्रामविहिता च क्रिया हिता ॥ ३५ ॥

The unctuous enema should be known as obstructed by excessive meal from vomiting, fainting, anorexia, malaise, colic pain, sleep, body-ache and symptoms of āma along with burning sensation.

In this condition digestion with decoctions of pungent drugs and powders of salts, mild purgative and measures prescribed for (treatment of) āma are useful. [34–35]

विण्मूत्रानिलसङ्गार्तिगुरुत्वाध्मानहृद्ग्रहैः । स्नेहं विडावृतं ज्ञात्वा स्नेहस्वेदैः सवर्तिभिः ॥ ३६ ॥
श्यामाविल्वादिसिद्धैश्च निरूहैः सानुवासनैः । निर्हरेद्विधिना सम्यगुदावर्तहरेण च ॥ ३७ ॥

After knowing the unctuous enema obstructed by faeces from retention of faeces, urine and flatus, pain, heaviness, tympanitis and tightness in cardiac region one should eliminate it properly with unction, sudation, application of suppositories, non-unctuous and unctuous enema prepared with śyāmādi and bilvādi (daśamūla) drugs and measures alleviating reverse movement of vāyu. [36–37]

अभूक्ते शून्यपायौ वा वेगात् स्नेहोऽतिपीडितः । धावत्यूर्ध्वं ततः कण्ठादूर्ध्वेभ्यः खेभ्य एत्यपि ॥३८॥
मूत्रश्यामात्रिवृत्सिद्धो यवकोलकुलत्थवान् । तत्सिद्धतैल इष्टोऽत्र निरूहः सानुवासनः ॥ ३९ ॥
कण्ठादागच्छतः स्तम्भकण्ठग्रहविरेचनैः । छर्दिघ्नीभिः क्रियाभिश्च तस्य कार्यं निवर्तनम् ॥ ४० ॥

In case of empty stomach or vacant anorectum the unctuous enema pressed too much with force runs upwards and crossing the throat comes out of the upper orifices. Here non-unctuous enema prepared with cow's urine, śyāmā and trivṛt and added with barley, jujube and horse gram and unctuous enema with the oil prepared with the same are desirable. If it comes out of throat it should be checked with cold applications, pressing of throat, purgatives and anti-emetic measures. [38-40]

यस्य नोपद्रवं कुर्यात् स्नेहबस्तिरनिःसृतः । सर्वोऽल्पो वाऽऽवृतो रौक्ष्यादुपेक्ष्यः स विजानता ॥४१॥

Where the unctuous enema non-eliminated fully or slightly or obstructed slightly does not exhibit any untoward symptom, it should be avoided by the wise because of (presence of) roughness. [41]

युक्तस्नेहं द्रवोष्णं च लघुपथ्योपसेवनम् । भुक्तवान् मात्रया भोज्यमनुवास्यस्त्र्यहात्त्र्यहात् ॥ ४२ ॥
धान्यनागरसिद्धं हि तोयं दद्याद्विचक्षणः । व्युषिताय निशां कल्यमुष्णं वा केवलं जलम् ॥ ४३ ॥
स्नेहाजीर्णं जरयति श्लेष्माणं तद्भिनत्ति च । मारुतस्यानुलोम्यं च कुर्यादुष्णोदकं नृणाम् ॥ ४४ ॥
वमने च विरेके च निरूहे सानुवासने । तस्मादुष्णोदकं देयं वातश्लेष्मोपशान्तये ॥ ४५ ॥

One having taken food as unctuous, liquid, hot, light, wholesome and in proper quantity should be administered unctuous enema every third day. Avoiding another diet for the whole night, in early morning he should be given water boiled with coriander and dry ginger or simply hot water. Hot water digests the indigested unctuous substance, breaks kapha and carminates wind. Hence hot water should be given in emesis, purgation, non-unctuous and unctuous enema for pacification of vata and kapha. [42–45]

रूक्षनित्यस्तु दीप्ताग्निर्व्यायामी मारुतामयी । वङ्क्षणश्रोण्युदावृत्तवाताश्चार्हा दिने दिने ॥ ४६ ॥
एषां चाशु जरां स्नेहो यात्यम्बु सिकतास्विव । अतोऽन्येषां त्र्यहात् प्रायः स्नेहं पचति पावकः ॥४७॥

Those who take rough materials daily, have stimulated digestive fire, practise physical exercise, suffer from vātika disorders particularly in groins, hips and udāvarta require unctuous enema daily. The uncting substance administered to these gets assimilated quickly as water in sands, but in other than these the fire digests the uncting substance in three days. [46–47]

न त्वामं प्रणयेत् स्नेहं स ह्यभिष्यन्दयेद्गुदम् । सावशेषं च कुर्वीत वायुः शेषे हि तिष्ठति ॥ ४८ ॥
न चैव गुदकण्ठाभ्यां दद्यात् स्नेहमनन्तरम् । उभयस्मात् समं गच्छन् वातमग्निं च दूषयेत् ॥ ४९ ॥

One should not administer uncooked uncting substance because it causes sliminess in anus. Moreover, it should not be introduced wholly because vāyu is situated in the last portion.

One should not administer unction simultaneously through anus as well as throat because entering from both the routes at a time it deranges vāyu as well as agni. [48–49]

स्नेहबस्तिं निरूहं वा नैकमेवातिशीलयेत् । उत्क्लेशाग्निवधौ स्नेहान्निरूहात् पवनाद्भयम् ॥ ५० ॥
नस्मान्निरूढः संस्नेह्यो निरूह्यश्चानुवासितः । स्नेहशोधनयुक्त्यैवं बस्तिकर्म त्रिदोषनुत् ॥ ५१ ॥

One should not use either unctuous or non-unctuous enema exclusively because there is risk of nausea and loss of digestive fire due to the former and of (aggravation of) vāta due to the latter. Hence the person having taken non-unctuous enema should be given unctuous enema and vice versa. Thus by (alternate) unction and elimination the enema therapy alleviates (all the) three doṣas. [50–51]

कर्मव्यायामभाराध्वया(पा)नस्त्रीकर्शितेषु च । दुर्बले वातभग्ने च मात्राबस्तिः सदा मतः ॥ ५२ ॥
यथेष्टाहारचेष्टस्य सर्वकालं निरत्ययः । ह्रस्वायाः स्नेहमात्राया मात्राबस्तिः समो भवेत् ॥ ५३ ॥
बल्यं सुखोपचर्यं च सुखं सृष्टपुरीषकृत् । स्नेहमात्राविधानं हि बृंहणं वातरोगनुत् ॥ ५४ ॥

Mātrābasti is always applicable to those emaciated due to overwork, physical exercise, weight-lifting, wayfaring, journey on vehicles and indulgence in women, debilitated and broken by vāta. Mātrābasti equal to the lowest dose of unctuous enema is always free from untoward effects requiring no restriction of diet and movements.

Administration of this dose of unctuous enema promotes strength, is easily managed, provides happiness, eliminates faeces, promotes corpulence and alleviates vātika diseases. [52–54]

तत्र श्लोकौ—

वातादीनां शमायोक्ताः प्रवराः स्नेहबस्तयः । तेषां चाज्ञप्रयुक्तानां व्यापदः सचिकित्सिताः ॥ ५५ ॥
प्राग्भोज्यं स्नेहबस्तेर्यद् ध्रुवं येऽर्हास्त्र्यहाच्च ये । स्नेहबस्तिविधिश्चोक्तो मात्राबस्तिविधिस्तथा ॥५६॥

Now the summing up verses—

Excellent unctuous enemas have been said for pacification of vāta etc. along with the treatment of complication if administered by the ignorant. The diet to be taken before unctuous enema, the persons requiring at daily or on three days, method of unctuous enema and mātrābasti is also said. [55–56]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते सिद्धिस्थाने
स्नेहव्यापत्सिद्धिर्नाम चतुर्थोऽध्यायः ॥ ४ ॥

Thus ends the fourth chapter on successful management of unctuous enema
and its complications in siddhisthāna in the treatise composed by
Agniveśa, redacted by Caraka and reconstructed by
Dṛḍhabala as it was not available. (4)

पञ्चमोऽध्यायः

CHAPTER V

अथातो नेत्रबस्तिव्यापत्सिद्धिं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on successful management of the complications of the nozzle and enema pouch. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

अथ नेत्राणि बस्तींश्च शृणु वर्ज्यानि कर्मसु । नेत्रस्याज्ञप्रणीतस्य व्यापदः सचिकित्सिताः ॥ ३ ॥

Now listen about the types of nozzle and enema pouch to be avoided in therapy along with the treatment of complications caused by the nozzle applied by the ignorant. [3]

ह्रस्वं दीर्घं तनु स्थूलं जीर्णं शिथिलबन्धनम् । पार्श्वच्छिद्रं तथा वक्रमष्टौ नेत्राणि वर्जयेत् ॥ ४ ॥
अप्राप्त्यतिगतिक्षोभकर्षणक्षणनस्रवाः । गुदपीडा गतिर्जिह्मा तेषां दोषा यथाक्रमम् ॥ ५ ॥

Small, long, thin, thick, old, with slackened bonds, with side hole and crocked· these eight types of nozzle should be avoided. Their untoward consequences are non-reaching, over-reaching, instability, tension, injury, discharge, pain in anus and crooked movement respectively. [4–5]

विषममांसलच्छिन्नस्थूलजालिकवातलाः । स्निग्धः क्लिन्नश्च तानष्टौ बस्तीन् कर्मसु वर्जयेत् ॥ ६ ॥
गतिवैषम्यविस्रत्वस्रावदौर्ग्राह्यनिस्रवाः । फेनिलच्युत्यधार्यत्वं बस्तेः स्युर्बस्तिदोषतः ॥ ७ ॥

Uneven, fleshy, torn, thick, multiholed, airy, unctuous and moist–these eight types of enema pouch should be avoided. The defects cause uneven movement, fleshy smell, leaking, difficulty in holding, discharge, frothiness, risk of falling down and unfit for holding respectively. [6–7]

सवातातिद्रुतोत्क्षिप्ततिर्यगुल्लुप्तकम्पिताः । अतिबाह्यगमन्दातिवेगदोषाः प्रणेतृतः ॥ ८ ॥

Airy, too fast, thrown upwards, obliquely, with intermittent pressure, shaking, over–introduction of nozzle, moved outside, with weak pressure and with strong pressure–these eight defects occur due to (fault of) operator. [8]

अनुच्छ्वास्य च बद्धे वा दत्ते निःशेष एव वा । प्रविश्य कुपितो वायुः शूलतोदकरो भवेत् ॥ ९ ॥
तत्राभ्यङ्गो गुदे स्वेदो वातघ्नान्यशनानि च ।

If introduced without expelling the air or administered wholly, vāyu having reached in and being aggravated produces colic and piercing pain. For this, massage and fomentation in oral region and vāta–alleviating diet should be prescribed. [9]

द्रुतं प्रणीते निष्कृष्टे सहसोत्क्षिप्त एव वा ॥ १० ॥
स्यात् कटीगुदजङ्घार्तिबस्तिस्तम्भोरुवेदनाः । भोजनं तत्र वातघ्नं स्नेहाः स्वेदाः सबस्तयः ॥ ११ ॥

In case of fast introduction, suddenly taking out or pushing up there occur distress in waist, anus and shanks, stiffness in urinary bladder and pain in thigh. For this vāta-alleviating diet, unction, sudation and enema are prescribed. [10-11]

तिर्यग्वल्यावृतद्वारे बद्धे वाऽपि न गच्छति । नेत्रे तदृजु निष्कृष्य संशोध्य च प्रवेशयेत् ॥ १२ ॥

If nozzle is introduced obliquely and its mouth is covered by anal folds or blocked by some other substance and because of this the fluid is not entering, then the nozzle should be taken out, cleaned and re-introduced. [12]

पीड्यमानेऽन्तरा मुक्ते गुदे प्रतिहतोऽनिलः । उरःशिरोर्तिमूर्वोश्च सदनं जनयेद्बली ॥ १३ ॥
बस्तिः स्यात्तत्र बिल्वादिफलश्यामादिमूत्रवान् । स्याद्दाहो दवथुः शोफः कम्पनाभिहते गुदे ॥ १४ ॥
कषायमधुराः शीताः सेकास्तत्र सबस्तयः ।

If pressure is discontinued in the middle, vāyu obstructed in the anal region and aggravated produces distress in chest and head and malaise in thighs. In this condition, enema prepared with daśamūla, madanaphala, drugs of śyāmādi group and cow's urine should be given.

If due to shaking the anus is injured and there are burning sensation, internal heat and swelling, for this, sprinkling with astringent, sweet and cold liquids and enema are prescribed. [13-14]

अतिमात्रप्रणीतेन नेत्रेण क्षणनाद्वलेः ॥ १५ ॥
स्यात् सार्ति दाहनिस्तोदगुदवर्चःप्रवर्तनम् । तत्र सर्पिः पिचुः क्षीरं पिच्छाबस्तिश्च शस्यते ॥ १६ ॥

If the nozzle is overintroduced, the folds are injured and there arise distress, burning sensation, piercing pain, prolapse of rectum and diarrhoea, for this, ghee, tampon, milk and slimy enema are recommended. [15-16]

न भावयति मन्दस्तु बाह्यस्त्वाशु निवर्तते । स्नेहस्तत्र पुनः सम्यक् प्रणेयः सिद्धिमिच्छता ॥ १७ ॥
अतिप्रपीडितः कोष्ठे तिष्ठत्यायाति वा गलम् । तत्र बस्तिर्विरेकश्च गलपीडादि कर्म च ॥ १८ ॥

The slowly pressed enema does not reach (the desired site) and outwardly given one comes out quickly. In these conditions, the enema should be re-introduced properly.

If pressed severely, the enema stays in bowels or goes to throat. In this condition, measures such as enema, purgation, pressure on throat etc. are adopted.[17-18]

तत्र श्लोकः—
नेत्रबस्तिप्रणेतॄणां दोषानेतान् सभेषजान् । वेत्ति यस्तेन मतिमान् बस्तिकर्माणि कारयेत् ॥ १९ ॥

Now the summing up verse—

The wise (physician) who knows the defects of nozzle, enema pouch and operator along with remedy should be employed for application of enema. [19]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते सिद्धिस्थाने
नेत्रबस्तिव्यापत्सिद्धिर्नाम पञ्चमोऽध्यायः ॥ ५ ॥

Thus ends the fifth chapter on successful management of the compli-
cations of the nozzle and enema pouch in siddhisthāna
in the treatise composed by Agniveśa, redacted by
Caraka and reconstructed by Dṛḍhabala
as it was not available. (5)

षष्ठोऽध्यायः

CHAPTER VI

अथाऽतो वमनविरेचनव्यापत्सिद्धिं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on successful management of the complications of emesis and purgation. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

अथ शोधनयोः सम्यग्विधिमूर्ध्वानुलोमयोः । असम्यक्कृतयोश्चैव दोषान् वक्ष्यामि सौषधान् ॥ ३ ॥

Hereafter I will tell about the proper method of emesis and purgation and their defects if not properly administered along with treatment. [3]

अत्युष्णवर्षशीता हि ग्रीष्मवर्षाहिमागमाः । तदन्तरे प्रावृडाद्यास्तेषां साधारणास्त्रयः ॥ ४ ॥

Grīṣma (summer), varṣā (rainy season) and hemanta (early winter)are the seasons with severe heat, rains and cold. In between these are three moderate seasons namely prāvṛṭ (early rains), śarad (autumn) and vasanta (spring). [4]

प्रावृट् शुचिनभौ ज्ञेयौ शरदूर्जसहौ पुनः । तपस्यश्च मधुश्चैव वसन्तः शोधनं प्रति ॥ ५ ॥
एतानृतून् विकल्प्यैवं दद्यात् संशोधनं भिषक् । स्वस्थवृत्तमभिप्रेत्य व्याधौ व्याधिवशेन तु ॥ ६ ॥

Prāvṛṭ consists of āṣāḍha and śrāvaṇa months, śarad kārttika and mārgaśīrṣa and vasanta phālguna and caitra—this arrangement of seasons is followed for the purpose of evacuation. Thus the physician should administer evacuative remedy considering the seasons as above in case of healthy persons and in diseases according to morbidity. [5–6]

कर्मणा वमनादीनामन्तरेष्वन्तरेषु च । स्नेहस्वेदौ प्रयुञ्जीत स्नेहं चान्ते प्रयोजयेत् ॥ ७ ॥

In between different evacuative measures unction and sudation should be administered ending with unction [7]

विसर्पपिडकाशोफकामलापाण्डुरोगिणः । अभिघातविषार्तांश्च नातिस्निग्धान् विरेचयेत् ॥ ८ ॥

One should administer purgation to those suffering from erysipelas, boils, oedema, jaundice, anaemia, injury and poisoning after unexcessive unction. [8]

नातिस्निग्धशरीराय दद्यात् स्नेहविरेचनम् । स्नेहोत्क्लिष्टशरीराय रूक्षं दद्याद्विरेचनम् ॥ ९ ॥

One who is unexcessively uncted should be given unctuous purgation while that having excess of unction should be given rough purgation. [9]

स्नेहस्वेदोपपन्नेन जीर्णं मात्रावदौषधम् । एकाग्रमनसा पीतं सम्यग्योगाय कल्पते ॥ १० ॥

The drug taken in proper dose, after digestion (of the previous food), with concentration of mind by the person uncted and sudated exerts proper effect. [10]

स्निग्धात् पात्राद्यथा तोयमयत्नेन प्रणुद्यते । कफादयः प्रणुद्यन्ते स्निग्धाद्देहात्तथौषधैः ॥ ११ ॥
आर्द्रं काष्ठं यथा वह्निर्विष्यन्दयति सर्वतः । तथा स्निग्धस्य वै दोषान् स्वेदो विष्यन्दयेत् स्थिरान् ॥१२॥
क्लिष्टं वासो यथोत्क्लेश्य मलः संशोध्यतेऽम्भसा । स्नेहस्वेदैस्तथोत्क्लेश्य शोध्यते शोधनैर्मलः ॥ १३ ॥

As from an unctuous utensil water is removed without any effort, kapha etc. are detached from the uncted body with the help of drugs. As fire liquidates the damp wood from all sides, sudation liquidizes the consolidated impurities in the uncted person. As the dirt of the cloth is washed with water after deterging (with alkali etc.), the impurity of the body is eliminated by evacuative measures after deterging it with unction and sudation. [11–13]

अजीर्णे वर्धते ग्लानिर्विबन्धश्चापि जायते । पीतं संशोधनं चैव विपरीतं प्रवर्तते ॥ १४ ॥

If the evacuative drug is taken during indigestion, malaise increases, constipation arises and the drug moves reversely. [14]

अल्पमात्रं महावेगं बहुदोषहरं सुखम् । लघुपाकं सुखास्वादं प्रीणनं व्याधिनाशनम् ॥ १५ ॥
अविकारि च व्यापत्तौ नातिग्लानिकरं च यत् । गन्धवर्णरसोपेतं विद्यान्मात्रावदौषधम् ॥ १६ ॥

The drug administered in proper dose is that which in small dose exerts great force and eliminates plentiful impurity, is easy, light in digestion, good in taste, saturating, alleviates disease, even in faulty application does not harm, does not cause much depression and is endowed with (good) smell, colour and taste. [15–16]

विधूय मानसान् दोषान् कामादीनशुभोदयान् । एकाग्रमनसा पीतं सम्यग्योगाय कल्पते ॥ १७ ॥

The drug taken with concentration of mind after waiving off the unwholesome mental emotions such as passion etc. exerts proper effect. [17]

नरः श्वो वमनं पाता भुञ्जीत कफवर्धनम् । सुजरं द्रवभूयिष्ठं, लघ्वशीतं विरेचनम् ॥ १८ ॥
उत्क्लिष्टाल्पकफत्वेन क्षिप्रं दोषाः स्रवन्ति हि ।

The person who is to take emesis the next day should eat kapha-increasing, light in digestion and mostly liquid diet while that for purgation should take light and hot diet because due to excitement and diminution of kapha in emesis and purgation respectively, the impurities ooze out quickly. [18]

पीतौषधस्य तु भिषक् शुद्धिलिङ्गानि लक्षयेत् ॥ १९ ॥
ऊर्ध्वं कफानुगे पित्ते विट्पित्तेऽनुकफे त्वधः । हृतदोषं वदेत् कार्श्यदौर्बल्ये चेत् सलाघवे ॥२०॥

When the person has taken the drug, the physician should observe the signs of evacuation. When in emesis pitta follows kapha and in purgation kapha follows faeces and pitta, the person should be taken as evacuated of the impurity along with the symptoms of emaciation and debility with lightness. [19–20]

वामयेत्तु ततः शेषमौषधं न त्वलाघवे । स्तैमित्येऽनिलसङ्गे च निरुद्गारेऽपि वामयेत् ॥ २१ ॥
आलाघवात्तनुत्वाच्च कफस्यापत् परं भवेत् ।

The excess drug should be removed by vomiting but not in absence of lightness. In case of the feeling of wetness and retention of flatus even in absence of eructations, the patient should be vomited till lightness and diluteness of kapha appear because beyond that it produces untoward effects. [21]

वमिते वर्धते वह्निः शमं दोषा व्रजन्ति हि ॥ २२ ॥

वमितं लङ्घयेत् सम्यग्जीर्णलिङ्गान्यलक्षयन् । तानि दृष्ट्वा तु पेयादिक्रमं कुर्यान्न लङ्घनम् ॥ २३ ॥

On emesis the digestive fire is stimulated and doṣas are pacified. If the signs of proper digestion are not observed the patient should be lightened otherwise should be managed with the dietitic regimen such as liquid gruel etc. and not lightening. [22–23]

संशोधनाभ्यां शुद्धस्य हृतदोषस्य देहिनः । यात्यग्निर्मन्दतां तस्मात् क्रमं पेयादिमाचरेत् ॥ २४ ॥

In a person evacuated with the above two evacuative measures (emesis and purgation) the digestive fire gets slowed. Hence one should apply the dietitic regimen with liquid etc. [24]

कफपित्ते विशुद्धेऽल्पं मद्यपे वातपैत्तिके । तर्पणादिक्रमं कुर्यात् पेयाऽभिष्यन्दयेद्धि तान् ॥ २५ ॥

If kapha and pitta are eliminated slightly and the patient is an alcoholic addict and predominant in vāta and pitta, one should apply saturating measures instead of liquid gruel etc. because the latter causes obstruction in channels in them. [25]

अनुलोमोऽनिलः स्वास्थ्यं क्षुत्तृष्णोर्जो मनस्विता । लघुत्वमिन्द्रियोद्गारशुद्धिर्जीर्णौषधाकृतिः ॥२६॥
क्लमो दाहोऽङ्गसदनं भ्रमो मूर्च्छा शिरोरुजा । अरतिर्बलहानिश्च सावशेषौषधाकृतिः ॥ २७ ॥

Carmination of wind, feeling of well-being, hunger and thirst, energy, enthusiasm, lightness, purity of senses and eructation—these are the signs of the drug digested.

Exhaustion, burning sensation, malaise, giddiness, fainting, headache, uneasiness and debility—these are the signs of the drug undigested. [26–27]

अकालेऽल्पातिमात्रं च पुराणं न च भावितम् । असम्यक्संस्कृतं चैव व्यापद्येतौषधं द्रुतम् ॥ २८ ॥

The drug administered untimely, in lower or higher dose and if it is old, not impregnated (with its own juice or other synergistic drugs) and processed improperly causes untoward effect quickly. [28]

आध्मानं परिकर्तिश्च स्रावो हृद्गात्रयोर्ग्रहः । जीवादानं सविभ्रंशः स्तम्भः सोपद्रवः क्लमः ॥ २९ ॥
अयोगादतियोगाच्च दशैता व्यापदो मताः । प्रेष्यभैषज्यवैद्यानां वैगुण्यादातुरस्य च ॥ ३० ॥

Tympanitis, cutting pain, discharge, tightness in heart, tightness in body, release of vital (blood), failure, other complications and exhaustion—these ten are the untoward effects which are caused by deficient and excessive application and also due to defects of attendant, drug, physician and patient. [29–30]

योगः सम्यक्प्रवृत्तिः स्यादतियोगोऽतिवर्तनम् । अयोगः प्रातिलोम्येन न चाल्पं वा प्रवर्तनम् ॥ ३१ ॥
श्लेष्मोत्क्लिष्टेन दुर्गन्धमहृद्यमति वा बहु । विरेचनमजीर्णे च पीतमूर्ध्वं प्रवर्तते ॥ ३२ ॥
क्षुधार्तमृदुकोष्ठाभ्यां स्वल्पोत्क्लिष्टकफेन वा । तीक्ष्णं पीतं स्थितं क्षुब्धं वमनं स्याद्विरेचनम् ॥ ३३ ॥
प्रातिलोम्येन दोषाणां हरणात्ते ह्यकृत्स्नशः । अयोगसंज्ञे, कृच्छ्रेण याति दोषो न वाऽल्पशः ॥ ३४ ॥

Proper application is characterised by proper elimination (of impurity), excessive application by excessive elimination and deficient application by elimination reversely or slightly.

If the purgative drug is taken as having foul smell, exceedingly distasteful, plentiful, during indigestion and by one with excited kapha, it moves upwards.

If the emetic drug is taken as sharp, immobile, irritated by one afflicted with hunger, having soft bowels and little excitation of kapha, it acts as purgative.

Because of eliminating the impurities not fully through the reverse pathway the above conditions are taken as deficient application as the impurity comes out with difficulty or slightly or does not come out. [31–34]

पीतौषधो न शुद्धश्चेज्जीर्णे तस्मिन् पुनः पिबेत् । औषधं न त्वजीर्णेऽन्यद्भयं स्यादतियोगतः ॥ ३५ ॥
कोष्ठस्य गुरुतां ज्ञात्वा लघुत्वं बलमेव च । अयोगे मृदु वा दद्यादौषधं तीक्ष्णमेव वा ॥ ३६ ॥

If after taking drug the patient is not evacuated, he should repeat the drug after it is digested and not during indigestion because there may be risk from excessive application. In case of deficient effect drug should be administered mild or strong after observing heaviness or lightness of bowels and strength of the patient. [35–36]

वमनं न तु दुश्छर्दं दुष्कोष्ठं न विरेचनम् । पाययेतौषधं भूयो हन्यात् पीतं पुनर्हि तौ ॥ ३७ ॥

Emetic or purgative drug should not be repeated in patient with tendency of difficult vomiting or purgating respectively because they produce fatal results. [37]

अस्निग्धास्विन्नदेहस्य रूक्षस्यानवमौषधम् । दोषानुत्क्लिश्य निर्हर्तुमशक्तं जनयेद्गदान् ॥ ३८ ॥
विभ्रंशं श्वयथुं हिक्कां तमसो दर्शनं भृशम् । पिण्डिकोद्वेष्टनं कण्डूमूर्वोः सादं विवर्णताम् ॥ ३९ ॥

Old drug administered to rough patient who has not been uncted and sudated excites impurities but is unable to expel them and thus produces disorders such as failure, oedema, hiccup, frequent vision of darkness, cramps in calf muscles, itching, malaise in thighs and abnormal complexion. [38–39]

स्निग्धस्विन्नस्य चात्यल्पं दीप्ताग्नेर्जीर्णमौषधम् । शीतैर्वा स्तब्धमामे वा दोषानुत्क्लिश्य नाहरेत् ॥४०॥
तानेव जनयेद्रोगानयोगः सर्व एव सः । विज्ञाय मतिमांस्तत्र यथोक्तां कारयेत् क्रियाम् ॥ ४१ ॥
तं तैललवणाभ्यक्तं स्विन्नं प्रस्तरसङ्करैः । पाययेत पुनर्जीर्णे समूत्रैर्वा निरूहयेत् ॥ ४२ ॥
निरूढं च रसैर्धान्वैर्भोजयित्वाऽनुवासयेत् । फलमागधिकादारुसिद्धतैलेन मात्रया ॥ ४३ ॥
स्निग्धं वातहरैः स्नेहैः पुनस्तीक्ष्णेन शोधयेत् । न चातितीक्ष्णेन ततो ह्यतियोगस्तु जायते ॥ ४४ ॥

Old drug administered in too small dose to a patient with stimulated digestive fire and having been uncted and sudated or stilled by excessive cold or in condition of āma excites impurities but does not expel them. These are all cases of deficient application and cause the same disorder (as mentioned above). The wise physician after due consideration should employ the prescribed measures.

He should be massaged with oil and salt and fomented with bed or bolus methods of fomentation and then the drug should be repeated after the previous intake is digested or non-unctuous enema with cow's urine should be given. Thereafter he should be given diet with meat-soup of wild animals and birds and then subjected to unctuous enema. He should be uncted with proper dose of oil processed with madanaphala, māgadhikā and devadāru and other vāta-alleviating uncting substances and then evacuated with drastic drug but not with too drastic because it causes excessive effect. [40–44]

अतितीक्ष्णं क्षुधार्तस्य मृदुकोष्ठस्य भेषजम् । हृत्वाऽऽशु विट्पित्तकफान् धातून्विस्रावयेद्द्रवान् ॥४५॥
बलस्वरक्षयं दाहं कण्ठशोषं भ्रमं तृषाम् । कुर्याच्च मधुरैस्तत्र शेषमौषधमुल्लिखेत् ॥ ४६ ॥
वमने तु विरेकः स्याद्विरेके वमनं पुनः । परिषेकावगाहाद्यैः सुशीतैः स्तम्भयेच्च तत् ॥ ४७ ॥
कषायमधुरैः शीतैरन्नपानौषधैस्तथा । रक्तपित्तातिसारघ्नैर्दाहज्वरहरैरपि ॥ ४८ ॥
अञ्जनचन्दनोशीरमज्जासृक्शर्करोदकम् । लाजचूर्णैः पिबेन्मन्थमतियोगहरं परम् ॥ ४९ ॥
शुङ्गाभिर्वा वटादीनां सिद्धां पेयां समाक्षिकाम् । वर्चःसांग्राहिकैः सिद्धं क्षीरं भोज्यं च दापयेत् ॥५०॥
जाङ्गलैर्वा रसैर्भोज्यं पिच्छाबस्तिश्च शस्यते । मधुरैरनुवास्यश्च सिद्धेन क्षीरसर्पिषा ॥ ५१ ॥

Too drastic drug administered to one afflicted with hunger and having soft bowels eliminates faeces, bile and mucus quickly and then discharges liquid supporting materials thus causing loss of strength and voice, burning sensation, dryness of throat, giddiness and thirst. In such condition, vomiting should be induced with sweet drug to eliminate the remaining drug. In vomiting purgation and in purgation vomiting should be induced. It should further be checked by very cold sprinkling, bath etc. astringent, sweet and cold diet and drugs and formulations useful in internal haemorrhage, diarrhoea, burning ensation and fever.

Churned drink prepared with añjana, candana, uśīra, marrow, blood, śarkarā, water and powder of parched paddy is an excellent remedy for excessive application (of purgation).

The patient should be given liquid gruel prepared with leaf-buds of vaṭa etc. mixed with honey and milk and other edibles processed with faecal astringent drugs. Edibles with meat-soup of wild animals and slimy enema are commended. He should also be given uncutous enema with ghee extracted from milk and processed with sweet drugs. [45–51]

वमनस्यातियोगे तु शीताम्बुपरिषेचितः । पिबेत् फलरसैर्मन्थं सघृतक्षौद्रशर्करम् ॥ ५२ ॥
सोद्गारायां भृशं वम्यां मूर्च्छायां धान्यमुस्तयोः । समधूकाञ्जनं चूर्णं लेहयेन्मधुसंयुतम् ॥ ५३ ॥
वमनेऽन्तःप्रविष्टायां जिह्वायां कवलग्रहाः । स्निग्धाम्ललवणैर्हृद्यैर्यूषक्षीररसैर्हिताः ॥ ५४ ॥
फलान्यम्लानि खादेयुस्तस्य चान्येऽग्रतो नराः । निःसृतां तु तिलद्राक्षाकल्कलिप्तां प्रवेशयेत् ॥ ५५ ॥
वाग्ग्रहानिलरोधेषु घृतमांसोपसाधिताम् । यवागूं तनुकां दद्यात् स्नेहस्वेदौ च बुद्धिमान् ॥ ५६ ॥

In excess of vomiting one having been sprinkled over by cold water should take churned drink mixed with ghee, honey and sugar along with fruit juice.

In case of frequent vomiting with eructation and fainting one should administer powder of dhānyaka, musta, madhuka and añjana with honey.

If during vomiting the tongue is retracted inside, use of gargles with unctuous, sour, salty and delicious vegeterian soup, milk and meat soup are wholesome. Besides, other persons should eat sour fruits before him.

If the tongue is protracted it should be put back in position by pasting it with sesamum and dried grapes.

In case of obstruction to speech and wind the wise physician should administer thin gruel processed with ghee and meat and also apply unction and sudation. [52–56]

वमितश्च विरिक्तश्च मन्दाग्निश्च विलङ्घितः । अग्निप्राणविवृद्ध्यर्थं क्रमं पेयादिकं भजेत् ॥ ५७ ॥

The patient after emesis and purgation has mild digestive fire and is lightened. Hence to increase digestive fire and vital strength one should follow the dietitic regimen of gruel etc. [57]

बहुदोषस्य रूक्षस्य हीनाग्नेरल्पमौषधम् । सोदावर्तस्य चोत्क्लिश्य दोषान्मार्गान्निरुध्य च ॥ ५८ ॥
भृशमाध्मापयेन्नाभिं पृष्ठपार्श्वशिरोरुजम् । श्वासविण्मूत्रवातानां सङ्गं कुर्याच्च दारुणम् ॥ ५९ ॥
अभ्यङ्गस्वेदवर्त्यादि सनिरूहानुवासनम् । उदावर्तहरं सर्वं कर्माध्मातस्य शस्यते ॥ ६० ॥

Drug in low dose administered to one having plentiful impurity, roughness and depressed digestive fire along with reverse movement of vāyu excites doṣas and creates obstruction to channels and thus causes severe tympanitis in umbilical region, pain in back, sides and head, dyspnoea and severe retention of faeces, urine and flatus.

In case of tympanitis, massage, sudation, suppository etc., non-unctuous enema and all other measures useful in udāvarta are commended. [58–60]

स्निग्धेन गुरुकोष्ठेन सामे बलवदौषधम् । क्षामेण मृदुकोष्ठेन श्रान्तेनाल्पबलेन वा ॥ ६१ ॥
पीतं गत्वा गुदं साममाशु दोषं निरस्य च । तीव्रशूलां सपिच्छास्रां करोति परिकर्तिकाम् ॥ ६२ ॥
लङ्घनं पाचनं सामे रूक्षोष्णं लघु भोजनम् । बृंहणीयो विधिः सर्वः क्षामस्य मधुरस्तथा ॥ ६३ ॥

If a drastic drug is taken by one having unctuousness, heavy bowels and āma doṣa or by the other having roughness, soft bowels, tiredness or debility, it expels impurity along with āma shortly on reaching the anorectal region and then causes severe colic, cutting pain and slimy discharge with blood

In condition of āma lightening, digestive, rough, hot and light food and in that of roughness, bulk-promoting and sweet regiment are commended. [61–63]

आमे जीर्णेऽनुबन्धश्चेत् क्षाराम्लं लघु शस्यते । पुष्पकासीससमिश्रं वा क्षारेण लवणेन वा ॥ ६४ ॥
सदाडिमरसं सर्पिः पिबेद्वातेऽधिके सति । दध्यम्लं भोजने पाने संयुक्तं दाडिमत्वचा ॥ ६५ ॥
देवदारुतिलानां वा कल्कमुष्णाम्बुना पिबेत् । अश्वत्थोदुम्बरप्लक्षकदम्बैर्वा शृतं पयः ॥ ६६ ॥
कषायमधुरं बस्तिं पिच्छाबस्तिमथापि वा । यष्टीमधुकसिद्धं वा स्नेहबस्तिं प्रदापयेत् ॥ ६७ ॥

If even after digestion āma continues the formulation of alkali and acid combined should be given in small dose as it is or mixed with floured kāsīsa or with yavakṣāra and salt.

In case of aggravation of vāta, ghee mixed with pomegranate juice should be taken along with diet of sour curd mixed with the rind of pomegranate or he should take paste of devadāru and sesamum seeds with hot water or milk boiled with aśvattha, udumbara, plakṣa and kadamba. Or he should be given astringent and sweet enema, slimy enema or unctuous enema processed with yaṣṭīmadhu. [64–67]

अल्पं तु बहुदोषस्य दोषमुत्क्लिश्य भेषजम् । अल्पाल्पं स्रावयेत् कण्डूं शोफं कुष्ठानि गौरवम् ॥ ६८ ॥
कुर्याच्चाग्निबलोत्क्लेशस्तैमित्यारुचिपाण्डुताः । परिस्रावः स, तं दोषं शमयेद्वामयेदपि ॥ ६९ ॥
स्नेहितं वा पुनस्तीक्ष्णं पाययेत विरेचनम् । शुद्धे चूर्णासवारिष्टान् संस्कृतांश्च प्रदापयेत् ॥ ७० ॥

Drug administered in low dose to one with plentiful impurity excites the impurity and eliminates it slightly and at the same time produces itching, swelling, skin diseases, heaviness, loss of appetite, nausea, feeling of wetness, anorexia and paleness. This condition is known as 'parisrāva' (continued discharge). In this case, the morbidity should be pacified or the patient should be vomited or after unction he should be again administered a drastic purgative. After evacuation, processed powders, āsavas and ariṣṭas should be given. [68–70]

पीतौषधस्य वेगानां निग्रहान्मारुतादयः । कुपिता हृदयं गत्वा घोरं कुर्वन्ति हृद्ग्रहम् ॥ ७१ ॥
स हिक्काकासपार्श्वार्तिदैन्यलालाक्षिविभ्रमैः । जिह्वां खादति निःसंज्ञो दन्तान् किटिकिटापयन् ॥ ७२ ॥
न गच्छेद्विभ्रमं तत्र वामयेदाशु तं भिषक् । मधुरैः पित्तमूर्च्छार्तं कटुभिः कफमूर्च्छितम् ॥ ७३ ॥

पावनीयैस्ततश्चास्य दोषशेषं विपाचयेत् । कायाग्निं च बलं चास्य क्रमेणोत्थापयेत्ततः ॥ ७४ ॥
पवनेनातिवमतो हृदयं यस्य पीड्यते । तस्मै स्निग्धाम्ललवणं दद्यात् पित्तकफेऽन्यथा ॥ ७५ ॥

If after taking drug one suppresses the urges, then vāyu etc. get vitiated and having reached the cardiac region cause tightness in heart. (Because of this) he suffers from hiccup, cough, pain in sides, anxious expression, salivation and rolling of eye balls; bites his tongue and becomes unconscious while washing his teeth.

Here the physician should not get confused and should administer emesis immediately with sweet drugs if the patient suffers from pittaja fainting and with pungent ones if he suffers from kaphaja one. Then his remaining impurity should be digested with digestive and his digestive fire and strength should be raised gradually.

If during excessive vomiting patient develops pain in heart due to vāta he should be given unctuous, sour and salty regimens and if it is due to pitta and kapha, other (appropriate) regimens should be adopted. [71–75]

पीतौषधस्य वेगानां निग्रहेण कफेन वा । रुद्धोऽति वा विशुद्धस्य गृह्णात्यङ्गानि मारुतः ॥ ७६ ॥
स्तम्भवेपथुनिस्तोदसादोद्वेष्टनमन्थनैः । तत्र वातहरं सर्वं स्नेहस्वेदादि कारयेत् ॥ ७७ ॥

If after taking drug vāyu gets obstructed due to suppression of urges or kapha it seizes the body-parts after evacuation with stiffness, tremors, pricking pain, malaise, cramps and churning pain. In this condition, all vāta-alleviating measures such as unction, sudation etc. should be applied. [76–77]

अतितीक्ष्णं मृदौ कोष्ठे लघुदोषस्य भेषजम् । दोषान् हृत्वा विनिर्मथ्य जीवं हरति शोणितम् ॥ ७८ ॥
तेनान्नं मिश्रितं दद्याद्वायसाय शुनेऽपि वा । भुङ्क्ते तच्चेद्वदेज्जीवं न भुङ्क्ते पित्तमादिशेत् ॥ ७९ ॥
शुक्लं वा भावितं वस्त्रमावानं कोष्णवारिणा । प्रक्षालितं विवर्णं स्यात् पित्ते शुद्धं तु शोणिते ॥ ८० ॥
तृष्णामूर्च्छामदार्तस्य कुर्यादामरणात् क्रियाम् । तस्य पित्तहरीं सर्वामतियोगे च या हिता ॥ ८१ ॥
मृगगोमहिषाजानां सद्यस्कं जीवतामसृक् । पिबेज्जीवाभिसन्धानं जीवं तद्ध्याशु गच्छति ॥ ८२ ॥
तदेव दर्भमृदितं रक्तं बस्तिं प्रदापयेत् । श्यामाकाश्मर्यबदरीदूर्वोशीरैः शृतं पयः ॥ ८३ ॥
घृतमण्डाञ्जनयुतं शीतं बस्तिं प्रदापयेत् । पिच्छाबस्तिं सुशीतं वा घृतमण्डानुवासनम् ॥ ८४ ॥

If very drastic drug is administered to a patient with soft bowels and little impurity, aftet eliminating the impurities it takes away vital blood by churning. (For test) (1) one should give it mixed with food to a crow or a dog. If it is eaten it is vital blood otherwise it is piṭta (raktapitta). (2) White cloth piece impregnated with it and dried should be washed with warm water. If the colour only faints it is pitta and if it is completely wiped off it is vital blood.

In patient afflicted with thirst, fainting and narcosis one should continue the treatment with pitta-alleviating measures and those beneficial in excessive application till he survives. The patient should take fresh blood of living animals like deer, cow, buffalow and goat which revives and unites immediately with vital principle. The same blood mixed with extract of darbha should be given as enema. Milk cooled after boiling with śyāmā, kāśmarya, badarī, dūrvā and mixed with ghee-scum and añjana should be given as enema. Or he should be given very cold slimy enema or unctuous enema with ghee scum. [78–84]

गुदं भ्रष्टं कषायैश्च स्तम्भयित्वा प्रवेशयेत् । साम गान्धर्वशब्दांश्च संज्ञानाशेऽस्य कारयेत् ॥ ८५ ॥
यदा विरेचनं पीतं विडन्तमवतिष्ठते । वमनं भेषजान्तं वा दोषानुत्क्लिश्य नावहेत् ॥ ८६ ॥
तदा कुर्वन्ति कण्ड्वादीन् दोषाः प्रकुपिता गदान् । स विभ्रंशो मतस्तत्र स्याद्यथाव्याधि भेषजम् ॥८७॥

Prolapsed rectum should be put back in position by stiffening it with astringent applications.

In case of unconsciousness one should advise to use consolation and musical sounds.

When purgative taken stays upto faeces or emetic upto the drug, the doṣas are excited but not expelled and thus the aggravated ones produce disorders like itching etc. This is known as 'vibhraṃśa' (failure). Its remedy is according to the disease. [85–87]

पीतं स्निग्धेन सस्नेहं तद्दोषैर्मार्दवाद्वृतम् । न वाहयति दोषांस्तु स्वस्थानात् स्तम्भयेच्च्युतान् ॥८८॥
वातसङ्गगुदस्तम्भशूलैः क्षरति चाल्पशः । तीक्ष्णं बस्तिं विरेकं वा सोऽर्हो लङ्घितपाचितः ॥ ८९ ॥

If unctuous drug is taken by an uncted patient, it is obstructed by impurities due to mildness and as such does not eliminate them rather checks them when they are dislodged from their sites. Further it expels them slghtly with retention of flatus, stiffening and pain in anorectum. In such case, the patient requires lightening, digestion and thereafter sharp enema and purgation. [88–89]

रूक्षं विरेचनं पीतं रूक्षेणाल्पबलेन वा । मारुतं कोपयित्वाऽऽशु कुर्याद्घोरानुपद्रवान् ॥ ९० ॥
स्तम्भशूलानि घोराणि सर्वगात्रेषु मुह्यतः । स्नेहस्वेदादिकस्तत्र कार्यो वातहरो विधिः ॥ ९१ ॥

If a rough or weak patient takes rough purgative drug, it instantly vitiates vāta and thus causes severe complications such as severe stiffness and pain all over the body and fainting. In such condition, vāta-alleviating measures such as unction, sudation etc. should be applied. [90–91]

स्निग्धस्य मृदुकोष्ठस्य मृदूत्क्लिश्यौषधं कफम् । पित्तं वातं च संरुध्य सतन्द्रागौरवं क्लमम् ॥९२॥
दौर्बल्यं चाङ्गसादं च कुर्यादाशु तदुल्लिखेत् । लङ्घनं पाचनं चात्र स्निग्धं तीक्ष्णं च शोधनम् ॥९३॥

Mild drug given to the patient who is uncted and has soft bowels excites kapha and thereby obstructs pitta and vāta and causes drowsiness, heaviness, exhaustion, debility and malaise. In this condition, the drug should be vomited immediately thereafter lightening, digestion and then sharp and unctuous evacuation drug is administered. [92–93]

तत्र श्लोकौ—

इत्येता व्यापदः प्रोक्ताः सरूपाः सचिकित्सिताः । वमनस्य विरेकस्य कृतस्याकुशलैर्नृणाम् ॥ ९४ ॥
एता विज्ञाय मतिमानवस्थाश्चैव तत्त्वतः । दद्यात् संशोधनं सम्यगारोग्यार्थी नृणां सदा ॥ ९५ ॥

Now the summing up verses—

Thus the above complications with signs and management of emesis and purgation if administered by inefficient physicians are said. The wise physician knowing these and other conditions as they are should administer the evacuative measures properly in order to promote health of the people. [94–95]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते सिद्धिस्थाने
वमनविरेचनव्यापत्सिद्धिर्नाम षष्ठोऽध्यायः ॥ ६ ॥

Thus ends the sixth chapter on successful management of the complications of emesis and purgations in siddhisthāna in the treatise composed by Agniveśa, redacted by Caraka and reconstruceted by Dṛḍhabala as it was not available. (6)

सप्तमोऽध्यायः

CHAPTER VII

अथातो बस्तिव्यापत्सिद्धिं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on successful management of the complications of enema. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya [2]

धीधैर्यौदार्यगाम्भीर्यक्षमादमतपोनिधिम् । पुनर्वसुं शिष्यगणः पप्रच्छ विनयान्वितः ॥ ३ ॥
काः कति व्यापदो बस्तेः किंसमुत्थानलक्षणाः । का चिकित्सा इति प्रश्नाञ्छ्रुत्वा तानब्रवीद्गुरुः ॥४॥
नातियोगौ क्लमाध्माने हिक्का हृत्प्राप्तिरूर्ध्वता । प्रवाहिका शिरोऽङ्गार्तिः परिकर्तः परिस्रवः ॥ ५ ॥
द्वादश व्यापदो बस्तेरसम्यग्योगसंभवाः । आसामेकैकशो रूपं चिकित्सां च निबोधत ॥ ६ ॥

A group of disciples with all humility submitted to Punarvasu, the treasure of knowledge, patience, magnanimity, depth, forbearance, self-restraint and penance:– Sir ! How many and what are the complications of enema ? What are their causes and signs ? What is their remedy ? After hearing these queries the teacher replied to them as under.

Deficient application, excessive application, exhaustion, tympanitis, hiccup, cardiac pressure, upward movement, tenesmus, headache, body-ache, cutting pain and discharge—these are the twelve complications of enema caused by improper application. Now listen about the signs and treatment of each of them individually. [3–6]

गुरुकोष्ठेऽनिलप्राये रूक्षे वातोल्बणेऽपि वा। शीतोऽल्पलवणस्नेहद्रवमात्रो घनोऽपि वा ॥ ७ ॥
बस्तिः संक्षोभ्य तं दोषं दुर्बलत्वादनिर्हरन्। करोति गुरुकोष्ठत्वं वातमूत्रशकृद्ग्रहम् ॥ ८ ॥
नाभिबस्तिरुजं दाहं हृल्लेपं श्वयथुं गुदे। कण्डूगण्डानि वैवर्ण्यमरुचिं वह्निमार्दवम् ॥ ९ ॥
तत्रोष्णायाः प्रमथ्यायाः पानं स्वेदाः पृथग्विधाः। फलवर्त्योऽथवा कालं ज्ञात्वा शस्तं विरेचनम् ॥१०॥
बिल्वमूलत्रिवृद्दारुयवकोलकुलत्थवान्। सुरादिमूत्रवान् बस्तिः सप्राक्पेष्यस्तमानयेत् ॥ ११ ॥

If cold, with less quantity of salt, uncting substance and liquid; or thick enema is given to one with heavy bowels, fullness of wind, roughness or predominance of vāta, it excites the impurity but does not eliminate it due to weakness and thus causes heaviness in bowels, retention of flatus, urine and faeces, pain in navel and pelvis, burning sensation, plastering of heart, anal swelling, itching, enlargement of glands, abnormal complication, anorexia, and deficiency of digestive fire.

In such condition, intake of hot pramathyā (disgestive drinks), various types of sudation, phalavarti (suppository made of madanaphala) or if considered necessary, purgation are commended. He should also be given enema with bilva root, trivṛt, devadāru, barley, jujube and horse gram mixed with wine etc, urine and paste of drugs mentioned earlier [Ch. 3. 14]. [7–11]

स्निग्धस्विन्नेऽतितीक्ष्णोष्णो मृदुकोष्ठेऽतियुज्यते।
तस्य लिङ्गं चिकित्सा च शोधनाभ्यां समा भवेत् ॥ १२ ॥

पृश्निपर्णीं स्थिरां पद्मं काश्मर्यं मधुकोत्पलम्। पिष्ट्वा द्राक्षां मधूकं च क्षीरे तण्डुलधावने ॥ १३ ॥
द्राक्षायाः पक्वलोष्टस्य प्रसादे मधुकस्य च। विनीय सघृतं बस्तिं दद्याद्दाहेऽतियोगजे ॥ १४ ॥

If intensely drastic and hot enema is given in person with soft bowels, duly uncted and sudated it exerts excessive effect. Its signs and management are similar to those in other two evacuative measures (emesis and purgation). Pṛśniparṇī, śālaparṇī, lotus, kāśmarya, madhuka, water lily, drākṣā and madhūka should be pounded and dissolved in milk, rice water, cold extract of drākṣā, heated earthen cold and madhuka added with ghee. This enema is administered in case of burning sensation caused by excessive application. [12–14]

आमशेषे निरूहेण मृदुना दोष ईरितः । मूर्च्छयत्यनिलं मार्गं रुणद्ध्यग्निं हिनस्ति च ॥ १५ ॥
क्लमं सदाहं हृच्छूलं मोहवेष्टनगौरवम् । कुर्यात् स्वेदैर्विरूक्षैस्तं पाचनैश्चात्युपाचरेत् ॥ १६ ॥
पिप्पलीकत्तृणोशीरदारुमूर्वाशृतं जलम् । पिबेत् सौवर्चलोन्मिश्रं दीपनं हृद्विशोधनम् ॥ १७ ॥
वचानागरशट्येला दधिमण्डेन मूर्च्छिताः । पेयाः प्रसन्नया वा स्युररिष्टेनासवेन वा ॥ १८ ॥
दारु त्रिकटुकं पथ्यां पलाशं चित्रकं शटीम् । पिष्ट्वा कुष्ठं च मूत्रेण पिबेत् क्षारांश्च दीपनान् ॥१९॥
बस्तिमस्य विदध्याच्च समूत्रं दाशमूलिकम् । समूत्रमथवा व्यक्तलवणं माधुतैलिकम् ॥ २० ॥

If āmadoṣa is remaining and non-unctuous enema is administered in mild form, the impurity gets excited which aggravates vāyu, blocks the channels and mars digestive fire and causes exhaustion with burning sensation, cardiac pain, mental confusion, cramps and heaviness. Such case should be managed with rough sudation and digestives. The patient should take water boiled with pippalī, kattṛṇa, uśīra, devadāru and mūrvā added with sauvarcala. This is appetiser as well as heart purifier. He may also take vacā, śuṇṭhī, śaṭī and elā mixed with curd-scum along with clear wine, ariṣṭa or āsava. Devadāru, trikaṭu, harītakī, palāśa, citraka, śaṭī and kuṣṭha should be pounded and taken with cow's urine. He may also take appetiser alkalis. Besides, enema with daśamūla added with cow's urine or mādhutailika added with cow's urine and sufficient salt should, be administered. [15–20]

अल्पवीर्यो महादोषे रूक्षे क्रूराशये कृतः । बस्तिर्दोषावृतो रुद्धमार्गो रुन्ध्यात् समीरणम् ॥ २१ ॥
स विमार्गोऽनिलः कुर्यादाध्मानं मर्मपीडनम् । विदाहं गुरुकोष्ठस्य मुष्कवङ्क्षणवेदनाम् ॥ २२ ॥
रुणद्धि हृदयं शूलैरितश्चेतश्च धावति । श्यामाफलादिभिः कुष्ठकृष्णालवणसर्षपैः ॥ २३ ॥
धूममाषवचाकिण्वक्षारचूर्णगुडैः कृताम् । कराङ्गुष्ठनिभां वर्तिं यवमध्यां निधापयेत् ॥ २४ ॥
अभ्यक्तस्विन्नगात्रस्य तैलाक्तां स्नेहिते गुदे । अथवा लवणागारधूमसिद्धार्थकैः कृताम् ॥ २५ ॥
बिल्वादिना निरूहः स्यात् पीलुसर्षपमूत्रवान् । सरलामरदारुभ्यां सिद्धं चैवानुवासनम् २६ ॥

Enema with little potency given to a person having plentful impurity, roughness and hard bowels gets covered with impurity and obstructed in its passage and in turn also obstructs vāyu. Consequently vāyu misdirected produces tympanitis with excruciating pain, burning acidity, heaviness in bowels, pain in scrotum and groins, blocks heart with pain and the patient runs here and there.

In this condition, suppository made of śyāmādi and phalādi drugs with kuṣṭha, pippalī, salt, mustard, powder of soot, black gram, vacā, yeast, alkali and jaggery of the size of hand thumb and of the thickness of midpoint of barley grain should be introduced into uncted anus after smearing it with oil in the patient having been uncted and sudated or similar suppository be made of salt, soot and white mustard. Non-unctuous enema with bilvādi drugs added with pīlu, mustard and cow's urine should be administered and also the unctuous enema (with oil) processed with sarala and devadāru. [21–26]

मृदुकोष्ठेऽबले बस्तिरतितीक्ष्णोऽतिनिर्हरन् । कुर्याद्धिक्कां, हितं तस्मै हिकाघ्नं बृंहणं च यत् ॥२७॥
बलास्थिरादिकाश्मर्यत्रिफलागुडसैन्धवैः । सप्रसन्नारनालाम्लैस्तैलं पक्त्वाऽनुवासयेत् ॥ २८ ॥
कृष्णालवणयोरक्षं पिबेदुष्णाम्बुना हितम् । धूमलेहरसक्षीरस्वेदाश्चान्नं च वातनुत् ॥ २९ ॥

If too drastic enema is given to one having soft bowels and weakness, while exerting excessive effect it produces hiccup.

In this condition, the treatment as prescribed for hiccup is useful along with the bulk–promoting one. The patient should be given unctuous enema with oil prepared with balā, sthirādi drugs, kāśmarya, triphalā, jaggery and rock salt added with clear wine, sour gruel and other sour substances. He should also take powder of pippalī and salt in 10 gm. dose with hot water. Besides, vāta-alleviating smoking, linctus, meat soup, milk, fomentation and diet are beneficial. [27–29]

अतितीक्ष्णः सवातो वा न वा सम्यक् प्रपीडितः । घट्टयेद्धृदयं बस्तिस्तत्र काशकुशेत्कटैः ॥ ३० ॥
स्यात् साम्ललवणस्कन्धकरीरबदरीफलैः । शृतैर्बस्तिर्हितः सिद्धं वातघ्नैश्चानुवासनम् ॥ ३१ ॥

If enema is too drastic, with air or not pressed properly it presses upon heart.

In this condition enema made of the decoction of kāśa, kuśa, itkaṭa, drugs of amlaskandha and lavaṇa–skandha (vi. 8), fruits of karīra and badarī is useful and also unctuous enema (with oil) processed with vāta-alleviating drugs [30-31]

वातमूत्रपुरीषाणां दत्ते वेगान्निगृह्णतः । अति वा पीडितो बस्तिर्मुखेनायाति वेगवान् ॥ ३२ ॥
मूर्च्छाविकारं तस्यादौ दृष्ट्वा शीताम्बुना मुखम् । सिञ्चेत् पार्श्वोदरं चाधः प्रमृज्याद्वीजयेच्च तम् ॥३३॥
केशेष्वालम्ब्य चाकाशे धुनुयात्त्रासयेच्च तम् । गोखराश्वगजैः सिंहै राजप्रेष्यैस्तथोरगैः ॥ ३४ ॥
उल्काभिरेवमन्यैश्च भीतस्याधः प्रवर्तते । वस्त्रपाणिग्रहैः कण्ठं रुन्ध्यान्न म्रियते यथा ॥ ३५ ॥
प्राणोदाननिरोधाद्धि प्रसिद्धतरमार्गवान् । अपानः पवनो बस्तिं तमाश्वेवापकर्षति ॥ ३६ ॥
ततः क्रमुककल्काक्षं पाययेताम्लसंयुतम् । औष्ण्यात्तैक्ष्ण्यात् सरत्वाच्च बस्तिं सोऽस्यानुलोमयेत् ॥३७॥
पक्वाशयस्थिते स्विन्ने निरूहो दाशमूलिकः । यवकोलकुलत्थैश्च विधेयो मूत्रसाधितः ॥ ३८ ॥
बिल्वादिपञ्चमूलेन सिद्धो बस्तिरुरःस्थिते । शिरःस्थे नावनं धूमः प्रच्छाद्यं सर्षपैः शिरः ॥ ३९ ॥

After administration of enema if the patient suppresses the urges of flatus, urine and faeces or the enema is pressed excessively, it comes out from mouth with force. If there be fainting, first of all his face should be sprinkled with cold water, sides and abdomen should be sponged and he should be fanned. Holding up his hair one should shake him in the sky and also terrorise him with bulls, ass, horse, elephant, lions, royal messengers, serpents or fire-brands or other such things by which when he is frightened, the fluid moves down. His throat should also be strangulated with cloth piece or hands only avoiding his death. Thus due to blocking of prāṇa and udāna, apāna takes its normal course and draws down the enema quickly. Then one should administer paste of kramuka 10 gm. mixed with some sour liquid. It carminates the enema due to hotness, sharpness and laxativeness. If the enema is situated in colon, the patient having been fomented should be given non-unctuous enema prepared of daśamūla with barley, jujube and horse gram and boiled with cow's urine. If it is situated in chest, enema prepared with bilvādi five roots should be given If it affects the head, snuffing, smoking and pasting with mustard should be applied. [32–39]

स्निग्धस्विन्ने महादोषे बस्तिर्मृद्वल्पभेषजः । उत्क्लिश्याल्पं हरेद्दोषं जनयेच्च प्रवाहिकाम् ॥ ४० ॥
स बस्तिपायुशोफेन जङ्घोरुसदनेन वा । निरुद्धमारुतो जन्तुरभीक्ष्णं संप्रवाहते ॥ ४१ ॥
स्वेदाभ्यङ्गान्निरूहांश्च शोधनीयानुलोमिकान् । विदध्याल्लङ्घयित्वा तु वृत्तिं कुर्याद्विरिक्तवत् ॥ ४२ ॥

If enema containing mild drugs in little quantity is given to a patient having been uncted and fomented and with plentiful impurity, it excites and eliminates the impurity slightly and produces tenesmus. Thus the patient affected with swelling in pelvis and anus, malaise in shanks and thighs and retention of flatus strains frequently.

In this condition, the patient should be massaged and fomented and given evacuative and carminative non-unctuous enemas, then after lightening he should be managed (with liquid gruel etc.) like the purged one. [40–42]

दुर्बले क्रूरकोष्ठे च तीव्रदोषे तनुर्मृदुः । शीतोऽल्पश्चावृतो दोषैर्बस्तिस्तद्विहतोऽनिलः ॥ ४३ ॥
मार्गैर्गात्राणि सन्धावन्नूर्ध्वं मूर्ध्नि विहन्यते । ग्रीवां मन्ये च गृह्णाति शिरः कण्ठं भिनत्ति च ॥ ४४ ॥
बाधिर्यं कर्णनादं च पीनसं नेत्रविभ्रमम् । कुर्यादभ्यञ्जनं तैललवणेन यथाविधि ॥ ४५ ॥
युञ्ज्यात् प्रधमनैर्नस्यैर्धूमैर्शीर्षविरेचनम् । तीक्ष्णानुलोमिकेनाथ स्निग्धं भुक्तेऽनुवासयेत् ॥ ४६ ॥

If diluted, mild, cold and little enema is given to one having debility, hardness of bowels and severe morbidity, it is covered with doṣas and vāyu is obstructed which running through its channels over the body halts upwards in head. It seizes neck and carotid regions, and produces tearing pain in head, hoarseness of voice, deafness, tinnitus, coryza and rolling of eyeballs.

In such condition, the patient should be massaged with oil and salt properly. Head-evacuation should also be applied with blowing, snuffing and smoking. The uncted patient after having taken food should be given unctuous enema with drastic carminative drugs. [43–46]

स्नेहस्वेदैरनापाद्य गुरुस्तीक्ष्णोऽतिमात्रया । यस्य वस्तिः प्रयुज्येत सोऽतिमात्रं प्रवर्तयेत् ॥ ४७ ॥
स्रुतेषु तस्य दोषेषु निरूढस्यातिमात्रशः । स्तब्धोदावृतकोष्ठस्य वायुः संप्रतिहन्यते ॥ ४८ ॥
विलोमनसमुद्भूतो रुजत्यङ्गानि देहिनः । गात्रवेष्टननिस्तोदभेदस्फुरणजृम्भणैः ॥ ४९ ॥
तं तैललवणाभ्यक्तं सेचयेदुष्णवारिणा । एरण्डपत्रनिष्क्वाथैः प्रस्तरैश्चोपपादयेत् ॥ ५० ॥
यवान् कुलत्थान् कोलानि पञ्चमूले तथोभये । जलाढकद्वये पक्त्वा पादशेषेण तेन च ॥ ५१ ॥
कुर्यात् सबिल्वतैलोष्णलवणेन निरूहणम् । तं निरूढं समाश्वस्तं द्रोण्यां समवगाहयेत् ॥ ५२ ॥
ततो भुक्तवतस्तस्य कारयेदनुवासनम् । यष्टीमधुकतैलेन बिल्वतैलेन वा भिषक् ॥ ५३ ॥

If heavy, drastic and too much enema is given to one having not unction and fomentation, he passes excrements excessively. Because of impurities having been passed out excessively through non-unctuous enema, his bowels are affected with stiffness and reverse movement by which vāyu gets obstructed due to contrary course and produces pain all over the body along with cramps, piercing and tearing pain, twitching and stretching.

In such condition, the patient should be massaged with oil and salt and then sprinkled with hot water or decoction of castor leaves. He should also be fomented on bed. Barley, horse gram, jujube and daśamūla should be boiled in water 5.12 litres till reduced to one-fourth. This decoction added with bilva taila and hot salt should be used as non-unctuous enema. Thereafter the patient should be consoled and dipped in tub for bath. Then after he has taken food, he should be given unctuous enema with oil of yaṣṭimadhu or bilva. [47–53]

मृदुकोष्ठाल्पदोषस्य रूक्षस्तीक्ष्णोऽतिमात्रवान् । बस्तिर्दोषान्निरस्याशु जनयेत् परिकर्तिकाम् ॥ ५४ ॥
त्रिकवङ्क्षणवस्तीनां तोदं नाभेरधो रुजम् । विबन्धोऽल्पाल्पमुत्थानं बस्तिनिर्लेखनाद्भवेत् ॥ ५५ ॥
स्वादुशीतौषधैस्तत्र पय इक्ष्वादिभिः शृतम् । यष्ट्याह्वतिलकल्काभ्यां बस्तिः स्यात् क्षीरभोजिनः ॥५६॥
ससर्जरसयष्ट्याह्वजिङ्गिनीकर्दमाञ्जनम् । विनीय दुग्धे बस्तिः स्यात् व्यक्ताम्लमृदुभोजिनः ॥ ५७ ॥

Rough and drastic enema given in high dose to a person with soft bowels and little impurity eliminates the impurities quickly and then produces cutting pain, piercing pain in sacral region, groin and pelvis, pain below umbilicus, constipation and constant irritation due to scraping of urinary bladder.

In such condition, enema should be given with milk boiled with sweet and cold drugs like sugarcane etc. added with paste of madhuyaṣṭi and sesamum keeping the patient on milk diet. Enema is also given with sarjarasa, madhuyaṣṭī, jiṅginī, mud and collyrium dissolved in milk keeping the patient on diet consisting of patently sour and soft items. [54–57]

पित्तरोगेऽम्ल उष्णो वा तीक्ष्णो वा लवणोऽथवा । बस्तिर्लिखति पायुं तु क्षिणोति विदहत्यपि ॥५८॥
स विदग्धः स्रवत्यस्रं पित्तं चानेकवर्णवत् । सार्यते बहुवेगेन मोहं गच्छति चासकृत् ॥ ५९ ॥

आर्द्रशाल्मलिवृन्तैस्तु क्षुण्णैराजं पयः शृतम् । सर्पिषा योजितं शीतं बस्तिमस्मै प्रदापयेत् ॥ ६० ॥
वटादिपल्लवेष्वेव कल्पो यवतिलेषु च । सुवर्चलोपोदिकयोः कर्बुदारे च शस्यते ॥ ६१ ॥
गुदे सेकाः प्रदेहाश्च शीताः स्युर्मधुराश्च ये । रक्तपित्तातिसारघ्नी क्रिया चात्र प्रशस्यते ॥ ६२ ॥

If in pathological condition of pitta and rakta sour, hot, irritant or saline enema is given it scarifies the anus and also injures and burns it. Consequently it passes blood and bile of various colours with great force leading the patient to unconsciousness.

In this condition, enema of goat's milk boiled with crushed fresh peduncles of śālmali added with ghee and cooled should be given. The same preparation is prescribed with tender leaves of vaṭa etc., barley and sesamum, suvarcalā and upodikā and karbudāra. Moreover, cold and sweet sprinklings and ointments in anal region are applied along with the other measures beneficial in internal haemorrhage and bloody diarrhoea. [58–62]

तीक्ष्णत्वं मूत्रपील्वग्निलवणक्षारसर्षपैः । प्राप्तकालं विधातव्यं क्षीराद्यैर्मार्दवं तथा ॥ ६३ ॥

According to necessity, drasticity in enema should be produced with cow's urine, pīlu, citraka, salt, alkali and mustard and mildness with milk etc. [63]

आपादतलमूर्धस्थान् दोषान् पक्वाशये स्थितः । वीर्येण बस्तिरादत्ते खस्थोऽर्को भूरसानिव ॥ ६४ ॥

Enema though situated in colon draws up the impurities from sole of feet to head by its power as the sun situated in sky takes up the juices of the earth. [64]

यद्वत् कुसुम्भसंमिश्रात्तोयाद्रागं हरेत् पटः । तद्वद्द्रवीकृताद्देहान्निरूहो निर्हरेन्मलान् ॥ ६५ ॥

As cloth takes away the dye from the water mixed with kusumbha, the non-unctuous enema eliminates excrements from the liquified body materials. [65]

तत्र श्लोकः—

इत्येता व्यापदः प्रोक्ता बस्तेः साकृतिभेषजाः । बुद्ध्वा कार्त्स्न्येन तान् बस्तिन्नियुञ्जन्नापराध्यति ॥६६॥

Now the summing up verse—

Thus these complications of enema along with signs and treatment are said. One administering enema after knowing all these does not fail. [66]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते सिद्धिस्थाने
बस्तिव्यापत्सिद्धिर्नाम सप्तमोऽध्यायः ॥ ७ ॥

Thus ends the seventh chapter on successful management of the compli-
cations of enema in Siddhisthāna in the treatise composed by
Agniveśa, redacted by Caraka and reconstructed
by Dṛḍhabala as it was not available. (7)

अष्टमोऽध्यायः

CHAPTER VIII

अथातः प्रासृतयोगीयां सिद्धिं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on successful management with formulations in terms of prasṛta (80 gm.) [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

अथेमान् सुकुमाराणां निरूहान् स्नेहनान् मृदून् । कर्मणा विप्लुतानां च वक्ष्यामि प्रसृतैः पृथक् ॥ ३ ॥

Hereafter I will say about the soft unctuous enemas in terms of prasṛta (80 gm.) for those who are delicate and agitated by evacuative therapy. [3]

क्षीराद्द्वौ प्रसृतौ कार्यौ मधुतैलघृतात्त्रयः । खजेन मथितो बस्तिर्वातघ्नो बलवर्णकृत् ॥ ४ ॥
एकैकः प्रसृतस्तैलप्रसन्नाक्षौद्रसर्पिषाम् । बिल्वादिमूलकाथाद्द्वौ कौलत्थाद्द्वौ स वातनुत् ॥ ५ ॥
पञ्चमूलरसात् पञ्च द्वौ तैलात् क्षौद्रसर्पिषोः । एकैकः प्रसृतो बस्तिः स्नेहनीयोऽनिलापहः ॥ ६ ॥

Milk 160 ml., honey, oil and ghee mixed 240 gms. are churned together with a churning stick.

This used as enema alleviates vāta and promotes strength and complication.

Oil, clear wine, honey and ghee each 80 gm., decoction of bilvādimūla 160 ml. and that of horse gram 160 ml.—this enema alleviates vāta.

Decoction of pañcamūla 400 ml., oil 160 gm., honey and ghee each 80 gm.—this enema is uncting and alleviates vāta [4–6]

सैन्धवार्धाक्ष एकैकः क्षौद्रतैलपयोघृतात् । प्रसृतो हपुषाकर्षो निरूहः शुक्रकृत् परम् ॥ ७ ॥

Rock salt 5 gm., honey, oil, milk and ghee each 80 gm. and hapuṣā 10 gm.,—this used as non-unctuous enema acts as an excellent promoter of semen. [7]

पटोलनिम्बभूनिम्बरास्नासप्तच्छदाम्भसः । चत्वारः प्रसृता एको घृतात् सर्षपकल्कितः ॥ ८ ॥
निरूहः पञ्चतिक्तोऽयं मेहाभिष्यन्दकुष्ठनुत् ।

Decoction of paṭola, nimba, bhūnimba, rāsnā and saptaparṇa mixed 320 ml. ghee 80 gm. should be added with the paste of mustard. This 'Pañcatikta' (containing five bitters) non-unctuous enema alleviates prameha, abhiṣyanda (obstruction in channels) and kuṣṭha. [8]

विडङ्गत्रिफलाशिग्रुफलमुस्ताखुपर्णिजात् ॥ ९ ॥
कषायात् प्रसृताः पञ्च तैलादेको विमथ्य तान् । विडङ्गपिप्पलीकल्को निरूहः क्रिमिनाशनः ॥ १० ॥

Viḍaṅga, triphalā, śigru seeds, musta and ākuparṇī collectively 400 ml. and oil 80 ml—these should be churned and added with the paste of viḍaṅga and pippalī, this non-unctuous enema acts as anthelmintic. [9–10]

पयस्येक्षुस्थिरारास्नाविदारीक्षौद्रसर्पिषाम् । एकैकः प्रसृतो बस्तिः कृष्णाकल्को वृषत्वकृत् ॥ ११ ॥
चत्वारस्तैलगोमूत्रदधिमण्डाम्लकाञ्जिकात् । प्रसृताः सर्षपैः कल्कैर्विट्सङ्गानाहभेदनः ॥ १२ ॥

Juice of payasyā, sugarcane, śālaparṇī, rāsnā and vidārī—each 80 ml., honey and ghee each 30 ml. added with the paste of pippalī promotes semen.

Oil, cow's urine, curd-scum and sour gruel combined 320 ml. added with the paste of mustard. This non-unctuous enema breaks retention of faeces and hardness of bowels. [11–12]

श्वदंष्ट्राश्मभिदेरण्डरसात्तैलात् सुरासवात् । प्रसृताः पञ्च यष्ट्याह्वकौन्तीमागधिकासिताः ॥ १३ ॥
कल्कः स्यान्मूत्रकृच्छ्रे तु सानाहे बस्तिरुत्तमः । एते सलवणाः कोष्णा निरूहाः प्रसृतैर्नव ॥ १४ ॥

Decoction of gokṣura, pāṣāṇabheda and eraṇḍa; oil and surāsava combined 400 ml. added with the paste of madhayaṣṭī, kauntī, māgadhikā and sitā (śarkarā)—each 80 gm. —this enema is excellent in dysuria and hardness of bowels. It contains total 720 gm. of ingredients and is used as warm and added with salt. [13–14]

मृदुबस्तिजडीभूते तीक्ष्णोऽन्यो बस्तिरिष्यते । तीक्ष्णैर्विकर्षिते स्वादु प्रत्यास्थापनमिष्यते ॥ १५ ॥

In case of inertia caused by mild enemas, another drastic enema is required. On the contrary, if there be depreciating effect by drastic enemas, sweet enema is given for restoring normalcy. [15]

वातोपसृष्टस्योष्णैः स्युर्गदा दाहादयो यदि । द्राक्षाम्बुना त्रिवृत्कल्कं दद्याद्दोषानुलोमनम् ॥ १६ ॥
तद्धि पित्तशकृद्वातान् हृत्वा दाहादिकाञ्जयेत् । शुद्धश्चापि पिबेच्छीतां यवागूं शर्करायुतान् ॥ १७ ॥

If there be disorders like burning sensation etc. caused by hot remedies administered to one affected with vāta, the paste of trivṛt should be given with grape juice which acts as carminative for impurity. This overcomes burning sensation etc. by eliminating bile, faeces and wind. After evacuation, the patient should take cold gruel added with sugar. [16–17]

अथवाऽतिविरिक्तः स्यात् क्षीणविट्कः स भक्षयेत् । माषयूषेण कुल्माषान् पिबेन्मध्वथवा सुराम् ॥१८॥

If after excessive purgation one is affected with diminution of faeces, he should eat boiled grains with the soup of black gram or should drink honey or surā (wine). [18]

सोमं चेत् कुणपं शूलैरुपविशेदरोचकी । स घनातिविषाकुष्ठनतदारुवचाः पिबेत् ॥ १९ ॥

If one passes out stool excessively with āma and foul smell and is affected with colic pain and anorexia, he should take decoction of musta, ativiṣā, kuṣṭha, tagara, devadāru and vacā. [19]

शकृद्वातमसृक् पित्तं कफं वा योऽतिसार्यते । पक्वं, तत्र स्ववर्गीयैर्बस्तिः श्रेष्ठं भिषग्जितम् ॥ २० ॥

If one passes excessively mature faeces, wind, blood, bile or mucus, this should be treated with the enema prepared with respective drugs. [2o]

षण्णामेषां द्विसंसर्गात् त्रिंशद्भेदा भवन्ति तु । केवलैः सह षट्त्रिंशद्विद्यात् सोपद्रवानपि ॥ २१ ॥

These six types of diarrhoea are subdivided into thirty according to predominance of one or the other doṣa. If six types are combined with them their number becomes thirty six. There are also their complications. [21]

शूलप्रवाहिकाध्मानपरिकर्त्यरुचिज्वरान् । तृष्णोष्णदाहमूर्च्छादींश्चैषां विद्यादुपद्रवान् ॥ २२ ॥

Colic pain, tenesmum, typmpanitis, cutting pain, anorexia, fever, thirst, heat, burning sensation, fainting etc.—these should be known as complications of the above (types of diarrhoea).] 22]

तत्रामेऽन्तरपानं स्यात् व्योषाम्ललवणैर्युतम् । पाचनं शस्यते बस्तिरामे हि प्रतिषिध्यते ॥ २३ ॥

In condition of āma, digestive potion containing trikaṭu, sour substances and salts should be given. In āma, digestive is prescribed whereas enema is contra-inticated. [23]

वातघ्नैर्ग्राहिवर्गीयैर्बस्तिः शकृति शस्यते ।

In predominance of faeces, enema with vāta-alleviating (daśamūla) and astringent drugs is commended.

स्वाद्वम्ललवणैः शस्तः स्नेहबस्तिः समीरणे ॥ २४ ॥

In that of vāyu, unctuous enema with sweet, sour and salty drugs is useful. [24]

रक्ते रक्तेन, पित्ते तु कषायस्वादुतिक्तकैः । सार्यमाणे कफे बस्तिः कषायकटुतिक्तकैः ॥ २५ ॥

In passing out of blood, enema of blood should be given. Likewise, in that of pitta with astringent, sweet and bitter drugs and in that of kapha with astringent, pungent and bitter drugs. [25]

शकृता वायुना वाऽऽमे तेन वर्चस्यथानिले । संसृष्टेऽन्तरपानं स्याद् व्योषाम्ललवणैर्युतम् ॥ २६ ॥
पित्तेनामेऽसृजा वाऽपि तयोरामेन वा पुनः । संसृष्टयोर्भवेत् पानं सव्योषस्वादुतिक्तकम् ॥ २७ ॥
तथाऽऽमे कफसंसृष्टे कषायव्योषतिक्तकम् । आमेन तु कफे व्योषकषायलवणैर्युतम् ॥ २८ ॥
वातेन विशि पित्ते वा विट्पित्ताभ्यां तथाऽनिले । मधुराम्लकषायः स्यात् संसृष्टे बस्तिरुत्तमः ॥२९॥
शकृच्छोणितयोः पित्तशकृतो रक्तपित्तयोः । बस्तिरन्योन्यसंसर्गे कषायस्वादुतिक्तकः ॥ ३० ॥
कफेन विशि पित्तेऽस्त्रे कफे विट्पित्तशोणितैः । व्योषतिक्तकषायः स्यात् संसृष्टे बस्तिरुत्तमः ॥ ३१ ॥
स्याद्बस्तिर्व्योषतिक्ताम्लः संसृष्टे वायुना कफे । मधुरव्योषतिक्तस्तु रक्ते कफविमूर्च्छिते ॥ ॥ ३२ ॥
मारुते कफसंसृष्टे व्योषाम्ललवणो भवेत् । बस्तिर्वातेन पित्ते तु कार्यः स्वाद्वम्लतिक्तकः ॥ ३३ ॥

If āma is associated with faeces or wind; or faeces or wind is associated with āma, digestive potion containing trikaṭu, sours and salts should be given.

If āma is associated with pitta or rakta; or pitta or rakta is associated with āma, the potion should consist of trikaṭu, sweet and bitter drugs.

If āma is associated with kapha the potion should consist of astringent, trikaṭu and bitters and if kapha is associated with āma it should consist of trikaṭu, astringents and salts.

If faeces or bile is associated with wind; or wind is associated with faeces or bile, enema of sweet, sour and astringent drugs is excellent.

In mutual association of faeces and blood, bile and faeces and blood and bile enema with astringent, sweet and bitter drugs is useful.

If faeces, bile or blood is associated with kapha; or kapha is associated with faeces, bile or blood enema with trikaṭu, bitter and astringent drugs is excellent.

If kapha is associated with vāyu enema with trikaṭu, bitters and sours is advisable. In blood associated with kapha the enema of sweet, bitters and trikaṭu be given.

If vāyu is associated with kapha the enema should be of trikaṭu, sours and salts. In pitta associated with vāta enema should be given of sweet, sour and bitter drugs. [26–33]

त्रिचतुःपञ्चसंसर्गानेवमेव विकल्पयेत् । युक्तिश्चैषातिसारोक्ता सर्वरोगेष्वपि स्मृता ॥ ३४ ॥

Thus variations of the combinations of three, four and five factors may also be defined. This method said in the context of diarrhoea may well be applied in all diseases. [34]

युगपत् षड्रसं षण्णां संसर्गे पाचनं भवेत् । निरामाणां तु पञ्चानां बस्तिः षाड्रसिको मतः ॥ ३५ ॥

If all the six factors are combined together the digestive potion containing all the six rasas should be prescribed.

In case of combination of the five ones except āma enema of the drugs with all the six rasas is commended. [35]

उदुम्बरशलाटूनि जम्ब्वाम्रोदुम्बरत्वचः । शङ्खं सर्जरसं लाक्षां कर्दमं च पलांशिकम् ॥ ३६ ॥
पिष्ट्वा तैः सर्पिषः प्रस्थं क्षीरद्विगुणितं पचेत् । अतीसारेषु सर्वेषु पेयमेतद्यथाबलम् ॥ ३७ ॥
कच्छुराधातकीविल्वसमङ्गारक्तशालिभिः । मसूराश्वत्थशुङ्गैश्च यवागूः स्याज्जले शृतैः ॥ ३८ ॥
वटोदुम्बरकट्वङ्गसमङ्गाप्लक्षपल्लवैः । मसूरधातकीपुष्पबलाभिश्च तथा भवेत् ॥ ३९ ॥
स्थिरादीनां बलादीनामिक्ष्वादीनामथापि वा । क्वाथेषु समसूराणां यवाग्वः स्युः पृथक् पृथक् ॥ ४० ॥
कच्छुरामूलशाल्यादितण्डुलैरुपसाधिताः । दधितक्रारनालाम्लक्षीरेष्विक्षुरसेऽपि वा ॥ ४१ ॥
शीताः सशर्कराक्षौद्राः सर्वातीसारनाशनाः । ससर्पिर्मरिचाजाज्यो मधुरा लवणाः शिवाः ॥ ४२ ॥

Ghee 640 gm. should be cooked with the double quantity of milk and the paste of unripe fruits of udumbara, bark of jambū, āmra and udumbara, conch, sarjarasa, lac and mud each 40 gm. This should be taken in all types of diarrhoea according to strength.

Gruel prepared with kacchurā, dhātakī, bilva, lajjālu, red śāli rice, lentils and leaf buds of aśvattha boiled in water is useful.

Likewise (gruel may be prepared with) vaṭa, udumbara, aralu, lajjālu and tender leaves of plakṣa as well as lentils, dhātakī flowers and balā.

Gruels may also be prepared with lentils in decoctions of drugs of laghu pañcamūla, vaṭādi and ikṣvādi groups separately.

Gruels prepared with kacchurā root, grains of sāli rice etc. in curd, buttermilk, sour gruel, milk or sugarcane juice cooled and added with sugar and honey as well as with ghee, marica and cumin seeds tasted as sweet and salty are wholesome and alleviate all types of diarrhoea. [36–42]

भवन्ति चात्र श्लोकाः—

स्निग्धाम्ललवणमधुरं पानं बस्तिश्च मारुते कोष्णः । शीतं तिक्तकषायं मधुरं पित्ते च रक्ते च ॥ ४३ ॥
तिक्तोष्णकषायकटु श्लेष्मणि संग्राहि वातनुच्छकृति । पाचनमामे पानं पिच्छासृग्बस्तयो रक्ते ॥ ४४ ॥
अतिसारं प्रत्युक्तं मिश्रं द्वन्द्वादियोगजेष्वपि च । तत्रोद्रेकविशेषाद्दोषेषूपक्रमः कार्यः ॥ ४५ ॥

Here are the verses—

In vāta, the potion should be of unctuous sour, salty and sweet drugs and enema as tepid. In pitta as well as rakta, the potion should be of cold, bitter, astringent and sweet drugs. In kapha it should be of bitter, hot, astringent and pungent drugs. In faeces, it should be astringent and vāta-alleviating. In āma, it should be digestive while in blood enema with slimy drugs and blood are recommended.

Thus treatment of diarrhoea singly and jointly as in case of duals etc. has been said. This should be adopted in disorders according to predominance (of particular factors). [43–45]

तत्र श्लोकः—

प्रासृतिकाः सव्यापत्क्रिया निरूहास्तथाऽतिसारहिताः ।
रसकल्पघृतयवाग्वश्चोक्ता गुरुणा प्रसृतसिद्धौ ॥ ४६ ॥

Now the summing up verse—

Non-unctuous enemas in terms of 'prasṛta' along with complications and management and also those beneficial in diarrhoea have been said. In addition, formulations in terms of rasas; ghṛtas and gruels have been said by the teacher in this chapter on successful management (with formulations) in terms of prasṛta. [46]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते सिद्धिस्थाने
प्रासृतयोगीयसिद्धिर्नामाष्टमोऽध्यायः ॥ ८ ॥

Thus ends the eighth chapter on successful management with formulations in terms of prasṛta in Siddhisthāna in the treatise composed by Agniveśa, redacted by Caraka and reconstructed by Dṛḍhabala as it was not available. (3)

नवमोऽध्यायः

CHAPTER IX

अथातस्त्रिमर्मीयां सिद्धिं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on successful management of the (disorders related to) three vital parts. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

सप्तोत्तरं मर्मशतमस्मिञ्छरीरे स्कन्धशाखासमाश्रितमग्निवेश ! । तेषामन्यतमपीडायां समधिका पीडा भवति, चेतनानिबन्धवैशेष्यात् । तत्र शाखाश्रितेभ्यो मर्मभ्यः स्कन्धाश्रितानि गरीयांसि, शाखानां तदाश्रितत्वात्; स्कन्धाश्रितेभ्योऽपि हृद्बस्तिशिरांसि तन्मूलत्वाच्छरीरस्य ॥ ३ ॥

O Agniveśa ! there are one hundred and seven vital parts in the body located in trunk and extremities. In case of affliction in any of them there is excruciating pain because of the specific attachment of consciousness to them. Of them those located in trunk are more important than those located in extremities because the latter are dependent on the former. Of them also hṛt (heart), basti (urinary bladder) and śiras (head) are important ones because they are roots of the body. [3]

तत्र हृदये दश धमन्यः प्राणापानौ मनो बुद्धिश्चेतना महाभूतानि च नाभ्यामरा इव प्रतिष्ठितानि, शिरसि इन्द्रियाणि इन्द्रियप्राणवहानि च स्रोतांसि सूर्यमिव गभस्तयः संश्रितानि, बस्तिस्तु स्थूलगुदमुष्कसेवनीशुक्रमूत्रवाहिनीनां नाडी (ली)नां मध्ये मूत्राधारोऽम्बुवहानां सर्वस्रोतसामुदधिरिवापगानां प्रतिष्ठा, बहुभिश्च तन्मूलैर्मर्मसंज्ञकैः स्रोतोभिर्गगनमिव दिनकरकरैर्व्याप्तमिदं शरीरम् ॥ ४ ॥

तेषां त्रयाणामन्यतमस्यापि भेदादाश्वेव शरीरभेदः स्यात् , आश्रयनाशादाश्रितस्यापि विनाशः; तदुपघातात्तु घोरतरव्याधिप्रादुर्भावः, तस्मादेतानि विशेषेण रक्ष्याणि बाह्याभिघाद्वातादिभ्यश्च ॥ ५ ॥

In heart ten dhamanīs (vessels), prāṇa and apāna, mind, intellect, consciousness and mahābhūtas are established as spokes in the hub. In head, senses, channels carrying them and vital breath are located as rays in the sun.

Basti situated in the middle of rectum, scrotum, raphe, vas deferens and ureters is recaptacle of urine and stabiliser of all the fluid-carrying channels like sea of the rivers.

By numerous channels known as vital parts rooted to the above the body is pervaded like the sky by the sun rays.

By breaking of any of the above three the body is broken quickly because by destruction of substratum the dependent is also destroyed. By their affliction, there is appearance of severe disorders. Hence these should be protected particularly from external injury as well as vāta etc. (internal factors). [4–5]

तत्र हृद्यभिहते कासश्वासबलक्षयकण्ठशोषक्लोमाकर्षणजिह्वानिर्गममुखतालुशोषापस्मारोन्मादप्रलापचित्तनाशादयः स्युः, शिरस्यभिहते मन्यास्तम्भार्दितचक्षुर्विभ्रममोहोद्वेष्टनचेष्टानाशकासश्वासहनुग्रहमूकगद्गदत्वाक्षिनिमीलनगण्डस्पन्दनजृम्भणलालास्रावस्वरहानिवदनजिह्मत्वादीनि, बस्तौ तु वातमूत्रवर्चोनिग्रहवङ्क्षणमेहनबस्तिशूलकुण्डलोदावर्तगुल्मानिलाष्ठीलोपस्तम्भनाभिकुक्षिगुदश्रोणिग्रहादयः, वाताद्युपसृष्टानां त्वेषां लिङ्गानि चिकित्सिते सक्रियाविधीन्युक्तानि ॥ ६ ॥

When heart is afflicted, cough, dyspnoea, debility, dryness of throat, traction of kloma, protraction of tongue, dryness of mouth and throat, epilepsy, insanity, delirium, vacantness of mind appear.

If head is afflicted stiffness of carotid regions, facial paralysis, rolling of eye balls, mental confusion, cramps, loss of movement, cough, dyspnoea, lock-jaw, muteness, stammering, ptosis, quivering of cheeks, yawning, salivation, loss of voice, crookedness of face etc. arise.

If basti is afflicted retention of flatus, urine and faeces; pain in groin, penis and urinary bladder, kuṇḍala, udāvarta, gulma, vātāṣṭhilā, upastambha (stiffness), spasm in navel, lower abdomen, anus and hip appear.

Symptoms along with treatment of these affected with vāta etc. have already been said in the section on therapeutics (ch. 2). [6]

किंत्वेतानि विशेषतोऽनिलाद्रक्ष्याणि, अनिलो हि पित्तकफसमुदीरणे हेतुः प्राणमूलं च, स बस्तिकर्मसाध्यतमः, तस्मान्न बस्तिसमं किञ्चित् कर्म मर्मपरिपालनमस्ति । तत्र षडास्थापनस्कन्धान् विमाने द्वौ चानुवासनस्कन्धाविह च विहितान् बस्तीन् बुद्ध्या विचार्य महामर्मपरिपालनार्थं प्रयोजयेद्वातव्याधिचिकित्सां च ॥ ७ ॥

However, these should be protected particularly from vāta. Vāta is the cause of aggravation of pitta and kapha and is also the root cause of vital breath. That again is most amenable to enema therapy. Hence there is no other therapy equal to enema for protecting vital parts. So in order to protect the great vital parts one should administer the six groups of (drugs used in) unctuous enema as said in vimānasthāna and the formulations of enema mentioned here and other remedies applicable in vātika disorders after considering carefully. [7]

भूयश्च हृद्युपसृष्टे हिङ्गुचूर्णं लवणानामन्यतमचूर्णसंयुक्तं मातुलुङ्गस्य रसेनान्येन वाऽम्लेन हृद्येन वा पाययेत्, स्थिरादिपञ्चमूलीरसः सशर्करः पानार्थं, बिल्वादिपञ्चमूलरससिद्धा च यवागूः, हृद्रोगविहितं च कर्म; मूर्ध्नि तु वातोपसृष्टेऽभ्यङ्गस्वेदनोपनाहस्नेहपाननस्तःकर्मावपीडनधूमादीनि, बस्तौ तु कुम्भीस्वेदः, वर्तयः, श्यामादिभिर्गोमूत्रसिद्धो निरूहः, बिल्वादिभिश्च सुरासिद्धः, शरकाशेक्षुदर्भगोक्षुरकमूलशृतक्षीरैश्च त्रपुसैर्वारुखराश्वाबीजयवर्षभकवृद्धिकल्कितो निरूहः, पीतदारुसिद्धतैलेनानुवासनं, तैल्वकं च सर्पिर्विरेकार्थं, शतावरीगोक्षुरकबृहतीकण्टकारिकागुडूचीपुनर्नवोशीरमधुकद्विसारिवालोध्रश्रेयसीकुशकाशमूलकषायक्षीरचतुर्गुणं बलावृषर्षभकखराश्वोपकुञ्चिकावत्सकत्रपुसैर्वारुबीजशितिवारकमधुकवचाशतपुष्पाश्मभेदकवर्षाभूमदनफलकल्कसिद्धं तैलमुत्तरबस्तिर्निरूहो वा शुद्धस्निग्धस्विन्नस्य बस्तिशूलमूत्रविकारहर इति ॥ ८ ॥

If heart is affected by vāta, one should prescribe the powdered asafoetida added with powder of one of the salts to be taken with the juice of mātuluṅga or the palatable sour liquid. The patient should be advised to take the decoction of laghu pañcamūla added with sugar as drink and gruel cooked with the decoction of ṛhat pañcamūla. Besides, measures prescribed for heart disease should be adopted.

If head is affected by vāta, massage, sudation, poultices, intake of uncting substance, snuffing, juice pressing, smoking etc. are recommended.

If urinary bladder is affected by vāta, pitcher fomentation, suppositories, non-unctuous enema of (1) śyāmādi drugs processed with cow's urine, (2) bilvādi drugs processed with urine, (3) milk boiled with roots of śara, kāśa, ikṣu, darbha and gokṣuraka and added with the paste of the seeds of trapusa, ervāru and kharāśvā, barley, ṛṣabhaka and vṛddhi; unctuous enema with oil cooked with dāruharidrā and tilvaka ghṛta for purgation are recommended.

Oil processed with four times decoction of the roots of śatāvarī, gokṣura, bṛhatī, kaṇṭakārī, guḍūcī, punarnavā, uśīra, madhuka, both types of sārivā, lodhra, śreyasī (rāsnā), kuśa and kāśa as well as milk along with the paste of balā, vāsā, ṛṣabhaka, seeds of kharāśvā, upakuñcikā, kuṭaja, trapusa and ervāru; śitiavāraka, madhuka, vacā, śatapuṣpā, pāṣāṇabheda, varṣābhū and madanaphala used as uretheral douche or non-unctuous enema in a person evacuated, uncted and fomented alleviates pain in bladder and other urinary disorders. [8]

भवन्ति चात्र श्लोकाः—
हृदये मूर्ध्नि बस्तौ च नृणां प्राणाः प्रतिष्ठिताः। तस्मात्तेषां सदा यत्नं कुर्वीत परिपालने ॥ ९ ॥
आबाधवर्जनं नित्यं स्वस्थवृत्तानुवर्तनम्। उत्पन्नार्तिविघातश्च मर्मणां परिपालनम् ॥ १० ॥

Here are the verses—

The vital breath of men resides in heart, head and urinary bladder. Hence one should make every effort to protect them. The protection of vital parts consists of avoidance of impending factors, observance of the code of conduct for the healthy and remedy of disorder if arisen. [9–10]

अत ऊर्ध्वं विकारा ये त्रिमर्मीये चिकित्सिते। न प्रोक्ता मर्मजास्तेषां कांश्चिद्वक्ष्यामि सौषधान् ॥ ११ ॥

Hereafter I will describe some of the disorders of the vital parts which are not said in the chapter on treatment of the same (ci.26) along with their remedy. [11]

क्रुद्धः स्वैः कोपनैर्वायुः स्थानादूर्ध्वं प्रपद्यते। पीडयन् हृदयं गत्वा शिरः शङ्खौ च पीडयन् ॥ १२ ॥
धनुर्वन्नमयेद्गात्राण्याक्षिपेन्मोहयेत्तथा। कृच्छ्रेण चाप्युच्छ्वसिति स्तब्धाक्षोऽथ निमीलकः ॥ १३ ॥
कपोत इव कूजेच्च निःसंज्ञः सोऽपतन्त्रकः। दृष्टिं संस्तम्भ्य संज्ञां च हत्वा कण्ठेन कूजति ॥ १४ ॥
हृदि मुक्ते नरः स्वास्थ्यं याति मोहं वृते पुनः। वायुना दारुणं प्राहुरेके तमपतानकम् ॥ १५ ॥

Vāyu vitiated by its own aggravating factors moves upwards from its place reaching heart and then head and temples, afflicts them and bends the body like bow, causes convulsions and mental confusion. The patient breathes with difficulty, has stiff and closed eyes, loses consciousness and groans like pigeon. This is known as 'apatantraka'.

Causing fixed vision and unconsciousness it makes the patients groan. When the heart is freed he becomes normal and again gets unconsciousness when it is covered. This severe condition caused by vāyu is said by some as apatānaka. [12-15]

धमनीः कफवाताभ्यां रुद्धास्तस्य विमोक्षयेत्। तीक्ष्णैः प्रधमनैः संज्ञा तासु मुक्तासु विन्दति ॥ १६ ॥
मरिचं शिग्रुबीजानि विडङ्गं च फणिज्झकम्। एतानि सूक्ष्मचूर्णानि दद्याच्छीर्षविरेचनम् ॥ १७ ॥
तुम्बुरूण्यभया हिङ्गु पौष्करं लवणत्रयम्। यवकाथाम्बुना पेयं हृद्ग्रहे चापतन्त्रके ॥ १८ ॥
हिङ्ग्वम्लवेतसं शुण्ठीं ससौवर्चलदाडिमम्। पिबेद्वातकफघ्नं च कर्म हृद्रोगनुद्धितम् ॥ १९ ॥
शोधना बस्तयस्तीक्ष्णा न हितास्तस्य कृत्स्नशः। सौवर्चलाभयाव्योषैः सिद्धं तस्मै घृतं हितम् ॥ २० ॥

One should cleanse the channels obstructed by kapha and vāta with irritant blowings thus when the obstructions are removed, the patient regains consciousness.

One should also use the fine powder of marica, seeds of śigru, viḍaṅga and phaṇijjhaka as head–evacuation. (The powder of) tumburu, harītakī, hiṅgu, puṣkaramūla, three salts should be taken with water boiled with barley in affliction of heart and apatantraka.

Hiṅgu, amlavetasa, śuṇṭhī, sauvarcala and pomegranate should be taken. Besides, other measures alleviating vāta and kapha and heart disease are beneficial.

The drastic evacuative enema are not wholesome for the patient wholly. Hence ghṛta cooked with sauvarcala, harītakī and trikaṭu should be given. [16–20]

मधुरस्निग्धगुर्वन्नसेवनाच्चिन्तनाच्छ्रमात् । शोकाद्व्याध्यनुषङ्गाच्च वायुनोदीरितः कफः ॥ २१ ॥
यदाऽसौ समवस्कन्द्य हृदयं हृदयाश्रयान् । समावृणोति ज्ञानादींस्तदा तन्द्रोपजायते ॥ २२ ॥
हृदये व्याकुलीभावो वाक्चेष्टेन्द्रियगौरवम् । मनोबुद्ध्यप्रसादश्च तन्द्राया लक्षणं मतम् ॥ २३ ॥
कफघ्नं तत्र कर्तव्यं शोधनं शमनानि च । व्यायामो रक्तमोक्षश्च भोज्यं च कटुतिक्तकम् ॥ २४ ॥

When due to regular intake of sweet, unctuous and heavy food, mental work, physical exertion, anxiety and chronic illness kapha impelled by vāyu overpowers the heart and obstructs intellect etc. located there, stupor arises. Restlessness in heart, heaviness in speech, movements and senses and unpleasantness in mind and intellect–these are features of stupor.

This should be managed with kapha–alleviating evacuation, pacificatory measures, physical exercise, blood–letting and diet consisting pungents and bitters. [21–24]

मूत्रौकसादो जठरं कृच्छ्रमुत्सङ्गसंक्षयौ । मूत्रातीतोऽनिलाष्ठीला वातबस्त्युष्णमारुतौ ॥ २५ ॥
वातकुण्डलिका ग्रन्थिर्विड्घातो बस्तिकुण्डलम् । त्रयोदशैते मूत्रस्य दोषास्ताँल्लिङ्गतः शृणु ॥ २६ ॥

Mūtraukasāda, mūtrajaṭhara, mūtrakṛcchra, mūtrotsaṅga, mūtrasaṃkṣaya, mūtrātīta, vātāṣṭhīlā, vātabasti, uṣṇavāta, vātakuṇḍalikā, granthi, viḍghāta and bastikuṇḍala–these are the thirteen disorders of urine. Now listen about their symptoms. [25–26]

पित्तं कफो द्वयं वाऽपि बस्तौ संहन्यते यदा । मारुतेन तदा मूत्रं रक्तं पीतं घनं सृजेत् ॥ २७ ॥
सदाहं श्वेतसान्द्रं वा सर्वैर्वा लक्षणैर्युतम् । मूत्रौकसादं तं विद्यात् पित्तश्लेष्महरैर्जयेत् ॥ २८ ॥

When pitta or kapha or both are consolidated by vāyu, the patient passes urine as red, yellow and with solids, burning sensation or white percipitates or associated with all symptoms. This is known as 'mūtraukasāda' and should be treated with measures alleviating kapha and pitta. [27–28]

विधारणात् प्रतिहतं वातोदावर्तितं यदा । पूरयत्युदरं मूत्रं तदा तदनिमित्तरुक् ॥ २९ ॥
अपक्तिमूत्रविट्सङ्गैस्तन्मूत्रजठरं वदेत् । मूत्रवैरेचनीं तत्र चिकित्सां संप्रयोजयेत् ॥ ३० ॥
हिङ्गुद्विरुत्तरं चूर्णं त्रिमर्मीये प्रकीर्तितम् । हन्यान्मूत्रोदरानाहमाध्मानं गुदमेढ्रयोः ॥ ३१ ॥

When urine is obstructed by suppression of urge and reversed by vāta, it blows up the abdomen which has pain without reason along with the symptoms of indigestion, retention of urine and faeces. This is known as 'mūtrajaṭhara'.

In this condition one should apply diuretic measures. The powder named as 'hiṅgu driruttara' mentioned in the treatment of disorders related to three vital parts (ci.26) destroys mūtrodara, hardness of bowels and sweelling of anus and penis. [29–31]

मूत्रितस्य व्यवायात्तु रेतो वातोद्धतं च्युतम् । पूर्वं मूत्रस्य पश्चाद्वा स्रवेत् कृच्छ्रं तदुच्यते ॥ ३२ ॥
स्रवैगुण्यानिलाक्षेपैः किञ्चिन्मूत्रं च तिष्ठति । मणिसन्धौ स्रवेत् पश्चात्तदरुग्वाऽथ चातिरुक् ॥ ३३ ॥
मूत्रोत्सङ्गः स विच्छिन्नमुच्छेषगुरुशेफसः । वाताकृतिर्भवेद्वातान्मूत्रे शुष्यति संक्षयः ॥ ३४ ॥
चिरं धारयतो मूत्रं त्वरया न प्रवर्तते । मेहमानस्य मन्दं वा मूत्रातीतः स उच्यते ॥ ३५ ॥
आध्मापयन् बस्तिगुदं रुद्ध्वा वायुश्चलोन्नताम् । कुर्यात्तीव्रार्तिमष्ठीलां मूत्रविण्मार्गरोधिनीम् ॥३६॥
मूत्रं धारयतो बस्तौ वायुः क्रुद्धो विधारणात् । मूत्ररोधार्तिकण्डूभिर्वातबस्तिः स उच्यते ॥ ३७ ॥
ऊष्मणा सोष्मकं मूत्रं शोषयन् रक्तपीतकम् । उष्णवातः सृजेत् कृच्छ्राद् बस्त्युपस्थार्तिदाहवान् ॥३८॥
गतिसङ्गादुदावृत्तः स मूत्रस्थानमार्गयोः । मूत्रस्य विगुणो वायुर्भग्नव्याविद्धकुण्डली ॥ ३९ ॥
मूत्रं विहन्ति संस्तम्भभङ्गगौरववेष्टनैः । तीव्ररुङ्मूत्रविट्सङ्गैर्वातकुण्डलिकेति सा ॥ ४० ॥
रक्तं वातकफाद् दुष्टं बस्तिद्वारे सुदारुणम् । ग्रन्थिं कुर्यात् स कृच्छ्रेण सृजेन्मूत्रं तदावृतम् ॥ ४१ ॥
अश्मरीसमशूलं तं मूत्रग्रन्थिं प्रचक्षते । रूक्षदुर्बलयोर्वातेनोदावृत्तं शकृद्यदा ॥ ४२ ॥
मूत्रस्रोतः प्रपद्येत विट्संसृष्टं तदा नरः । विड्गन्धं मूत्रयेत् कृच्छ्राद्विड्विघातं विनिर्दिशेत् ॥ ४३ ॥
द्रुताध्वलङ्घनायासादभिघातात् प्रपीडनात् । स्वस्थानाद् बस्तिरुद्वृत्तः स्थूलस्तिष्ठति गर्भवत् ॥ ४४ ॥
शूलस्पन्दनदाहार्तो बिन्दुं बिन्दुं स्रवत्यपि । पीडितस्तु सृजेद्धारां संस्तम्भोद्वेष्टनार्तिमान् ॥ ४५ ॥
बस्तिकुण्डलमाहुस्तं घोरं शस्त्रविषोपमम् । पवनप्रबलं प्रायो दुर्निवारमबुद्धिभिः ॥ ४६ ॥
तस्मिन् पित्तान्विते दाहः शूलं मूत्रविवर्णता । श्लेष्मणा गौरवं शोफः स्निग्धं मूत्रं घनं सितम् ॥ ४७ ॥
श्लेष्मरुद्धबिलो बस्तिः पित्तोदीर्णो न सिध्यति । अविभ्रान्तबिलः साध्यो न तु यः कुण्डलीकृतः ॥४८॥
स्याद् बस्तौ कुण्डलीभूते तृण्मोहः श्वास एव च ।

When one having urge of urination goes into sexual intercourse the semen dislodged but obstructed by vāyu is discharged before or after urine. This is known as mūtrakṛcchra.

When due to derangement of channels and spasm caused by vāta some urine stays at the junction of glans penis and is passed out afterwards with severe pain or painlessly it is known as 'mūtrotsaṃga' in which the patient passes the remnant urine in broken streams and has heaviness in penis.

When urine is dried up due to vāta with its symptoms, it is known as 'mūtrasaṃkṣaya'.

By holding the urge of urination for long when one goes for urination, urine is not passed quickly or is passed slowly. It is known is 'mūtrātīta'.

Vāyu creating obstruction in urinary bladder and anal region and blowing them up produces a stony mass mobile, protruded, extremely painful and causing obstruction in passage of urine and faeces.

If one holds the urge of urination, vāyu gets vitiated in the bladder due to suppression and causes retention of urine, distress and itching. It is known as 'vātabasti.'

Vāyu along with pitta drying up the urine causes one to pass urine as red or yellow, with difficulty and distress and burning sensation in pelvis and perineum.

Due to retention of urine the upward moving vāyu gets vitiated in seat and passage of urine as torn, pierced and coiled and affects urine along with stiffness, breaking pain, heaviness, cramps, severe pain and retention of urine and faeces. This is known as 'vātakuṇḍalikā.'

Blood affected by vāta and kapha produces a hard nodular mass in the opening of urinary bladder. Because of its obstruction the patient passes urine with difficulty and pain as in calculus. This is called as 'mūtragranthi.'

When in a rough and debilitated person stool reversed in passage due to vāta enters into the urinary canal, he passes urine contaminated with faeces and having faeceal odour and with difficulty. This should be known as 'viḍvighāta.'

Due to fast travelling, jumping, exertion, injury and pressure if urinary bladder bulges out from its place and stays blown up like foetus, it suffers from pain, quivering and burning sensation. It passes urine drop by drop but in stream if pressed and has stiffening, cramp and distress. The condition is severe like weapon and poison and is known as 'bastikuṇḍala'. It is mostly predominant in vāyu and is uncontrollable by the un-wise.

When pitta is associated there are burning sensation, pain and abnormal colours in urine. When kapha is associated there is heaviness, swelling and urine as unctuous, precipitant and white. The condition of urinary bladder with obstruction of its duct by kapha and aggravation of pitta is incurable.

The condition where the duct is not obstructed and coiling is absent is curable.

In conditions of coiling of urinary bladder thirst; fainting and dyspnoea arise. [32–48]

दोषाधिक्यमवेक्ष्यैतान् मूत्रकृच्छ्रहरैर्जयेत् ॥ ४९ ॥
बस्तिमुत्तरबस्तिं च सर्वेषामेव दापयेत् ।

Looking to the predominance of doṣas these should be treated with diuretics. Enema and urethral douche should be given in all cases. [49]

पुष्पनेत्रं तु हैमं स्याच्छ्लक्ष्णमौत्तरबस्तिकम् ॥ ५० ॥
जात्यश्वहनवृन्तेन समं गोपुच्छसंस्थितम् । रौप्यं वा सर्षपच्छिद्रं द्विकर्णं द्वादशाङ्गुलम् ॥ ५१ ॥
तेनाजबस्तियुक्तेन स्नेहस्यार्धपलं नयेत् । यथावयोविशेषेण स्नेहमात्रां विकल्प्य वा ॥ ५२ ॥
स्नातस्य भुक्तभक्तस्य रसेन पयसाऽपि वा । सृष्टविण्मूत्रवेगस्य पीठे जानुसमे मृदौ ॥ ५३ ॥
ऋजोः सुखोपविष्टस्य हृष्टे मेढ्रे घृताक्तया । शलाकयाऽन्विष्य गतिं यद्यप्रतिहता व्रजेत् ॥ ५४ ॥
ततः शेफःप्रमाणेन पुष्पनेत्रं प्रवेशयेत् । गुदवन्मूत्रमार्गेण प्रणयेदनु सेवनीम् ॥ ५५ ॥
हिंस्यादतिगतं बस्तिमूने स्नेहो न गच्छति । सुखं प्रपीड्य निष्कम्पं निष्कर्षेन्नेत्रमेव च ॥ ५६ ॥
प्रत्यागते द्वितीयं च तृतीयं च प्रदापयेत् । अनागच्छन्नुपेक्ष्यस्तु रजनीव्युषितस्य च ॥ ५७ ॥

The catheter of the urethral douche should be made of gold or silver, smooth, of diameter equal to that of jasmine or oleander flower, tapering like cow's tail, with hole fitting to the mustard seed, having two ears and twelve fingers in length. This should be fitted to goat's urinary bladder, with this the uncting substance in the dose of 20 gm. or so according to age should be introduced. This should be applied to a person having taken bath and food with meat soup or milk, having passed the urges of faeces and urine and seated comfortably and straight on a soft, knee-high seat. His penis should be made erect and a probe smeared with ghee is inserted to see if the passage is unobstructed. Then the catheter of the size of penis should be introduced into urethra parallel to perineal raphe like (enema nozzle) in anus. If over-inserted it may injure the urinary bladder and (on the other hand) if under-inserted the uncting substance may not reach there. Thus pressing easily without shaking the catheter should be taken out. After it comes back, the second and third one should be given (in like manner). If it does not come back it should be ignored till night is passed. [50–57]

पिप्पलीलवणागारधूमापामार्गसर्षपैः । वार्ताकुरसनिर्गुण्डीशम्पाकैः ससहाचरैः ॥ ५८ ॥
मूत्राम्लपिष्टैः सगुडैर्वर्तिं कृत्वा प्रवेशयेत् । अग्रे तु सर्षपाकारां पश्चार्धे माषसंमिताम् ॥ ५९ ॥
नेत्रदीर्घां घृताभ्यक्तां सुकुमारामभङ्गुराम् । नेत्रवन्मूत्रनाड्यां तु पायौ चाङ्गुष्ठसंमिताम् ॥ ६० ॥
स्नेहे प्रत्यागते ताभ्यामानुवासनिको विधिः । परिहारश्च सव्यापत् ससम्यग्दत्तलक्षणः ॥ ६१ ॥

Pippalī, salt, soot, apāmārga, mustard, juice of vārtāku, nirguṇḍī, āragvadha and sahacara pounded with cow's urine and sour liquid along with jaggery are made into a suppository which should be inserted into the urethra. This suppository should be of the size of mustard on the tip and of black gram in the latter half; its length should be equal to that of the catheter, it should be smeared with ghee, should be soft but unbreakable. For urethra it should be like catheter but for anus it should be of the size of thumb.

When the uncting substance comes back, the management, restrictions, complications and signs of proper application are like those in unctuous enema. [58–61]

स्त्रीणामार्तवकाले तु प्रतिकर्म तदाचरेत् । गर्भासना सुखं स्नेहं तदाऽऽदत्ते ह्यपावृता ॥ ६२ ॥
गर्भं योनिस्तदा शीघ्रं जिते गृह्णाति मारुते । बस्तिजेषु विकारेषु योनिविभ्रंशजेषु च ॥ ६३ ॥
योनिशूलेषु तीव्रेषु योनिव्यापत्स्वसृग्दरे । अप्रस्रवति मूत्रे च बिन्दुं बिन्दुं स्रवत्यपि ॥ ६४ ॥
विदध्यादुत्तरं बस्तिं यथास्वौषधसंस्कृतम् ।

This remedial measure should be applied in case of women during the period of menstruation because at that time the uterus is devoid of covering and as such receives the unction easily thus vāyu having been overcome conception in uterus takes place quickly. Besides, vaginal douche processed with respective drugs should be given in disorders of urinary bladder, prolapse of uterus, severe pain in genital track, disorders of genital track, menorrhagia, retention or incontinence of urine. [62–64]

पुष्पनेत्रप्रमाणं तु प्रमदानां दशाङ्गुलम् ॥ ६५ ॥
मूत्रस्रोतःपरीणाहं मुद्गस्रोतोऽनुपाति च । अपत्यमार्गे नारीणां विधेयं चतुरङ्गुलम् ॥ ६६ ॥
द्व्यङ्गुलं मूत्रमार्गे तु बालायास्त्वेकमङ्गुलम् । उत्तानायाः शयनायाः सम्यक् सङ्कोच्य सक्थिनी ॥६७॥
अथास्याः प्रणयेन्नेत्रमनुवंशगतं सुखम् । द्विस्त्रिश्चतुरिति स्नेहानहोरात्रेण योजयेत् ॥ ६८ ॥
बस्तौ, बस्तौ प्रणीते च वर्तिः पीनतरा भवेत् । त्रिरात्रं कर्म कुर्वीत स्नेहमात्रां विवर्धयेत् ॥ ६९ ॥
अनेनैव विधानेन कर्म कुर्यात् पुनस्त्र्यहात् ।

In case of women, the catheter should be ten fingers long, with circumference like that of urethral canal in which the grain of green gram may pass on. In genital track, it should be inserted upto four fingers while in urethra upto two fingers and one finger in female child and parallel to vertebral column.

The catheter should be inserted easily while she is lying in supine position, flexing her legs fully. Thus the unction should be given through douche twice, thrice or four times in twenty four hours. After the douche is given, suppository somewhat thicker should be inserted. In this way, the treatment should be continued for three days gradually increasing the dose of uncting substance. This should be repeated after three days in the same manner. [65–69]

अतः शिरोविकाराणां कश्चिद्भेदः प्रवक्ष्यते ॥ ७० ॥
रक्तपित्तानिला दुष्टाः शङ्खदेशे विमूर्च्छिताः । तीव्ररुग्दाहरागं हि शोफं कुर्वन्ति दारुणम् ॥ ७१ ॥
स शिरो विषवद्वेगी निरुध्याशु गलं तथा । त्रिरात्राज्जीवितं हन्ति शङ्खको नाम नामतः ॥ ७२ ॥
परं त्र्यहाज्जीवति चेत् प्रत्याख्यायाचरेत् क्रियाम् । शिरोविरेकसेकादि सर्वं वीसर्पनुच्च यत् ॥ ७३ ॥

Hereafter some types of the disorders of head will be described.

Rakta, pitta and vāya when vitiated are spread to the temple region and cause severe swelling with intense pain, burning sensation and redness. This having intensity like that of poison blocks the head and throat quickly and kills the patient within three days. This is named as 'śaṅkhaka'. If the patient survives after three days the treatment consisting of head-evacuation, sprinkling etc. and other anti-erysipelas measures should be given after declaring the incurability (of the disease). [70–73]

रूक्षात्यध्यशनात् पूर्ववातावश्यायमैथुनैः । वेगसंधारणायासव्यायामैः कुपितोऽनिलः ॥ ७४ ॥
केवलः सकफो वाऽर्धं गृहीत्वा शिरसस्ततः । मन्याभ्रूशङ्खकर्णाक्षिललाटार्धेऽतिवेदनाम् ॥ ७५ ॥
शस्त्रारणिनिभां कुर्यात्तीव्रां सोऽर्धावभेदकः । नयनं वाऽथवा श्रोत्रमतिवृद्धो विनाशयेत् ॥ ७६ ॥
चतुःस्नेहोत्तमा मात्रा शिरःकायविरेचनम् । नाडीस्वेदो घृतं जीर्णं बस्तिकर्मानुवासनम् ॥ ७७ ॥
उपनाहः शिरोबस्तिर्दहनं चात्र शस्यते । प्रतिश्याये शिरोरोगे यच्चोद्दिष्टं चिकित्सितम् ॥ ७८ ॥

Vāyu vitiated due to intake of rough food, over-eating, eating during indigestion, exposure to easterly wind and dews, excessive coitus, suppression of urges, exertion and physical exercise singly or accompained by kapha seizes the half of the head and then produces severe pain like cutting and churning in half of the carotid region, eyebrow, temple, ear, eye and forehead. This is 'ardhāvabhedaka'. If far advanced, it may destroy the sight and the hearing.

In this condition, maximum dose of four fats, head-evacuation, purgation, tubular fomentation, old ghee, enema, unctuous enema, upanāha (poultice), cranial pouch and cauterization are commended along with other measures prescribed in coryza and cranial disorders. [74–78]

सन्धारणादजीर्णाद्यैर्मस्तिष्कं रक्तमारुतौ । दुष्टौ दूषयतस्तच्च दुष्टं ताभ्यां विमूर्च्छितम् ॥ ७९ ॥
सूर्योदयेंऽशुसंतापाद्द्रवं विष्यन्दते शनैः । ततो दिने शिरःशूलं दिनवृद्ध्या विवर्धते ॥ ८० ॥
दिनक्षये ततः स्त्याने मस्तिष्के संप्रशाम्यति । सूर्यावर्तः स तत्र स्यात् सर्पिरौत्तरभक्तिकम् ॥ ८१ ॥
शिरःकायविरेकौ च मूर्ध्नि त्रिस्नेहधारणम् । जाङ्गलैरुपनाहश्च घृतक्षीरैश्च सेचनम् ॥ ८२ ॥
बर्हितित्तिरिलावादिशृतक्षीरोत्थितं घृतम् । स्यान्नावनं जीवनीयक्षीराष्टगुणसाधितम् ॥ ८३ ॥

Due to suppression of urge, indigestion etc. blood and vāyu get vitiated and then affect the brain which thus affected is gradually liquified after sunrise due to heat of the sunrays and headache increases as the day advances and gets subsided at the end of the day when the brain matter is solidified. This is sūryāvarta.

In this condition, intake of ghee after meals, head-evacuation, purgation, application of three fats on head, poultice (on head) with meat of wild animals and sprinkling with ghee and milk should be applied. Moreover, ghee extracted from the milk boiled with peacock, partridge, common quail etc. and processed with the (paste of) vitaliser drugs and eight times milk should be given as snuff. [79–83]

(उपवासातिशोकातिरूक्षशीताल्पभोजनैः ।) दुष्टा दोषास्त्रयो मन्यापश्चाद्घाटासु वेदनाम् ॥ ८४ ॥
तीव्रां कुर्वन्ति सा चाक्षिभ्रूशङ्खेष्ववतिष्ठते । स्पन्दनं गण्डपार्श्वस्य नेत्ररोगं हनुग्रहम् ॥ ८५ ॥
सोऽनन्तवातस्तं हन्यात् सिराकर्मावर्तनाशनैः । वातो रूक्षादिभिः क्रुद्धः शिरःकम्पमुदीरयेत् ॥ ८६ ॥
तत्रामृताबलारास्नामहाश्वेताश्वगन्धकैः । स्नेहस्वेदादि वातघ्नं शस्तं नस्यं च तर्पणम् ॥ ८७ ॥

Due to indulgence in fasting, grief, rough, cold and little food, the three doṣas get vitiated and cause intense pain in carotid regions and back neck which stays in eyebrows and temples. It also causes twitching near the cheeks, eye diseases and lock jaw. This is 'anantavāta'.

This should be treated with venesection and other measures prescribed in sūryāvarta.

Vāta vitiated by (the use of) rough etc. causes trembling of head. This should be treated with the uncting substance processed with guḍūcī, balā, rāsnā mahāśvetā and aśvagandhā, unction and sudation and saturating snuffing. [84–87]

नस्तःकर्म च कुर्वीत शिरोरोगेषु शास्त्रविद् । द्वारं हि शिरसो नासा तेन तद् व्याप्य हन्ति तान् ॥८८॥

The learned physician should administer nasal therapy in diseases of head because nose is the gateway of head and as such drug administered by this route pervades the head and thus destroys the disorders thereof. [88]

नावनं चावपीडश्च ध्मापनं धूम एव च । प्रतिमर्शश्च विज्ञेयं नस्तःकर्म तु पञ्चधा ॥ ८९ ॥
स्नेहनं शोधनं चैव द्विविधं नावनं स्मृतम् । शोधनः स्तम्भनश्च स्यादवपीडो द्विधा मतः ॥ ९० ॥
चूर्णस्याध्मापनं तद्धि देहस्रोतोविशोधनम् । विज्ञेयस्त्रिविधो धूमः प्रागुक्तः शमनादिकः ॥ ९१ ॥
प्रतिमर्शो भवेत् स्नेहो निर्दोष उभयार्थकृत् । एवं तद्रेचनं कर्म तर्पणं शमनं त्रिधा ॥ ९२ ॥

Nasal therapy is of five types–snuffing, pressing, blowing, smoking and smearing. Snuffing is again of two types–uncting and evacuative. Pressing is also of two types–evacuative and retentive. Blowing is done of some powder (into nostrils) which cleans the body channels. Smoking is of three types pacificatory etc. as said earlier. Smearing unction is defectless and performs both the functions (evacuation as well as pacification). Thus the nasal therapy is of three types–evacuative, saturating and pacifying. [89–92]

स्तम्भसुप्तिगुरुत्वाद्याः श्लैष्मिका ये शिरोगदाः । शिरोविरेचनं तेषु नस्तःकर्म प्रशस्यते ॥ ९३ ॥
ये च वातात्मका रोगाः शिरःकम्पार्दितादयः । शिरसस्तर्पणं तेषु नस्तःकर्म प्रशस्यते ॥ ९४ ॥
रक्तपित्तादिरोगेषु शमनं नस्यमिष्यते । ध्मापनं धूमपानं च तथा योग्येषु शस्यते ॥ ९५ ॥
(दोषादिकं समीक्ष्यैव भिषक् सम्यक् च कारयेत्)

The nasal therapy consisting of head evacuation is recommended in head diseases caused by kapha such as stiffness, numbness, heaviness etc. That consisting of saturating the head is recommended in vātika diseases such as trembling of head, facial paralysis etc.

In diseases such as internal haemorrhage etc., pacifying nasal therapy is administered.

Blowing and smoking are prescribed whereever required.

(Physician should apply these properly after considering doṣas etc.) [93–95]

फलादिभेषजं प्रोक्तं शिरसो यद्विरेचनम् ॥ ९६ ॥
तच्चूर्णं कल्पयेत्तेन पचेत स्नेहं विरेचनम् । यदुक्तं मधुरस्कन्धे भेषजं तेन तर्पणम् ॥ ९७ ॥
साधयित्वा भिषक् स्नेहं नस्तः कुर्याद्विधानवित् ।

Powder should be prepared of the drugs mentioned as head-evacuative in parts of fruits etc. (vi. 8). The evacuative uncting substance should also be prepared with the same. Similarly, saturating unction should be prepared with the drugs mentioned in sweet group and used accordingly. [96–97]

प्राक्सूर्ये मध्यसूर्ये वा प्राक्कृतावश्यकस्य च ॥ ९८ ॥
उत्तानस्य शयानस्य शयने स्वास्तृते सुखम् । प्रलम्बशिरसः किञ्चित् किञ्चित् पादोन्नतस्य च ॥ ९९ ॥
दद्यान्नासापुटे स्नेहं तर्पणं बुद्धिमान् भिषक् । अनवाक्शिरसो नस्यं न शिरः प्रतिपद्यते ॥ १०० ॥
अत्यवाक्शिरसो नस्यं मस्तुलुङ्गेऽवतिष्ठति । अत एवंशयानस्य शुद्ध्यर्थं स्वेदयेच्छिरः ॥ १०१ ॥
संस्वेद्य नासामुन्नम्य वामेनाङ्गुष्ठपर्वणा । हस्तेन दक्षिणेनाथ कुर्यादुभयतः समम् ॥ १०२ ॥
प्रणाड्या पिचुना वाऽपि नस्तःस्नेहं यथाविधि । कृते च स्वेदयेद्भूय आकर्षेच्च पुनः पुनः ॥ १०३ ॥
तं स्नेहं श्लेष्मणा साकं तथा स्नेहो न तिष्ठति । स्वेदेनोत्क्लेशितः श्लेष्मा नस्तःकर्मण्युपस्थितः ॥ १०४ ॥
भूयः स्नेहस्य शैत्येन शिरसि स्त्यायते ततः । श्रोत्रमन्यागलाद्येषु विकाराय स कल्पते ॥ १०५ ॥
ततो नस्तःकृते धूमं पिबेत् कफविनाशनम् । हितान्नभुङ्निवातोष्णसेवी स्यान्नियतेन्द्रियः ॥ १०६ ॥
विधिरेषोऽवपीडस्य कार्यः प्रध्मापनस्य तु । तत् षडङ्गुलया नाड्या धमेच्चूर्णं मुखेन तु ॥ १०७ ॥
विरिक्तशिरसं तूर्णं पाययित्वाऽम्बु भोजयेत् । लघु त्रिष्वविरुद्धं च निवातस्थमतन्द्रितः ॥ १०८ ॥
विरेकशुद्धो दोषस्य कोपनं यस्य सेवते । स दोषो विचरंस्तत्र करोति स्वान् गदान् बहून् ॥ १०९ ॥
यथास्वं विहितां तेषु क्रियां कुर्याद्विचक्षणः । अकालकृतजातानां रोगाणामनुरूपतः ॥ ११० ॥

The wise physician should administer the saturating unction into the nostrils of the one having finished daily routine duties and lying in supine position comfortably on a cot well-covered with slightly lowered head and raised feet. If the head is not lowered the nasal drug does not reach the head and (on the other hand) if it is too lowered the same is stationed in the brain. Hence one should foment the head of the person lying in such position for proper evacuation. After fomenting, the nose should be raised up with the joint of the left thumb and with the right hand one should administer the nasal unction methodically through tube or tampon equally in both nostrils. Thereafter it should be fomented and the uncting substance with mucous should be drawn out frequently so that it does not stay. Kapha mainfested during nasal therapy and excited by fomentation further sticks in the head due to coldness of unction and thus gives rise to disorders in ear, carotid regions and throat etc. Hence one should smoke after the nasal therapy which may alleviate kapha. Moreover, he should take wholesome diet, live in wind-free place, use hot things and keep control on his senses.

The same method be applied for pressing.

As regards blowing, one should blow up the powder with mouth through a tube six fingers long,

When the head is evacuated the patient should drink hot water and then should take food light and non-antagonistic for all the three doṣas carefully and should live in wind-free place.

If the evacuated person indulges in aggravating factors for any doṣa, it spreads there and produces numerous respective disorders.

In diseases caused by untimely administration (of therapy) the wise physician should apply respective prescribed remedy accordingly. [98–110]

अजीर्णे भोजने भुक्ते तोये पीतेऽथ दुर्दिने। प्रतिश्याये नवे स्नाते स्नेहपानेऽनुवासने ॥ १११ ॥
नावनं स्नेहनं रोगान् करोति श्लैष्मिकान् बहून्। तत्र श्लेष्महरः सर्वस्तीक्ष्णोष्णादिर्विधिर्हितः ॥११२॥
क्षामे विरेचिते गर्भे व्यायामाभिहते तृषि। वातो रूक्षेण नस्येन क्रुद्धः स्वाञ्जनयेद्गदान् ॥ ११३ ॥
तत्र वातहरः सर्वो विधिः स्नेहनबृंहणः। स्वेदादिः, स्याद् घृतं क्षीरं गर्भिण्यास्तु विशेषतः ॥ ११४ ॥
ज्वरशोकातितप्तानां तिमिरं मद्यपस्य तु। रूक्षैः शीताञ्जनैर्लेपैः पुटपाकैश्च साधयेत् ॥ ११५ ॥

Unctuous snuffing applied in conditions of indigestion, after taking food, intake of water, in bad weather, acute coryza, after bath, intake of unction and unctuous enema causes numerous kaphaja disorders. In such condition, entire kapha-alleviating measure such as sharp, hot etc. is useful.

If rough snuffing is given in debility, after purgation, during pregnancy, in one broken by exertion and thirst, vāyu gets aggravated and causes respective disorders. In such condition entire vāta-alleviating treatment such as unction, bulk-promoting, fomentation etc. is given, ghee and milk are prescribed particularly for pregnant woman.

The unctuous snuffing administered to those afflicted with fever and anxiety and alcoholic addicts causes defects of vision. This should be treated with rough and cold collyrium, pastes and juice of the drug cooked in closed space. [111–115]

स्नेहनं शोधनं चैव द्विविधं नावनं मतम्। प्रतिमर्शस्तु नस्यार्थं करोति न च दोषवान् ॥ ११६ ॥
नस्तः स्नेहाङ्गुलिं दद्यात् प्रातर्निशि च सर्वदा। न चोच्छिङ्घेदरोगाणां प्रतिमर्शः स दार्ढ्यकृत् ॥११७॥

Snuffing is of two types—uncting and evacuative. Smearing serves the purpose of snuffing and at the same time is free from defects. One should smear the nostrils with unctuous finger always in morning as well as in night not expelling it out. This smearing provides firmness to the healthy persons. [116-117]

तत्र श्लोकौ—

त्रीणि यस्मात् प्रधानानि मर्माण्यभिहतेषु च । तेषु लिङ्गं चिकित्सां च रोगभेदाश्च सौषधाः ॥ ११८ ॥
विधिरुत्तरबस्तेश्च नस्तःकर्मविधिस्तथा । सव्यापद्भेषजं सिद्धौ मर्माख्यायां प्रकीर्तितम् ॥ ११९ ॥

Now the summing up verses—

The reasons for the importance of three vital parts, symptoms of their affection along with treatment, various disorders with remedy, method of uttarabasti (urethral and vaginal douche), nasal therapy along with complications and management-all this has been said in this chapter on successful management of the (disorders related to) three vital parts. [118–119]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते सिद्धिस्थाने
त्रिमर्मीयसिद्धिर्नाम नवमोऽध्यायः ॥ ९ ॥

Thus ends the ninth chapter on successful management of the (disorders
related to) three vital parts in siddhisthāna in the treatise
composed by Agniveśa, redacted by Caraka and
reconstructed by Dṛḍhabala as it was
not available. (9)

दशमोऽध्यायः

CHAPTER X

अथातो बस्तिसिद्धिं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on successful application of enemas. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

सिद्धानां बस्तीनां शस्तानां तेषु तेषु रोगेषु । शृण्वग्निवेश ! गदतः सिद्धिं सिद्धिप्रदां भिषजाम् ॥ ३ ॥

O Agniveśa ! now listen about the successful application of enemas commended in respective diseases which gives success to physicians. [3]

बलदोषकालरोगप्रकृतीः प्रविभज्य योजिताः सम्यक् ।
स्वैं स्वैरौषधवर्गैः स्वान् स्वान् रोगान्नियच्छन्ति ॥ ४ ॥
कर्मान्यद्बस्तिसमं न विद्यते शीघ्रसुखविशोधित्वात् । आश्वपतर्पणतर्पणयोगाच्च निरत्ययत्वाच्च ॥ ५ ॥

If applied properly with due consideration of strength, impurity, time, disease and constitution and prepared with respective drugs, they alleviate the concerned disorders.

There is no therapy equal to enema because it evacuates quickly and easily, saturates or desaturates shortly and is free from untoward effects. [4–5]

सत्यपि दोषहरत्वे कटुतीक्ष्णोष्णादिभेषजादानात् ।
दुःखोद्गारोत्क्लेशाहृद्यत्वकोष्ठरुजा विरेके स्युः ॥ ६ ॥
अविरेच्यौ शिशुवृद्धौ तावप्राप्तप्रहीनधातुबलौ । आस्थापनमेव तयोः सर्वार्थकृदुत्तमं कर्म ॥ ७ ॥
बलवर्णहर्षमार्दवगात्रस्नेहान्नृणां ददात्याशु ।

In spite of being eliminator of impurity, purgation has demerits of uneasiness, belching, nausea, unpleasantness and griping due to ingestion of drugs as pungent, sharp, hot etc. Moreover, the children and the old persons are unfit for purgation because they have not gained sufficient strength of dhātus and have their strength diminished respectively. In these cases non-unctuous enema alone is the best therapy which serves all the purposes. It quickly provides strength, complexion, exhilaration, softness and unction in body of the persons. [6–7]

अनुवासनं निरूहश्चोत्तरबस्तिश्च स त्रिविधः ॥ ८ ॥
शाखावातार्तानां सकुञ्चितस्तब्धभग्नरुग्णानाम् । विट्सङ्गाध्मानारुचिपरिकर्तिरुगादिषु च शस्तः ॥९॥
उष्णार्तानां शीताञ्छीतार्तानां तथा सुखोष्णांश्च ।
तद्योग्यौषधयुक्तान् बस्तीन् संतर्क्य विनियुञ्ज्यात् ॥ १० ॥

Enema is the three types—unctuous, non-unctuous and urethral (or vaginal). It is commended for those suffering from vāta in extremities such as contracture, ankylosis, dislocation and pain and in retention of faeces, tympanitis, anorexia, cutting pain etc. One should apply enemas after due consideration, cold ones for those suffering from heat and tepid ones for those suffering from cold and added with suitable drugs. [8–10]

बस्तीन्न बृंहणीयान् दद्याद् व्याधिषु विशोधनीयेषु ।
मेदस्विनो विशोध्या येऽपि नराः कुष्ठमेहार्ताः ॥ ११ ॥
न क्षीणक्षतदुर्बलमूर्च्छितकृशशुष्कदेहानाम् । युञ्ज्याद्विशोधनीयान् दोषनिबद्धायुषो ये च ॥ १२ ॥

In diseases requiring evacuation no promoting enemas be given. The obese and those suffering from kuṣṭha and prameha require evacuation. On the contrary, the evacuative enemas should not be applied to those who are wasted, wounded, debilitated, fainted, emaciated and dried and others whose life is bound with impurity. [11–12]

वाजीकरणेऽसृक्पित्तयोश्च मधुघृतपयोयुक्ताः । शस्ताः सतैलमूत्रारनालवणाश्च कफवाते ॥ १३ ॥
युञ्ज्याद्द्रव्याणि बस्तिष्वम्लं मूत्रं पयः सुरां क्वाथान् । अविरोधाद्धातूनां रसयोनित्वाच्च जलमुष्णम् ॥१४॥

For aphrodisiac effect and in rakta and pitta enemas should be added with honey, ghee and milk while in kapha and vāta these should be added with oil, urine, sour gruel and salt. In enemas, sour liquid, urine, milk, wine and decoctions should be used along with hot water because of non-antagonism with dhātus and being primordial source of rasa. [13–14]

सुरदारुशताह्वैलाकुष्ठमधुकपिप्पलीमधुस्नेहाः । ऊर्ध्वानुलोमभागाः ससर्षपाः शर्करा लवणम् ॥ १५ ॥
आवापा बस्तीनामतः प्रयोज्यानि येषु यानि स्युः ।
युक्तानि सह कषायैस्तान्युत्तरतः प्रवक्ष्यामि ॥ १६ ॥
चिरजातकठिनबलेषु व्याधिषु तीक्ष्णा विपर्यये मृदवः ।
सप्रतिवापकषाया योज्यास्त्वनुवासननिरूहाः ॥ १७ ॥

Devadāru, elā, kuṣṭha, madhuka, pippalī, madhu, uncting substances, emetics, purgatives, mustard, sugar and salt—these are to be added in enemas. Hereafter I will say as to which one to be used with what decoctions.

In chronic and severe disorders drastic otherwise mild unctuous and non-unctuous enema should be applied with addition and decoction. [15–17]

अर्धश्लोकैरतः सिद्धान् नानाव्याधिषु सर्वशः । बस्तीन् वीर्यसमैर्भागैर्यथार्हालोडनाञ्छृणु ॥ १८ ॥
बिल्वोऽग्निमन्थः श्योनाकः काश्मर्यः पाटलिस्तथा । शालपर्णी पृश्निपर्णी बृहत्यौ वर्धमानकः ॥ १९ ॥
यवाः कुलत्थाः कोलानि स्थिरा चेति त्रयोऽनिले । शस्यन्ते सचतुःस्नेहाः पिशितस्य रसान्विताः ॥२०॥
नलवञ्जुलवानीरशतपत्राणि शैवलम् । मञ्जिष्ठा सारिवाऽनन्ता पयस्या मधुयष्टिका ॥ २१ ॥
चन्दनं पद्मकोशीरं तुङ्गं ते पैत्तिके त्रयः । सशर्कराक्षौद्रघृताः सक्षीरा बस्तयो हिताः ॥ २२ ॥
अर्कस्तथैव चालर्कं एकाष्ठीला पुनर्नवा । हरिद्रा त्रिफला मुस्तं पीतदारु कुटन्नटम् ॥ २३ ॥
पिप्पल्यश्चित्रकश्चेति त्रयस्ते श्लेष्मरोगिषु । सक्षारक्षौद्रगोमूत्रा नातिस्नेहान्विता हिताः ॥ २४ ॥

Now listen about the enemas successful in various disorders and added with drugs equal in potency in half verses.

(1) Bilva, agnimantha, śyonāka and paṭola, (2) śālaparṇī, pṛśniparṇī, bṛhatī, kaṇṭakārī and eraṇḍa, (3) barley, horse gram, jujube, and śālaparṇī—these three enemas added with four fats and meat soup are commended in vāta.

(1) Nala, vañjula, vānīra, śatapatra and śaivala, (2) mañjiṣṭhā, sārivā, anantā, payasyā and madhuyaṣṭī, (3) candana, padmaka, uśīra and punnāga—these three enemas added with sugar, honey, ghee and milk are efficacious in pitta.

(1) Arka, alarka, pāṭhā, punarnavā, (2) haridrā, triphalā, musta, dāruharidrā, kuṭannaṭa, (3) pippalī and citraka—these three enemas added with yavakṣāra, honey and cow's urine and not very unctuous are beneficial in kaphaja disorders. [18–24]

फलजीमूतकेक्ष्वाकुधामार्गवकवत्सकाः । श्यामा च त्रिवृता चैव स्थिरा दन्ती द्रवन्त्यपि ॥ २५ ॥
प्रकीर्या चोदकीर्या च नीलिनी क्षीरिणी तथा । सप्तला शङ्खिनी लोध्रं फलं कम्पिल्लकस्य च ॥ २६ ॥
चत्वारो मूत्रसिद्धास्ते पक्वाशयविशोधनाः । (व्यस्तैरपि समस्तैश्च चतुर्योगा उदाहृताः ॥ २७ ॥)

(1) Madanaphala, jīmūtaka, ikṣvāku, dhāmārgava and vatsaka, (2) śyāmā, trivṛtā, śālaparṇī, dantī and dravantī, (3) prakīrya, udakīrya (two types of karañja) nīlinī and kṣīriṇī, (4) saptalā, śaṃkhinī, lodhra and dusty powder from the fruits of kampillaka–these four formulations boiled with cow's urine are evacuators of colon. They are used singly as well as collectively. [25–27]

काकोली क्षीरकाकोली मुद्गपर्णी शतावरी । विदारी मधुयष्ट्याह्वा शृङ्गाटककशेरुके ॥ २८ ॥
आत्मगुप्ताफलं माषाः सगोधूमा यवास्तथा । जलजानूपजं मांसमित्येते शुक्रमांसलाः ॥ २९ ॥

(1) Kākolī, kṣīrakākolī, mudgaparṇī and śatāvarī, (2) vidārī, madhuyaṣṭī, śṛṅgāṭaka and kaśeruka, (3) seeds of kapikacchū, black gram, wheat and barley, (4) meat of aquatic and marshy animals–these four enemas are promoter of semen and muscles. [28–29]

जीवन्ती चाग्निमन्थश्च धातकीपुष्पवत्सकौ । प्रग्रहः खदिरः कुष्ठं शमी पिण्डीतको यवाः ॥ ३० ॥
प्रियङ्गु रक्तमूली च तरुणी स्वर्णयूथिका । वटाद्याः किंशुकं लोध्रमिति सांग्राहिका मताः ॥ ३१ ॥

(1) Jīvanti, agnimantha, dhātakī flowers and vatsaka, (2) āragvadha, khadira, kuṣṭha, śamī, piṇḍītaka and barley, (3) priyaṅgu, raktamūlī (lajjālu), taruṇī and svarṇyūthikā, (4) drugs of vaṭādi group, kiṃśuka and lodhra–these (four enemas) are faecal astringents. [30–31]

परिस्रावे शृतं क्षीरं सवृश्चीरपुनर्नवम् । आखुपर्णिकया वाऽपि तण्डुलीयकयुक्तया ॥ ३२ ॥

In discharge, milk boiled with (1) vṛścīra and punarnavā, (2) ākhuparṇī and taṇḍulīyaka is useful as enema. [32]

कालङ्कतककाण्डेक्षुदर्भपोटगलेक्षुभिः । दाहघ्नः सघृतक्षीरो द्वितीयश्चोत्पलादिभिः ॥ ३३ ॥

Enema with (1) kālaṅkataka, kāṇḍekṣu, darbha, poṭagala and ikṣu or (2) drugs of utpalādi group added with ghee and milk alleviates burning sensation.[33]

कर्बुदाराढकीनीपविदुलैः क्षीरसाधितैः । बस्तिः प्रदेयो भिषजा शीतः समधुशर्करः ॥ ३४ ॥
परिकर्ते तथा वृन्तैः श्रीपर्णीकोविदारजैः । (देयो बस्तिः सुवैद्यैस्तु यथावद्विदितक्रियैः ॥ ३५ ॥)

In cutting pain, cooled enema with (1) karbudāra, āḍhakī, nīpa and vidula boiled in milk and added with honey and sugar or (2) peduncles of gambhārī and kovidāra. should be applied by the learned physician. [34–35]

बस्तिः शाल्मलिवृन्तानां क्षीरसिद्धो घृतान्वितः । हितः प्रवाहणे तद्वद्वेष्टैः शाल्मलिकस्य च ॥ ३६ ॥

In tenesmus, enema prepared with (1) peduncles of śālmali boiled in milk and added with ghee or (2) exudation of śālmali is beneficial. [36]

अश्वावरोहिकाकाकनासाराजकशेरुकैः । सिद्धाः क्षीरेऽतियोगे स्युः क्षौद्राञ्जनघृतैर्युताः ॥ ३७ ॥
न्यग्रोधाद्यैश्चतुर्भिश्च तेनैव विधिना परः ।

In excessive diarrhoea, enemas with aśvāvarohikā, kākanāsā and rājakaśeruka boiled in milk and added with honey, añjana and ghee. By the same method, another enema is prepared with four nyagrodhādi plants (for the same condition). [37]

बृहती क्षीरकाकोली पृश्निपर्णी शतावरी ॥ ३८ ॥
काश्मर्यबदरीदूर्वास्तथोशीरप्रियङ्गवः । जीवादाने शृतौ क्षीरे द्वौ घृताञ्जनसंयुतौ ॥ ३९ ॥
बस्ती प्रदेयौ भिषजा शीतौ समधुशर्करौ । गोऽव्यजामहिषीक्षीरैर्जीवनीययुतैस्तथा ॥ ४० ॥
शशैणदक्षमार्जारमहिषाव्यजशोणितैः । सद्यस्कैर्मृदितैर्बस्तिर्जीवादाने प्रशस्यते ॥ ४१ ॥
मधूकमधुकद्राक्षादूर्वाकाश्मर्यचन्दनैः । तेनैव विधिना बस्तिर्देयः सक्षौद्रशर्करः ॥ ४२ ॥

In discharge of vital blood (haemorrhage), two cooled enemas one with (1) bṛhati, kṣīrakākolī, pṛśniparṇī, śatāvarī, and the other with (2) gambhārī, badarī, dūrvā, uśīra and priyaṅgu boiled in milk and added with ghee, añjana, honey and sugar should be administered by the physician. Enema with milk of cow, sheep, goat and buffalo added with vitaliser drugs is also useful (in the above condition).

Enema with pressed fresh blood of rabbit, deer, cock, cat, buffalo, sheep and goat is recommended in haemorrhage.

By the same method, enema with madhūka, madhuka, drākṣā dūrvā, gambhārī and candana added with honey and sugar should be given. [38–42]

मञ्जिष्ठासारिवानन्तापयस्यामधुकैस्तथा ।
शर्कराचन्दनद्राक्षामधुधात्रीफलोत्पलैः । रक्तपित्ते, प्रमेहे तु कषायः सोमवल्कजः ॥ ४३ ॥

In internal haemorrhage, enema with (1) mañjiṣṭhā, śarivā, anantā, payasyā, madhuka or (2) śarkarā, candana, drākṣā, honey, āmalakī fruits and utpala and in prameha that with decoction of somavalka is efficacious. [43]

गुल्मातिसारोदावर्तस्तम्भसङ्कुचितादिषु । सर्वाङ्गैकाङ्गरोगेषु रोगेष्वेवंविधेषु च ॥ ४४ ॥
यथास्वैरौषधैः सिद्धान् बस्तीन् दद्याद्विचक्षणः । पूर्वोक्तेन विधानेन कुर्वन् योगान् पृथग्विधान् ॥ ४५ ॥

Thus in gulma, diarrhoea, udāvarta, stiffness, contracture etc. localised and generalised disorders and other similar diseases, the wise physician should administer efficacious enemas processed with respective drugs making various formulations in the above way. [44–45]

तत्र श्लोकाः—

Now the summing up verses—

त्रिकास्त्रयोऽनिलादीनां चतुष्काश्चापरे त्रयः । पक्वाशयविशुद्ध्यर्थं वृष्याः सांग्राहिकास्तथा ॥ ४६ ॥
परिस्रावे तथा दाहे परिकर्ते प्रवाहणे । सातियोगे मतौ द्वौ द्वौ जीवादाने तथा त्रयः ॥ ४७ ॥
द्वौ रक्तपित्ते मेहे च एकस्त्रिंशच्च सप्त ते । सुलभाल्पौषधक्लेशा बस्तयो गुणवत्तमाः ॥ ४८ ॥

Three triad for vāta etc., three quadruples one each for evacuation of colon, aphrodisiac and astringent effect, two each for discharge, burning sensation, cutting pain, tenesmus and excessive evacuation, three in haemorrhage, two in internal haemorrhage and one in prameha—thus total thirty seven formulations of enema are said which contain easily available and few drugs with little discomfort and optimum efficacy. [46–48]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते सिद्धिस्थाने
वस्तिसिद्धिर्नाम दशमोऽध्यायः ॥ १० ॥

Thus ends the tenth chapter on successful application of enemas in
siddhisthāna in the treatise composed by Agniveśa,
redacted by Caraka and reconstructed
by Dṛḍhabala as it was not
available. (10)

एकादशोऽध्यायः

CHAPTER XI

अथातः फलमात्रासिद्धिं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on successful dose of (the enema prepared with) fruits. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

भगवन्तमुदारसत्त्वधीश्रुतिविज्ञानसमृद्धमत्रिजम् ।
फलबस्तिवरत्वनिश्चये सविवादा मुनयोऽभ्युपागमन् ॥ ३ ॥
भृगुकौशिककाप्यशौनकाः सपुलस्त्यासितगौतमादयः ।
कतमत् प्रवरं फलादिषु स्मृतमास्थापनयोजनास्विति ॥ ४ ॥
कफपित्तहरं वरं फलेष्वथ जीमूतकमाह शौनकः ।
मृदुवीर्यतयाऽभिनत्ति तच्छकृदित्याह नृपोऽथ वामकः ॥ ५ ॥

कटुतुम्बममन्यतोत्तमं वमने दोषसमीरणं च तत् ।
तदयोग्यमशैत्यतीक्ष्णताकटुरौक्ष्यादिति गौतमोऽब्रवीत् ॥ ६ ॥
कफपित्तनिबर्हणं परं स च धामार्गवमित्यमन्यत ।
तदमन्यत वातलं पुनर्बडिशो ग्लानिकरं बलापहम् ॥ ७ ॥
कुटजं प्रशशंस चोत्तमं न बलघ्नं कफपित्तहारि च ।
अतिविज्जलमौर्ध्वभागिकं पवनक्षोभि च काप्य आह तत् ॥ ८ ॥
कृतवेधनमस्त्यवातलं कफपित्तं प्रबलं हरेदिति ।
तदसाध्विति भद्रशौनकः कटुकं चातिबलघ्नमित्यपि ॥ ९ ॥
इति तद्वचनानि हेतुभिः सुविचित्राणि निशम्य बुद्धिमान् ।
प्रशशंस फलेषु निश्चयं परमं चात्रिसुतोऽब्रवीदिदम् ॥ १० ॥
फलदोषगुणान् सरस्वती प्रति सर्वैरपि सम्यगीरिता ।
न तु किंचिददोषनिर्गुणं गुणभूयस्त्वमतो विचिन्त्यते ॥ ११ ॥
इह कुष्ठहिता गरागरी हितमिक्ष्वाकु तु मेहिने मतम् ।
कुटजस्य फलं हृदामये प्रवरं कोठफलं च पाण्डुषु ॥ १२ ॥
उदरे कृतवेधनं हितं, मदनं सर्वगदाविरोधि तु ।
मधुरं सकषायतिक्तकं तदरूक्षं सकटूष्णविज्जलम् ॥ १३ ॥
कफपित्तहृदाशुकारि चाप्यनपायं पवनानुलोमि च ।
फलनाम विशेषतस्त्वतो लभतेऽन्येषु फलेषु सत्स्वपि ॥ १४ ॥

The sages Bhṛgu, Kauśika, Kāpya, Śaunaka, Pulastya, Asita Gautama etc. approached the son of Atri, endowed with godly attributes and enriched with magnanimous mind, intellect, learning and understanding and discussed as to which is the best among the fruits to be used in non-unctuous enema.

Śaunaka said—"Among fruits jīmūtaka is alleviator of kapha and pitta and is the best one."

Vāmaka contradicted it and said—"It does not break the faecal mass because of mildness. Hence (in my opinion) kaṭutumba is the best one as emetic and also eliminates impurity by enema."

Gautama said—"It is unsuitable due to hotness, sharpness, pungency and roughness. (In my opinion), dhāmārgava is the best alleviator of kapha and pitta."

Baḍiśa took it as vāta-aggravating, depressant and debilitating and as such commended kuṭaja as the best one which alleviates kapha and pitta but does not affect strength.

Kāpya said—"The above (kuṭaja) is exccedingly absorbent of fluid, emetic and excites vāta. (In my view) kṛtavedhana (is the best one because it) alleviates severe kapha and pitta and does not aggravate vāta."

Bhadraśaunaka only contradicted it and said—"It is not acceptable because the above (kṛtavedhana) is pungent and too debilitating."

Thus after listening very interesting propositions with arguments the wise son of Atri fully appreciated the discussion on the most important among fruits and said as follows—"All have said well about merits and demerits of fruits but there is nothing which is devoid of demerits and merits and as such only the predominance of merits is considered. So jīmūtaka is useful in kuṣṭha, ikṣvāku in prameha, fruit of kuṭaja in heart disease, dhāmārgava in anaemia, kṛtavedhana in udararoga while madana is universally applicable. It is sweet, slighly astringent, bitter, rough, pungent, hot and absorbent of fluid. It alleviates kapha and pitta, is quick-acting, free from untoward effects and carminative for wind. That is why it specifically acquired the title 'phala' in spite of existence of other fruits. [3-14]

गुरुणेति वचस्युदाहृते मुनिसंघेन च पूजिते ततः ।
प्रणिपत्य मुदा समन्वितः सहितः शिष्यगणोऽनुपृष्टवान् ॥ १५ ॥
सर्वकर्मगुणकृद्गुरुणोक्तो बस्तिरूर्ध्वमथ नैति नाभितः ।
नाभ्यधो गुदमतः स शरीरात् सर्वतः कथमपोहति दोषान् ॥ १६ ॥
तद्गुरुरब्रवीदिदं शरीरं तन्त्रयतेऽनिलः सङ्गविघातात् ।
केवल एव दोषसहितो वा स्वाशयगः प्रकोपमुपयाति ॥ १७ ॥
तं पवनं सपित्तकफविट्कं शुद्धिकरोऽनुलोमयति बस्तिः ।
सर्वशरीरगश्च गदसंघस्तत्प्रशमात् प्रशान्तिमुपयाति ॥ १८ ॥

After the teacher finished this discourse and it was acclaimed by the congregation of sages, the group of disciples bowed with pleasure and submitted again as follows—"O teacher; you told that enema, possessing all merits and performing all functions, does not go up beyond umbilical region and moves only below it upto the anus then how sir ! does it eliminate impurities from the entire body ?

The teacher replied—"This body is controlled by vāyu through removing the retention and it alone or in combination of other doṣas gets vitiated in its own location. Enema by way of evacuation carminates vāyu with pitta, kapha and faeces. Thus by its pacification the diseases situated in the entire body get pacified. [15-18]

अथाधिगम्यार्थमखण्डितं धिया गजोष्ट्रगोऽश्वाव्यजकर्म रोगनुत् ।
अपृच्छदेनं स च बस्तिमब्रवीद्विधिं च तस्याह पुनः प्रचोदितः ॥ १९ ॥
आजोरणौ सौम्य गजोष्ट्रयोः कृते गवाश्वयोर्बस्तिमुशन्ति माहिषम् ।
अजाविकानां तु जरद्गवोद्भवं वदन्ति बस्तिं तदुपायचिन्तकाः ॥ २० ॥

अरत्निमष्टादशषोडशाङ्गुलं तथैव नेत्रं हि दशाङ्गुलं क्रमात् ।
गजोष्ट्रगोऽश्वाव्यजबस्तिसंधौ चतुर्थभागे कृतकर्णिकं वदेत् ॥ २१ ॥
प्रस्थस्त्वजाव्योर्हि निरूहमात्रा गोवाजिषु द्वित्रिगुणं यथाबलम् ।
निरुहमुष्ट्रस्य तथाऽऽढकद्वयं गजस्य वृद्धिस्त्वनुवासनेऽष्टमः ॥ २२ ॥

After grasping the ideas fully they again put query on the remedial measures for elephant, camel, cow, horse and sheep. On this he pointed towards enema and when again requested described its method.

O gentle ! for elephants and camels the urinary bladder of goat and sheep is used as enema pouch. Similarly in cases of cow and horse buffalo's urinary bladder and in those of goat and sheep old bulls' urinary bladder is recommended for the same by the experts.

In enema for elephant, camel, cow and horse, sheep and goat the nozzle should be one cubit, eighteen, sixteen and ten fingers long respectively and having ear in one-fourth part.

The dose of non-unctuous enema for goat and sheep is 640 ml. while for cow and horse it is double and triple respectively according to strength. For camels it is 5.2 litres and for elephant 10.24 litres.

In case of unctuous enema, uncting substance should be one-eighth of the above dose. [19–22]

कलिङ्गकुष्ठे मधुकं च पिप्पली वचा शताह्वा मदनं रसाञ्जनम् ।
हितानि सर्वेषु गुडः ससैन्धवो द्विपञ्चमूलं च विकल्पना त्वियम् ॥ २३ ॥
गजेऽधिकाऽश्वत्थवटाश्वकर्णकाः सखादिरप्रगहशालतालजाः ।
तथा च पर्ण्यौ धवशिग्रुपाटलीमधूकसाराः सनिकुम्भचित्रकाः ॥ २४ ॥
पलाशभूतीकसुराह्वरोहिणीकषाय उक्तस्त्वधिको गवां हितः ।
पलाशदन्तीसुरदारुकत्तृणद्रवन्त्य उक्तास्तुरगस्य चाधिकाः ॥ २५ ॥
खरोष्ट्रयोः पीलुकरीरखादिराः शम्याकबिल्वादिगणस्य च च्छदाः ।
अजाविकानां त्रिफलापरूषकं कपित्थकर्कन्धु सबिल्वकोलजम् ॥ २६ ॥

Indrayava, kuṣṭha, madhuka, pippalī, vacā, śatāhvā, madanaphala, rasāñjana, daśamūla along with jaggery and rock salt are useful for all variations are as follows:

For elephants, aśvattha, vaṭa, aśvakarṇa, khadira, āragvadha, śāla (fruit), śālaparṇī, pṛśniparṇī, dhava, śigru, pāṭalī, madhūkasāra, nikumbha and citraka are additional drugs.

Decoction of palāśa, bhūtika, devadāru and rohiṇī is additional for cow.

Palāśa, dantī, devadāru, kattṛṇa and dravantī are additional drugs for horses.

For asses and camels, pīlu, karīra, khadira and leaves of the plants of āragvadha and bilvādi groups are additional drugs.

For goats and sheep, triphalā, paruṣaka, kapittha, karkandhu, bilva and kola are additional drugs. [23-26]

अथाग्निवेशः सततातुरान् नरान् हितं च पप्रच्छ गुरुस्तदाह च ।
सदाऽऽतुराः श्रोत्रियराजसेवकास्तथैव वेश्या सह पण्यजीविभिः ॥ २७ ॥
द्विजो हि वेदाध्ययनव्रताह्निकक्रियादिभिर्देहहितं न चेष्टते ।
नृपोपसेवी नृपचित्तरक्षणात् परानुरोधाद्बहुचिन्तनाद्भयात् ॥ २८ ॥
नृचित्तवर्तिन्युपचारतत्परा मृजाभि(वि)भूषानिरता पणाङ्गना ।
सदासनादत्यनुबन्धविक्रयक्रयादिलोभादपि पण्यजीविनः ॥ २९ ॥
सदैव ते ह्यागतवेगनिग्रहं समाचरन्ते न च कालभोजनम् ।
अकालनिर्हारविहारसेविनो भवन्ति येऽन्येऽपि सदाऽऽतुराश्च ते ॥ ३० ॥

Then Agniveśa submitted to his teacher about the ever-ill persons and their management which was replied as under. Priests, government servants, courtesans and merchants are ever-ill persons.

The priest being engaged in study of scriptures, observance of vows and daily rituals does not care for his health.

The government servant too (neglects his health) due to following the attitude of the king and other high officers, excessive mental work and fear.

The courtesan following the wishes of the king, attending to men and being engaged in make up and adoration (neglects her health).

The merchants due to constant sitting and persistent greed for sale and purchase (do not care for their health).

They always suppress the impelled natural urges, do not take meals in time and excrete and move untimely. Others also behaving similarly are always ill. [28-30]

समीरणं वेगविधारणोद्धतं विबन्धसर्वाङ्गरुजाकरं भिषक् ।
समीक्ष्य तेषां फलवर्तिमादितः सुकल्पितां स्नेहवतीं प्रयोजयेत् ॥ ३१ ॥
पुनर्नवैरण्डनिकुम्भचित्रकान् सदेवदारुत्रिवृतानिदिग्धिकान् ।
महान्ति मूलानि च पञ्च यानि विपाच्य मूत्रे दधिमस्तुसंयुते ॥ ३२ ॥
सतैलसर्पिर्लवणैश्च पञ्चभिर्विमूर्च्छितं बस्तिमथ प्रयोजयेत् ।
निरूहितं धन्वरसेन भोजितं निकुम्भतैलेन ततोऽनुवासयेत् ॥ ३३ ॥
बलां सरास्नां फलबिल्वचित्रकान् द्विपञ्चमूलं कृतमालकात् फलम् ।
यवान् कुलत्थांश्च पचेज्जलाढके रसः स पेष्यैस्तु कलिङ्गकादिभिः ॥ ३४ ॥

सतैलसर्पिर्गुडसैन्धवो हितः सदातुराणां बलवर्णवर्धनः ।
तथाऽनुवास्ये मधुकेन साधितं फलेन बिल्वेन शताह्वयाऽपि वा ॥ ३५ ॥
सजीवनीयस्तु रसोऽनुवासने निरूहणे चालवणः शिशोर्हितः ।
न चान्यदाश्वङ्गबलाभिवर्धनं निरूहबस्तेः शिशुवृद्धयोः परम् ॥ ३६ ॥

The physician observing the aggravated vāta due to suppression of urges and causing constipation and pain all over the body should, at first, apply well-prepared and unctuous 'phalavartti' (a type of suppository).

Punarnavā, eraṇḍa, dantī, citraka, devadāru, trivṛtā, kaṇṭakārī and bṛhat pañcamūla should be boiled in cow's urine added with curd water. Then after adding it with oil, ghee and five salts it should be applied as non-unctuous enema. Thereafter the patient should be given diet with meat soup of wild animals and then unctuous enema should be administered to him with dantī oil.

Balā, rāsnā, madanaphala, bilva, citraka, daśamūla, fruit of āragvadha, barley and horse gram—all should be boiled together in water 2.56 litres. The decoction added with the paste of kaliṅga etc. (Si. 11.23), oil, ghee, jaggery, rock salt used as enema is beneficial for ever-ill persons and promotes strength and complexion. For unctuous enema oil prepared with yaṣṭīmadhu or madanaphala or bilva or śatāhvā should be used. In case of children, decoction of vitaliser drugs and jyotiṣmatī should be used in unctuous and non-unctuous enema respectively.

There is no therapy other than non-unctuous enema which promotes quickly and excellently growth of body and strength in children and old persons. [31–36]

तत्र श्लोकः—

फलकर्म बस्तिवरता नेत्रं यद्बस्तयो गवादीनाम् ।
सततातुराश्च दिष्टाः फलमात्रायां हितं चैषाम् ॥ ३७ ॥

Now the summing up verses—

Actions of fruits and their specific importance in enema, enema and nozzle in cow etc., ever-ill persons and their management—all this has been said in this chapter on doses of fruits etc. [37]

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते सिद्धिस्थाने
फलमात्रासिद्धिर्नामैकादशोऽध्यायः ॥ ११ ॥

Thus ends the eleventh chapter on successful dose of enema prepared with fruits in siddhisthāna in the treatise composed by Agniveśa, redacted by Caraka and reconstructed by Dṛḍhabala as it was not available. (11)

द्वादशोऽध्यायः

CHAPTER XII

अथात उत्तरबस्तिसिद्धिं व्याख्यास्यामः ॥ १ ॥

Now (I) shall expound the chapter on successful management of post-enematic conditions. [1]

इति ह स्माह भगवानात्रेयः ॥ २ ॥

As propounded by Lord Ātreya. [2]

अथ खल्वातुरं वैद्यः संशुद्धं वमनादिभिः । दुर्बलं कृशमल्पाग्निं मुक्तसंधानबन्धनम् ॥ ३ ॥
निर्हृतानिलविण्मूत्रकफपित्तं कृशाशयम् । शून्यदेहं प्रतीकारासहिष्णुं परिपालयेत् ॥ ४ ॥
यथाऽण्डं तरुणं पूर्णं तैलपात्रं यथैव च । गोपाल इव दण्डी गाः सर्वस्मादपचारतः ॥ ५ ॥

The physician should protect the patient evacuated by emesis etc. from all mismanagement like tender egg and full vessel of oil as cowherd carrying stick protects his cows because in that condition he becomes debilited, emaciated, with poor digestion, lax joint ligaments, eliminated wind, faeces, urine, mucous and bile thin organ, vacant body and intolerance to remedies. [3–5]

अग्निसंधुक्षणार्थं तु पूर्वं पेयादिना भिषक् । रसोत्तरेणोपचरेत् क्रमेण क्रमकोविदः ॥ ६ ॥
स्निग्धाम्लस्वादुहृद्यानि ततोऽम्ललवणौ रसौ । स्वादुतिक्तौ ततो भूयः कषायकटुकौ ततः ॥ ७ ॥
अन्योऽन्यप्रत्यनीकानां रसानां स्निग्धरूक्षयोः । व्यत्यासादुपयोगेन प्रकृतिं गमयेद्भिषक् ॥ ८ ॥

The physician corversant with the coarse in order to kindle the digestive fire, should manage the patient with dietitic regimen beginning with liquid gruel and ending with meat soup gradually. First of all unctuous, sour, sweet and delicious items; then sour and salty ones; then sweets and bitters and lastly astringent and pungent ones. Thus the physician should rehabilitate the patient by administering him the items mutually antagonistic and also unctuous and rough items alternately. [6–8]

सर्वक्षमो ह्यसंसर्गो रतियुक्तः स्थिरेन्द्रियः । बलवान् सत्त्वसंपन्नो विज्ञेयः प्रकृतिं गतः ॥ ९ ॥

One should be known as recovered normalcy when he is able to tolerate all impacts, unafflicted, cheerful with firm senses, strength physical as well as mental. [9]

एतां प्रकृतिमप्राप्तः सर्ववर्ज्यानि वर्जयेत् । महादोषकराण्यष्टाविमानि तु विशेषतः ॥ १० ॥
उच्चैर्भाष्यं रथक्षोभमतिचङ्क्रमणासने । अजीर्णाहितभोज्ये च दिवास्वप्नं समैथुनम् ॥ ११ ॥
तज्जा देहोर्ध्वसर्वाधोमध्यपीडामदोषजाः । श्लेष्मजाः क्षयजाश्चैव व्याधयः स्युर्यथाक्रमम् ॥ १२ ॥

During convalescence when one has not attained normalcy, he should abstain from all avoidables particularly the following eight ones which cause great harm such as loud speech, jerking on vehicles, excessive walking, excessive sitting, eating during indigestion, eating unwholesome food, day-sleep and sexual intercourse. These produce pain in upper parts, entire body, lower part and middle part of the body and disorders caused by āma, doṣas, kapha and wasting respectively. [10–12]

तेषां विस्तरतो लिङ्गमेकैकस्य च भेषजम् । यथावत्संप्रवक्ष्यामि सिद्धान् वस्तींश्च यापनान् ॥ १३ ॥

तत्रोच्चैर्भाष्यातिभाष्याभ्यां शिरस्तापशङ्खकर्णनिस्तोदश्रोत्रोपरोधमुखतालुकण्ठशोषतैमिर्यपिपासाज्वरतमकहनुग्रहमन्यास्तम्भनिष्ठीवनोरःपार्श्वशूलस्वरभेदहिक्काश्वासादयः स्युः (१);

रथक्षोभात् संधिपर्वशैथिल्यहनुनासाकर्णशिरःशूलतोदकुक्षिक्षोभाटोपान्त्रकूजनाध्मानहृदयेन्द्रियोपरोधस्फिक्पार्श्ववंक्षणवृषणकटीपृष्ठवेदनासंधिस्कन्धग्रीवादौर्बल्याङ्गाभितापपादशोफप्रस्वापहर्षणादयः (२);

अतिचङ्क्रमणात् पादजङ्घोरुजानुवङ्क्षणश्रोणीपृष्ठशूलसक्थिसादनिस्तोदपिण्डिकोद्वेष्टनाङ्गमर्दांसाभितापसिराधमनीहर्षश्वासकासादयः (३);

अत्यासनाद्रथक्षोभजाः स्फिक्पार्श्ववङ्क्षणवृषणकटीपृष्ठवेदनादयः (४);

अजीर्णाध्यशनाभ्यां तु मुखशोषाध्मानशूलनिस्तोदपिपासागात्रसादच्छर्द्यतीसारमूर्च्छाज्वरप्रवाहणामविषादयः (५);

विषमाहिताशनाभ्यामनन्नाभिलाषदौर्बल्यवैवर्ण्यकण्डूपामागात्रावसादा वातादिप्रकोपजाश्च ग्रहण्यर्शोविकारादयः (६);

दिवास्वप्नादरोचकाविपाकाग्निनाशस्तैमित्यपाण्डुत्वकण्डूपामादाहच्छर्द्यङ्गमर्दहृत्स्तम्भजाड्यतन्द्रानिद्राप्रसङ्गग्रन्थिजन्मदौर्बल्यरक्तमूत्राक्षितातालुलेपाः (७);

व्यवायादाशुबलनाशोरुसादशिरोबस्तिगुदमेढ्रवंक्षणोरुजानुजङ्घापादशूलहृदयस्पन्दननेत्रपीडाङ्गशैथिल्यशुक्रमार्गशोणितागमनकासश्वासशोणितष्ठीवनस्वरावसादकटीदौर्बल्यैकाङ्ग - सर्वाङ्गरोगमुष्कश्वयथुवातवर्चोमूत्रसङ्गशुक्रविसर्गजाड्यवेपथुबाधिर्यविषादादयः स्युः; अवलुप्यत इव गुदः, ताड्यत इव मेढ्रम्, अवसीदतीव मनो, वेपते हृदयं, पीड्यन्ते सन्धयः, तमः प्रवेश्यत इव च (८);

इत्येवमेभिरष्टभिरपचारैरेते प्रादुर्भवन्त्युपद्रवाः ॥ १४ ॥

Hereafter (I) will describe properly and in detail symptoms and treatment of each of them along with the successful sustaining enemas. [13]

Loud and excessive speech give rise to headache, piercing pain in temples and ear, obstruction in ear, dryness in mouth, palate and throat, defects of vision, thirst, fever, feeling of darkness, lock jaw, stiffness in carotid regions, spitting, pain in chest and sides, hoarseness of voice, hiccup and dyspnoea. (1)

By jerking on vehicles laxity in big and small joints, pain particularly piercing one in jaw, nose, ear and head, irritation in abdomen, meteorism, gurgling sound in abdomen, tympanitis, obstruction in heart and senses, pain in buttocks, sides, groins, scrotum, waist and back; weakness in joints, shoulder and neck, distress in body, swelling in feet, numbness, tingling sensation etc. (2)

Due to excessive walking, pain in feet, shanks, thighs, knees, groins, buttocks and back; weakness in legs, piercing pain, cramps in calf muscles, body-ache, distress in shoulder, dilatation of veins and arteries, dyspnoea, cough etc. arise. (3)

Due to excessive sitting, the complication caused by jerking on vehicles along with pain in hips, sides, groin, scrotum, waist and back etc. appear. (4)

Due to intake of food during indigestion and when previous meal is not digested, dryness of mouth, flatulence, colic, piercing pain, thirst, lassitude, vomiting, diarrhoea, fainting, fever, tenesmus, āma viṣa (food poisoning etc.) arise. (5)

Due to irregular and unwholesome dieting, loss of desire for food, debility, abnormal complexion, itching, eczema, lassitude and disorders caused by vitiated vāta etc. such as grahaṇī, piles etc. arise (6)

Due to day-sleep, anorexia, indigestion, loss of digetive fire, feeling of wetness; paleness, itching, eczema, burning sensation, vomiting, body-ache, heart-block, dullness, drowsiness, excessive sleep, appearance of nodules, debility, haematuria, smearing in eyes, palate etc. appear. (7)

Due to sexual intercourse, instant loss of strength, lassitude in thighs; pain in head, pelvis, anus, penis, groins, thighs, knees, shanks and feet, palpitation in heart, pain in eyes, laxity in body parts, haemorrhage from seminal passage, cough, dyspnoea, haemoptysis, feebleness of voice, weakness in waist, localised and generalised disorders, scrotal swelling, retention of flatus, faeces and urine, discharge of semen, dullness, trembling, deafness, depression etc. appear. Besides, anus as if disappearing, penis as if being striked, mind as if sinking, heart trembles, joints ache and darkness as if entering. (8)

Thus due to these eight factors of mismanagement the above complications arise. [14]

तेषां सिद्धिः—तत्रोच्चैर्भाष्यातिभाष्यजानामभ्यङ्गस्वेदोपनाहधूमनस्योपरिभक्तस्नेहपानरसक्षीरादिर्वातहरः सर्वो विधिर्मौनं च (१);

रथक्षोभातिचङ्क्रमणात्यासनजानां स्नेहस्वेदादि वातहरं कर्म सर्वं निदानवर्जनं च (२);

अजीर्णाध्यशनजानां निरवशेषतश्छर्दनं रूक्षः स्वेदो लङ्घनीयपाचनीयदीपनीयौषधावचारणं च (३);

विषमाहिताशनजानां यथास्वं दोषहराः क्रियाः (४);

दिवास्वप्नजानां धूमपानलङ्घनवमनशिरोविरेचनव्यायामरूक्षाशनारिष्टदीपनीयौषधोपयोगः प्रघर्षणोन्मर्दनपरिषेचनादिश्च श्लेष्महरः सर्वो विधिः (५);

मैथुनजानां जीवनीयसिद्धयोः क्षीरसर्पिषोरुपयोगः, तथा वातहराः स्वेदाभ्यङ्गोपनाहा वृष्याश्चाहाराः स्नेहाः स्नेहविधयो यापनाबस्तयोऽनुवासनं च; मूत्रवैकृतबस्तिशूलेषु चोत्तरबस्तिविदारिगन्धादिगणजीवनीयक्षीरसंसिद्धं तैलं स्यात् ॥ १५ ॥

Now their successful management (is being said)—

In cases due to loud and excessive speaking, massage, sudation, poultice, smoking, snuffing, intake of uncting substance after meals, meat soup, milk etc. should be advised along with the entire vāta-alleviating treatment and observance of silence. (1)

In cases due to jerking on vehicles, excessive walking and sitting, all vāta—alleviating measures such as unction, sudation etc. along with avoidance of etiological factors are useful. (2)

In conditions caused by eating during indigestion and when previous meal is not digested, complete vomiting, rough sudation and administration of lightening, digestive and appetising drugs should be prescribed. (3)

In conditions caused by irregular and unwholesome dieting, measures for alleviating respective doṣas should be applied. (4)

In those caused by day sleep, smoking, lightening, emesis, head-evacuation, physical exercise, rough diet, use of ariṣṭas and appetisers and entire kapha–alleviating treatment such as rubbing, kneading, sprinkling etc. should be prescribed. (5)

In conditions caused by sexual intercourse, use of milk and ghee processed with vitaliser drugs should be advised. Besides, vāta–alleviating sudation, massage and poultice, semen–promoting diet, various types of unction, sustaining enemas and unctuous enema are prescribed. In case of disorders of urine and pain in pelvis, urethral douche with oil cooked with the drugs of vidārigandhādi and vitaliser groups along with milk should be prescribed. [15]

यापनाश्च बस्तयः सर्वकालं देयाः; तानुपदेक्ष्यामः—मुस्तोशीरबलारग्वधरास्नामञ्जिष्ठाकटुरोहिणीत्रायमाणापुनर्नवाबिभीतकगुडूचीस्थिरादिपञ्चमूलानि पलिकानि खण्डशः क्लृतान्यष्टौ च मदनफलानि प्रक्षाल्य जलाढके परिक्वाथ्य पादशेषो रसः क्षीरद्विप्रस्थसंयुक्तः पुनः शृतः क्षीरावशेषः पादजाङ्गलरसस्तुल्यमधुघृतः शतकुसुमामधुककुटजफलरसाञ्जनप्रियङ्गुकल्कीकृतः ससैन्धवः सुखोष्णो बस्तिः शुक्रमांसबलजननः क्षतक्षीणकासगुल्मशूलविषमज्वरब्रध्न(वर्ध्म)कुण्डलोदावर्तकुक्षिशूलमूत्रकृच्छ्रासृग्रजोविसर्गप्रवाहिकाशिरोरुजाजानूरुजङ्घाबस्तिग्रहाश्मर्युन्मादार्शःप्रमेहाध्मानवातरक्तपित्तश्लेष्मव्याधिहरः सद्यो बलजननो रसायनश्चेति (१);

एरण्डमूलपलाशात् षट्पलं शालिपर्णी पृश्निपर्णी बृहती कण्टकारिका गोक्षुरको रास्नाऽश्वगन्धा गुडूची वर्षाभूरारग्वधो देवदार्विति पलिकानि खण्डशः क्लृप्तनि फलानि चाष्टौ प्रक्षाल्य जलाढके क्षीरपादे पचेत्। पादशेषं कषायं पूतं शतकुसुमाकुष्ठमुस्तपिप्पलीहपुषाबिल्ववचावत्सकफलरसाञ्जनप्रियङ्गुयवानीप्रक्षेपकल्कितं मधुघृततैलसैन्धवयुक्तं सुखोष्णं निरूहमेकं द्वौ त्रीन् वा दद्यात्। सर्वेषां प्रशस्तो विशेषतो ललितसुकुमारस्त्रीविहारक्षीणक्षतस्थविरचिरार्शसामपत्यकामानां च (२);

तद्वत् सहचरबलादर्भमूलसारिवासिद्धेन पयसा (३);

तथा बृहतीकण्टकारीशतावरीच्छिन्नरुहाशृतेन पयसा मधुकमदनपिप्पलीकल्कितेन पूर्ववद्बस्तिः (४);

तथा बलातिबलाविदारीशालिपर्णीपृश्निपर्णीबृहतीकण्टकारिकादर्भमूलपरूषककाश्मर्यबिल्वफलयवसिद्धेन पयसा मधुकमदनकल्कितेन मधुघृतसौवर्चलयुक्तेन कासज्वरगुल्मप्लीहार्दितस्त्रीमद्यक्लिष्टानां सद्योबलजननो रसायनश्च (५);

बलातिबलारास्नारग्वधमदनबिल्वगुडूचीपुनर्नवैरण्डाश्वगन्धासहचरपलाशदेवदारुद्विपञ्चमूलानि पलिकानि यवकोलकुलत्थद्विप्रसृतं शुष्कमूलकानां च जलद्रोणसिद्धं निरूहप्रमाणावशेषं कषायं पूतं मधुकमदनशतपुष्पाकुष्ठपिप्पलीवचावत्सकफलरसाञ्जनप्रियङ्गुयवानीकल्कीकृतं गुडघृततैलक्षौद्रक्षीरमांसरसाम्लकाञ्जिकसैन्धवयुक्तं सुखोष्णं बस्तिं दद्याच्छुक्रमूत्रवर्चःसङ्गेऽनिलजे गुल्महृद्रोगाध्मानब्रध्नपार्श्वपृष्ठकटीग्रहसंज्ञानाशबलक्षयेषु च (६);

हपुषार्धकुडवो द्विगुणार्धक्षुण्णयवः क्षीरोदकसिद्धः क्षीरशेषो मधुघृततैललवणयुक्तः सर्वाङ्गविसृतवातरक्तसक्तविण्मूत्रस्त्रीखेदितहितो वातहरो बुद्धिमेधाग्निबलजननश्च (७);

ह्रस्वपञ्चमूलीकषायः क्षीरोदकसिद्धः पिप्पलीमधुकमदनकल्कीकृतः सगुडघृततैललवणः क्षीणविषमज्वरकर्शितस्य बस्तिः (८);

बलातिबलापामार्गात्मगुप्ताष्टपलार्धक्षुण्णयवाञ्जलिकषायः सगुडघृततैललवणयुक्तः पूर्ववद्बस्तिः स्थविरदुर्बलक्षीणशुक्ररुधिराणां पथ्यतमः (९);

बलामधुकविदारीदर्भमूलमृद्वीकायवैः कषायमाजेन पयसा पक्त्वा मधुकमदनकल्कितं समधुघृतसैन्धवं ज्वरार्तेभ्यो बस्तिं दद्यात् (१०);

शालिपर्णीपृश्निपर्णीगोक्षुरकमूलकाश्मर्यपरूषकखर्जूरफलमधूकपुष्पैरजाक्षीरजलप्रस्थाभ्यां सिद्धः कषायः पिप्पलीमधुकोत्पलकल्कितः सघृतसैन्धवः क्षीणेन्द्रियविषमज्वरकर्शितस्य बस्तिः शस्तः (११);

स्थिरादिपञ्चमूलीपञ्चपलेन शालिषष्टिकयवगोधूममाषपञ्चप्रसृतेन छागं पयः शृतं पादशेषं कुक्कुटाण्डरससममधुघृतशर्करासैन्धवसौवर्चलयुक्तो बस्तिर्वृष्यतमो बलवर्णजननश्च । (१२); इति यापना बस्तयो द्वादश ॥ १६ ॥

The sustaining enemas should be given always. They are as follows :—

Musta, uśira, balā, āragvadha, rāsnā, mañjiṣṭhā, kaṭurohiṇī, trāyamāṇā, punarnavā, bibhītaka, guḍūci and laghu pañcamūla—each 40 gms. cut into pieces and madanaphal eight in number having been washed cleanly should be decocted in water 2.56 liters reduced to one-fourth. This decoction should again be boiled with milk 1.28 litres till only milk remains. This should be added with one-fourth meat-juice of wild animals, equal quantity of honey and ghee, and paste of śatapuṣpā, madhuka, indrayava, rasāñjana and priyaṅgu along with rock salt. This enema administered warmly promotes semen, muscles and strength, alleviates chest wounds and wasting, cough, gulma, colic, intermittent fever, inguinal hernia, kuṇḍala (coiling of urinary bladder), udāvarta, pain in lower part of abdomen, dysuria, haemorrhage,

menorrhagia, dysentery, stiffness in knee, thigh, shanks and pelvis, calculus, insanity, piles, prameha, flatulence, disorders of vāta, rakta, pitta and kapha, provides strength quickly and promotes dhātus excellently. (1)

Eraṇḍa root and palāśa combined 240 gm., sālaparṇī, pṛśniparṇī, bṛhatī, kaṇṭakārī, gokṣura, rāsnā, aśvagandhā, guḍūcī, punarnavā, āragvadha and devadāru—each 40 gm. made into pieces and fruits of madana eight in number having been washed should be boiled in water 2.56 litres mixed with one-fourth milk till reduced to one-fourth. The decoction having been filtered should be added with the paste of śatapuṣpā, kuṣṭha, musta, pippalī, hapuṣā, bilva, vacā, indrayava, rasāñjana, priyaṅgu and yavānī and also with honey, ghee, oil and rock salt. This should be administered tepidly as enema once, twice or thrice. This is commended for all particularly handsome, delicate, enjoying women, wounded, wasted, old and those having chronic piles and desire for progeny. (2)

In the same way, enema should be given with milk prepared with roots ot sahacara, balā, darbha and sārivā. (3)

Enema should also be given with milk boiled with bṛhatī, kaṇṭakārī, śatāvarī and guḍūcī added with madhuka, madanaphala and pippalī as said earlier. (4)

Enema with milk boiled with the roots balā, atibalā, vidārī, śāliparṇī, pṛśniparṇi, bṛhatī, kaṇṭakārī and darbha, paruṣaka, bilva fruit and barley added with the paste of madhuka and madana and also with honey, ghee and sauvarcala salt rovides strength instantly to those suffering from cough, fever, gulma, splenomegaly, facial paralysis and afflicted by women and wine and promotes dhātus excellently. (5)

Balā, atibalā, rāsnā, āragvadha, madana, bilva, guḍūcī, punarnavā, eraṇḍa, aśvagandhā, sahacara, palāśa and daśamūla each 40 gm., barley, jujube and horse gram and dried radish each 160 gm. are boiled in water 10.24 litres till reduced to the quantity administrable for enema. This is strained and added with the paste of madhuka, madana, śatapuṣpā, kuṣṭha, pippalī, vacā, indrayava, rasāñjana, priyaṅgu and yavānī and also with jaggery, ghee, oil, honey, milk, meat juice, sour gruel and rock salt and used tepidly as enema. It is indicated in retention of semen, urine and faeces caused by vāta and in gulma, heart disease, flatulence, inguinal hernia, stiffness in sides, back and waist, loss of consciousness and strength. (6)

Hapuṣā 80 gm. with double quantity of semi-pounded barley boiled in milk mixed with water till only milk remains. This is added with honey, ghee, oil and salt and used as enema is beneficial in vāta-rakta spread all over the body, retention of faeces and urine and those afflicted by indulgence in women alleviates vāta and promotes intellect, sharpness of mind, disgestive fire and strength. (7)

Decoction of laghu pañcamūla prepared in milk mixed with water and added with pippalī, madhuka and madana and also with jaggery, ghee, oil and salt makes enema useful for the emaciated by intermittent fever. (8)

Decoction of balā, atibalā, apāmārga and kapikacchū combined 320 gms, along with semi-pounded barley 160 gm. added with jaggery, ghee, oil and salt is used as enema as above in old and debilitated persons and those having diminished semen and blood. (9)

Decoction of the root of balā, madhuka, vidārī and darbha, mṛdvīkā and barley should be boiled with goat's milk till milk remains. This should be added with the paste of madhuka and madana and also with honey, ghee and rock salt and should be administered as enema to those suffering from fever. (10)

Decoction of the roots of śālaparṇī, pṛśniparṇī and gokṣuraka, fruits of kāśmarya, paruṣaka and kharjūra and flowers of madhūka prepared with 640 ml. each of goat's milk and water added with the paste of pippalī, madhuka and utpala along with ghee and rock salt is commended as enema for one having weak senses and emaciated by intermittent fever. (11)

Goat's milk boiled with laghu pāñcamūla 200 gm. (40 gm. each), śāli, ṣaṣṭika (types of rice), barley, wheat and black gram 400 gm. (80 gm. each) and reduced to one–fourth is added with juice of hen's egg and equal quantity of honey, ghee, sugar, rock salt and sauvarcala salt and administered as enema which is the best aphrodisiac and promoter of strength and complexion. (12)

Thus twelve sustaining enemas are said. [16]

कल्पश्चैष शिखिगोनर्दहंससारसाण्डरसेषु स्यात् ॥ १७ ॥

सतित्तिरिः समयूरः सराजहंसः पञ्चमूलीपयःसिद्धः शतपुष्पामधुकरास्नाकुटजमदनफलपित्पलीकल्को घृततैलगुडसैन्धवयुक्तो बस्तिर्बलवर्णशुक्रजननो रसायनश्च (१);

द्विपञ्चमूलीकुक्कुटरससिद्धं पयः पादशेषं पिप्पलीमधुकरास्नामदनकल्कं शर्करामधुघृतयुक्तं स्त्रीष्वतिकामानां बलजननो बस्तिः (२);

मयूरमपित्तपक्षपादास्यान्त्रं स्थिरादिभिः पलिकैः सजले पयसि पक्त्वा क्षीरशेषं मदनपिप्पलीविदारीशतकुसुमामधुककल्कीकृतं मधुघृतसैन्धवयुक्तं बस्तिं दद्यात् स्त्रीष्वतिप्रसक्तक्षीणेन्द्रियेभ्यो बलवर्णकरम् (३);

कल्पश्चैष विष्किरप्रतुदप्रसहाम्बुचरेषु स्यात् , अक्षीरो रोहितादिषु च मत्स्येषु (४),

गोधानकुलमार्जारमूषिकशल्लकमांसानां दशपलान् भागान् सपञ्चमूलान् पयसि पक्त्वा तत्पयःपिप्पलीफलकल्कसैन्धवसौवर्चलशर्करामधुघृततैलयुक्तो बस्तिर्बल्यो रसायनः क्षीणक्षतस्य सन्धानकरो मथितोरस्करथगजहयभग्नवातबलासकप्रभृत्युदावर्तवातसक्तमूत्रवर्चश्शुक्राणां हिततमश्च (५);

कूर्मादीनामन्यतमपिशितसिद्धं पयो गोवृषनागहयनक्रहंसकुक्कुटाण्डरसमधुघृतशर्करासैन्धवेक्षुरकात्मगुप्ताफलकल्कसंसृष्टो बस्तिर्वृद्धानामपि वलजननः (६);

कर्कटकरसश्चटकाण्डरसयुक्तः समधुघृतशर्करो बस्तिः; इत्येते बस्तयः परमवृष्याः उच्चटकेक्षुरकात्मगुप्ताश्रृतक्षीरप्रतिभोजनानुपानात् स्त्रीशतगामिनं नरं कुर्युः (७)

गोवृषबस्तवराहवृषणकर्कटचटकसिद्धं क्षीरमुच्चटकेक्षुरकात्मगुप्तामधुघृतसैन्धवयुक्तः किंचिल्लवणितो वस्तिः (८);

दशमूलमयूरहंसकुक्कुटक्काथात् पञ्चप्रसृतं तैलघृतवसामज्जचतुष्प्रसृतयुक्तं शतपुष्पामुस्तहपुषाकल्कीकृतः सलवणो बस्तिः पादगुल्फोरुजानुजङ्घात्रिकवङ्क्षणबस्तिवृषणानिलरोगहरः (९);

मृगविष्किरानूपबिलेशयानामेतेनैव कल्पेन बस्तयो देयाः (१०)

मधुघृतद्विप्रसृतस्तुल्योष्णोदकः शतपुष्पार्धपलः सैन्धवार्धाक्षयुक्तो बस्तिर्वृष्यतमो मूत्रकृच्छ्रपित्तवातहरः (११);

सद्योघृततैलवसामज्जचतुष्प्रस्थं हपुषार्धपलं सैन्धवार्धाक्षयुक्तो बस्तिर्वृष्यतमो मूत्रकृच्छ्रपित्तव्याधिहरो रसायनः (१२);

मधुतैलं चतुःप्रसृतं शतपुष्पार्धपलं सैन्धवर्धाक्षयुक्तो बस्तिर्दीपनो बृंहणो वलवर्णकरो निरुपद्रवो वृष्यतमो रसायनः क्रिमिकुष्ठोदावर्तगुल्मार्शोब्रध्नप्लीहमेहहरः (१३);

तद्वन्मधुघृताभ्यां पयस्तुल्यो बस्तिः पूर्वकल्केन वलवर्णकरो वृष्यतमो निरुपद्रवो बस्तिमेढ्रपाकपरिकर्तिकामूत्रकृच्छ्रपित्तव्याधिहरो रसायनश्च (१४);

तद्वन्मधुघृताभ्यां मांसरसतुल्यो मुस्ताक्षयुक्तः पूर्ववद्बस्तिर्वातबलासपादहर्षगुल्फत्रिकोरुजानुजंघानिकुञ्चनबस्तिवृषणमेढ्रत्रिकपृष्ठशूलहरः (१५);

सुरासौवीरककुलत्थमांसरसमधुघृततैलसप्तप्रसृतो मुस्तशताह्वाकल्कितः सलवणो बस्तिः सर्ववातरोगहरः (१६);

द्विपञ्चमूलत्रिफलाबिल्वमदनफलकषायो गोमूत्रसिद्धः कुटजमदनफलमुस्तपाठाकल्कितः सैन्धवयावशूकक्षौद्रतैलमुक्तो बस्तिः श्लेष्मव्याधिबस्त्याटोपवातशुक्रसङ्गपाण्डुरोगाजीर्णविसूचिकालसकेषु देय इति ॥ १८ ॥

The above preparation may also be made in juice. of eggs of peacock, Indian crane, swan and crane. [17]

Enema prepared with laghu pañcamūla and milk along with partridge, peacock and flamingo added with the paste of śatapuṣpā, madhuka, rāsnā, kuṭaja, madanaphala and pippalī and also with ghee, oil, jaggery and rock salt promotes strength, complexion and semen and is rasāyana (promoter of excellent dhātus. (1)

Milk boiled with daśamūla and cock's juice and reduced to one-fourth is added with the paste of pippalī, madhuka, rāsnā and madanaphala and also with sugar, honey and ghee. This used as enema promotes strength in those having excessive lust for women. (2)

Peacock devoid of bile, feathers, feet, beak and intestines should be cooked in milk mixed with water along with laghu pañcamūla each 40 gm. till reduced to one-fourth. It is added with the paste of madanaphala, pippalī, vidārī, śatapuṣpā and madhuka and also with honey, ghee and rock salt and used as enema. This promotes strength and complexion in those indulged excessively in women and with weak senses. (3)

This preparation may also be made with the gallinaceous, pecking, snatching and water-moving birds and in fishes without milk. (4)

Flesh of iguana, manogoose, cat, rat and porcupine 400 gm. along with (laghu) pañcamūla should be cooked in milk and added with the paste of pippalī and madanaphala, rock salt, sauvarcala, sugar, honey, ghee and oil. This enema is tonic, rasāyana, healing for that wounded in chest and wasted and is beneficial for those having their chest agitated, broken by journey on chariots, elephant and horse, vāta balāsaka etc., having reverse movement of vāyu and retention of urine, faeces and semen. (5)

Milk boiled with flesh of one of the animals from tortoise etc. and added with the juice of the testicles of bull, elephant and horses, crocodile, swan and cock; honey, ghee, sugar, rock salt and the paste of seeds of ikṣuraka and kapikaccū should be used as enema. This provides strength even to the old. (6)

Juice of crab mixed with the juice of eggs of sparrow and added with honey, ghee and sugar makes an enema.

These enemas are excellent aphrodisiac and make a man enjoying hundred women by taking with after-drink of milk boiled with uccaṭaka, ikṣuraka and kapikacchū after each meal. (7)

Enema is also given of milk boiled with testicles of bull, goat and boar, crab and sparrow and added with uccaṭaka, ikṣuraka, kapikacchū, honey, ghee and rock salt slightly saline. (8)

400 ml. of the decoctions of daśamūla, peacock, swan and cock mixed with 320 gm. of oil, ghee, muscle-fat and marrow added with the paste of śatapuṣpā, musta and hapuṣā and a bit of salt is used as enema which alleviates vātika disorders of feet, ankles, thighs, knees, shanks, sacral region, groin, pelvis and testicles. (9)

In the same way, enemas may be prepared from antelopes, gallinaceous, marshy and burrow-dwelling animals. (10)

160 gms. of honey and ghee with equal quantity of hot water and added with 20 gm. of śatapuṣpā and 5 gm. of rock salt makes an enema which is the best aphrodisiac and rasāyana and alleviates dysuria, pitta and vāta. (11)

Fresh ghee, oil, muscle-fat and marrow 2.56 kg. (each 640 gm.), hapuṣā 20 gm. and rock salt 5 gm. all mixed together make an enema which is excellent aphrodisiac and alleviates dysuria and paittika disorders. (12)

Honey and oil 320 gm. śatapuṣpā 20 gm. added with rock salt 5 gm. make an enema which is appetiser, bulk-promoting, promoter of strength and complexion, free from untoward effects, excellent aphrodisiac, promoter of excellent dhātus and alleviator of worms, skin disorder, reverse movement of vāyu, gulma, piles, inguinal hernia, splenomegaly and prameha. (13)

Similarly, enema of honey and ghee with equal quantity of milk and above paste promotes strength and complexion, is excellent aphrodisiac, free from untoward effects, alleviates inflammation of urinary bladder and penis, cutting pain, dysuria and paittika disorders and is promoter of excellent dhātus. (14)

Similarly enema of honey and ghee with equal quantity of meat soup and added with musta 10 gm. alleviates vātabalāsa, tingling in feet, traction in ankle, sacral region, thighs, knees and shanks and pain in pelvis, scrotum, penis, sacral region and back. (15)

Enema af surā (wine), sauvīraka, horse gram, meat soup, honey, ghee and oil each 80 gm. with the paste of musta and śatauṣpā and salt alleviates all vātika disorders. (16)

Enema of the decoction of daśamūla, triphalā, bilva and madanaphala prepared in cow's urine and added with the paste of kuṭaja, madanaphala, musta and pāṭhā along with rock salt, yavakṣāra, honey and oil should be administered in disorders of kapha, bulging of urinary bladder, retention of flatus and semen, anaemia, indigestion, visūcikā and alasaka. [18]

अत ऊर्ध्वं वृष्यतमान् स्नेहान् वक्ष्यामः—

शतावरीगुडूचीक्षुविदार्यामलकद्राक्षाखर्जूराणां यन्त्रपीडितानां रसप्रस्थं पृथगेकैकं तद्वद्घृततैलगो-
महिष्यजाक्षीराणां द्वौ द्वौ दद्यात्, जीवकर्षभकमेदामहामेदात्वक्क्षीरीशृङ्गाटकमधूलिकामधुकोच्चटापिप्पली-
पुष्करबीजनीलोत्पलकदम्बपुष्पपुण्डरीककेशरकल्कान् पृषततरक्षुमांसकुक्कुटचटकचकोरमत्ताक्षबर्हि-
जीवञ्जीवकुलिङ्गहंसाण्डरसवसामज्जादेश्च प्रस्थं दत्त्वा साधयेत्। ब्रह्मघोषशङ्खपटहभेरीनिनादैः सिद्धं

सितच्छत्रकृतच्छायं गजस्कन्धमारोपयेद्भगवन्तं वृषध्वजमभिपूज्य, तं स्नेहं त्रिभागमाक्षिकं मङ्गलाशीःस्तुतिदेवतार्चनैर्बस्तिं गमयेत्। नृणां स्त्रीविहारिणां नष्टरेतसां क्षतक्षीणविषमज्वरार्तानां व्यापन्नयोनिनां वन्ध्यानां रक्तगुल्मिनीनां मृतापत्यानामनार्तवानां च स्त्रीणां क्षीणमांसरुधिराणां पथ्यतमं वलीपलितनाशनं विद्यात् (१);

बलागोक्षुरकरास्नाश्वगन्धाशतावरीसहचराणां शतं शतमापोथ्य जलद्रोणशते प्रसाध्यं, तस्मिन् जलद्रोणावशेषे रसे वस्त्रपूते विदार्यामलकस्वरसयोर्बस्तमहिषवराहवृषकुक्कुटबर्हिहंसकारण्डवसारसाण्डरसानां घृततैलयोश्चैकैकं प्रस्थमष्टौ प्रस्थान् क्षीरस्य दत्त्वा चन्दनमधुकमधूलिकात्वक्क्षीरीबिसमृणालनीलोत्पलपटोलात्मगुप्तान्नपाकितालमस्तकखर्जूरमृद्वीकातामलकीकण्टकारीजीवकर्षभकक्षुद्रसहामहासहाशतावरीमेदापिप्पलीह्रीबेरत्वक्पत्रकल्कांश्च दत्त्वा साधयेत्। ब्रह्मघोषादिना विधिना सिद्धं बस्तिं दद्यात्। तेन स्त्रीशतं गच्छेत्; न चात्रास्ते विहाराहारयन्त्रणा काचित्। एष वृष्यो बल्यो बृंहण आयुष्यो वलीपलितनुत् क्षतक्षीणनष्टशुक्रविषमज्वरार्तानां व्यापन्नयोनीनां च पथ्यतमः (२)

सहचरपलशतमुदकद्रोणचतुष्टये पत्त्वा द्रोणशेषे रसे सुपूते विदारीक्षुरसप्रस्थाभ्यामष्टगुणक्षीरं घृततैलप्रस्थं बलामधुकचन्दनमधूलिकासारिवामेदामहामेदाकाकोलीक्षीरकाकोलीपयस्यागुरुमञ्जिष्ठाव्याघ्रनखशटीसहचरसहस्रवीर्यावराङ्गलोध्राणामक्षमात्रैर्द्विगुणशर्करैः कल्कैः साधयेत्। ब्रह्मघोषादिना विधिना सिद्धं बस्तिं दद्यात्। एष सर्वरोगहरो रसायनो ललितानां श्रेष्ठोऽन्तःपुरचारिणीनां क्षतक्षयवातपित्तवेदनाश्वासकासहरस्त्रिभागमाक्षिको वलीपलितनुद्वर्णरूपबलमांसशुक्रवर्धनः (३);

इत्येते रसायनाः स्नेहबस्तयः सति विभवे शतपाकाः सहस्रपाका वा कार्या वीर्यबलाधानार्थमिति ॥ १९ ॥

Hereaftar (I) will describe the uncting prepartions which act as excellent aphrodisiac.

Mechanically pressed juice of śatāvarī, guḍūcī, sugarcane, vidārī, āmalaka, drākṣā, and kharjūra each 640 ml. ghee, oil, milk of cow, buffalo and goat each 1.28 litres should be cooked with the paste of jīvaka, ṛṣabhaka, medā, mahāmedā, tvakkṣīrī, śṛṅgāṭaka, madhūlikā, madhuka, uccaṭā, pippalī, puṣkarabīja, nīlotpala, kadamba flowers, lotus stamens along with the flesh of spotted deer and hyena; testicular juice from cock, sparrow, chakora, cuckoo, pheasant, kuliṅga and swan; muscle fat, marrow etc. When prepared it should be carried with chanting of hymns and sound of conch, drum and kettle-drum under the shadow of white umbrella on the back of elephant after worshipping Lord Śiva. This uncting preparation mixed with one-third honey should be administered as enema with auspicious readings, benedictions, prayers and worshipping of gods. This is excellently beneficial for man enjoying women excessively having diminished semen, suffering from chest wound, wasting and intermittent fever and for women having disorders of genital track, sterility, accumulation of menstrual blood, dead progeny and amenorrhoea and for those having deficiency of muscle and blood. It is excellent rasāyana and destroyer of wrinkles and greying of hairs. [1]

Bāla, gokṣura, rāsnā, aśvagandhā, śatāvarī and sahacara each 4 kg. should be crushed and boiled in water 10.24 litres reduced to 10.24 litres. It should be strained through cloth piece and added with juice of vidārī and āmalaka, testicular juices from goat, buffalo, boar, bull, cock, peacock, swan, duck and crane; ghee and oil each 640 ml. along with milk 5.18 litres and the paste of candana, madhuka, madhūlikā, twakkṣīrī, lotus rhizome, lotus stalk, blue water lily, paṭola, kapikcchū, annapākī, top of the tāla tree, kharjūra, mṛdvikā, tāmalakī, kaṇṭakārī, jīvaka, ṛṣabhaka, kṣudrasahā, mahāsahā, śatāvarī, medā, pippalī, hrībera, tvak and patra and cooked. This should be administered as enema processed by the method of chanting of hymns etc. By this one traficks into hundred women without any restriction on diet and movement. This is aphrodisiac, tonic, bulk-promoting, life-promoting alleviator of wrinkles and greying of hairs and beneficial for those suffering from chest wound, waisting, loss of semen, intermittent fever and disorders of female genital track. [2]

4 kg. of sahacara should be boiled in water 40.96 litres reduced to 10.24 litres. This should be strained well and added with 1.28 litres of juice of vidārī and sugarcane, eight times milk, 640 gm. of oil and ghee along with the paste of balā, madhuka, madhūka, candana, madhūlikā, sārivā, medā, mahāmedā, kākolī, kṣīrakākolī, payasyā, aguru, mañjiṣṭhā, vyāghranakha, śaṭī, sahacara, sahasravīryā, varāṅga and lodhra each 10 gm. and śarkarā 30 gm. and cooked. After processing through chanting of hymns etc. it should be administered as enema. This used with one-third honey is a panacea, rasāyana, excellent remedy for beautiful housewives, alleviates chest wound, wasting, disorders of vāta and pitta, dyspnoea, cough, wrinkles, greying of hairs and promotes complexion, shape, strength, muscle and semen. [3]

These rasāyana uncting enemas should be prepared after cooking hundred or thousand times, if funds permit, for increasing the strength of potency. [19]

भवन्ति चात्र—

इत्येते बस्तयः स्नेहाश्चोक्ता यापनसंज्ञिताः । स्वस्थानामातुराणां च वृद्धानां चाविरोधिनः ॥ २० ॥
अतिव्यवायशीलानां शुक्रमांसबलप्रदाः । सर्वरोगप्रशमनाः सर्वेष्वृतुषु यौगिकाः ॥ २१ ॥
नारीणामप्रजातानां नराणां चाप्यपत्यदाः । उभयार्थकरा दृष्टाः स्नेहबस्तिनिरूहयोः ॥ २२ ॥

Thus these enemas and uncting preparations known as 'yāpana' (sustaining) are said which are non-antagonistic to healthy, diseased and old persons, promote semen, muscles and strength to those indulged in sexual intercourse, pacify all diseases, applicable in all seasons, provide fertility to women and serve the purpose of both the unctuous and non-unctuous enema. [20-22]

व्यायामो मैथुनं मद्यं मधूनि शिशिराम्बु च । संभोजनं रथक्षोभो बस्तिष्वेतेषु गर्हितम् ॥ २३ ॥

During application of these enemas one should avoid physical exertions, coitus, wine, honey, cold water, over-eating and vehicular jerking. [23]

तत्र श्लोकाः—

शिखिगोनर्दहंसाण्डैर्दक्षवद्बस्तयस्त्रयः । विंशतिर्विष्किरैस्त्रिंशत्प्रतुदैः प्रसहैर्नव ॥ २४ ॥
विंशतिश्च तथा सप्तविंशतिश्चाम्बुचारिभिः । नव मत्स्यादिभिश्चैव शिखिकल्पेन बस्तयः ॥ २५ ॥
दश कर्कटकाद्यैश्च कूर्मकल्केन बस्तयः । मृगैः सप्तदशैकोनविंशतिर्विष्किरैर्दश ॥ २६ ॥
आनूपैर्दक्षशिखिवद्भूशयैश्च चतुर्दश । एकोनत्रिंशदित्येते सह स्नेहैः समासतः ॥ २७ ॥
प्रोक्ता विस्तरशो भिन्ना द्वे शते षोडशोत्तरे । एते माक्षिकसंयुक्ताः कुर्वन्त्यतिवृषं नरम् ॥ २८ ॥
नातियोगं न वाऽयोगं स्तम्भितास्ते च कुर्वते ।

Here are the verses—

Similar to those in cock, there are three enemas with testicles of peacock, Indian crane and swan, twenty with gallinaceous birds, thirty with pecking ones, twenty nine with snatching ones, twenty seven with those moving on water, nine with fish etc. like preparations with peacock, ten with crab etc. like those with tortoise, seventeen with antelopes, nineteen with gallinaceous birds, nine with marshy animals like those with cock and peacock, fourteen with burrow-dwelling ones and twenty nine with uncting substances. Thus mentioned in detail they are two hundred and sixteen. These enemas added with honey make the man superbly potent and being retained they do not cause symptoms of excessive or deficient applications. [24–28]

मृदुत्वान्न निवर्तन्ते यस्य त्वेते प्रयोजिताः ॥ २९ ॥
समूत्रैर्बस्तिभिस्तीक्ष्णैरास्थाप्यः क्षिप्रमेव सः ।

If these enemas when applied do not return due to mildness, drastic non-unctuous enema with urine should be administered immediately. [29]

शोफाग्निनाशपाण्डुत्वशूलार्शःपरिकर्तिकाः ॥ ३० ॥
स्युर्ज्वरश्चातिसारश्च यापनात्यर्थसेवनात् ।

Due to excessive application of sustaining enemas swelling, loss of digestive fire, paleness, colic, piles, cutting pain, fever and diarrohea arise. [30]

अरिष्टक्षारसीध्वाद्या तत्रेष्टा दीपनी क्रिया ॥ ३१ ॥
युक्त्या तस्मान्निषेवेत यापनान्न प्रसङ्गतः । इत्युक्तैर्भाष्यपूर्वाणां व्यापदः सचिकित्सिताः ॥ ३२ ॥
विस्तरेण पृथक् प्रोक्तास्तेभ्यो रक्षेन्नरं सदा ।

In such case the digestive fire should be stimulated by administering ariṣṭa, alkali, sīdhu etc.

Hence one should use the sustaining enemas properly and not with indulgence.

Thus the complications such as loud speaking etc. along with treatment are described in detail. The patient should always be protected from them. [31–32]

कर्मणां वमनादीनामसम्यक्करणापदाम् ॥ ३३ ॥
यत्रोक्तं साधनं स्थाने सिद्धिस्थानं तदुच्यते ।

The section in which successful management of the complications arisen in course of measures like emesis etc. is said is known as 'siddhisthāna' (section on successful management). [33]

इत्यध्यायशतं विंशमात्रेयमुनिवाङ्मयम् ॥ ३४ ॥
हितार्थं प्राणिनां प्रोक्तमग्निवेशेन धीमता ।

Thus the dicourse of sage Ātreya contained in one hundred and twenty chapters has been delivered by wise Agniveśa for the well–being of people. [34]

दीर्घमायुर्यशः स्वास्थ्यं त्रिवर्गं चापि पुष्कलम् ॥ ३५ ॥
सिद्धिं चानुत्तमां लोके प्राप्नोति विधिना पठन् ।

One, by studying it methodically, acquires longevity, fame, health, three objects (virtue, wealth and enjoyment) in abundance and unique worldly success. [35]

विस्तारयति लेशोक्तं संक्षिपत्यतिविस्तरम् ॥ ३६ ॥
संस्कर्ता कुरुते तन्त्रं पुराणं च पुनर्नवम् । अतस्तन्त्रोत्तममिदं चरकेणातिबुद्धिना ॥ ३७ ॥
संस्कृतं तत्त्वसंपूर्णं त्रिभागेनोपलक्ष्यते । तच्छङ्करं भूतपतिं संप्रसाद्य समापयत् ॥ ३८ ॥
अखण्डार्थं दृढबलो जातः पञ्चनदे पुरे । कृत्वा बहुभ्यस्तन्त्रेभ्यो विशेषोञ्छशिलोच्चयम् ॥ ३९ ॥
सप्तदशौषधाध्यायसिद्धिकल्पैरपूरयत् । इदमन्यूनशब्दार्थं तन्त्रदोषविवर्जितम् ॥ ४० ॥
षड्त्रिंशता विचित्राभिर्भूषितं तन्त्रयुक्तिभिः ।

The redactor dilates the topics said in brief and abridges the over–detailed ones and thus makes the old treatise a new one.

In this way, this superb treatise was redacted by Caraka, the great scholar but the same is observed as incomplete by its one–third portion. That was finished by Dṛḍhabala, born in Pañcanada pura, in order to complete it after worshipping Śiva, the Lord of creatures. He filled up the gap with seventeen chapters of Cikitsāsthāna, Siddhisthāna and Kalpasthāna on collecting the relevant material from various treatises. This treatise is full of words and ideas, free from textual defects and adored with thirty six particular 'Tantrayuktis' (devices of treatise). [36–40]

तन्त्राधिकरणं योगो हेत्वर्थोऽर्थः पदस्य च ॥ ४१ ॥
प्रदेशोद्देशनिर्देशवाक्यशेषाः प्रयोजनम् । उपदेशापदेशातिदेशार्थापत्तिनिर्णयाः ॥ ४२ ॥
प्रसङ्गैकान्तनैकान्ताः सापवर्गो विपर्ययः । पूर्वपक्षविधानानुमतव्याख्यानसंशयाः ॥ ४३ ॥

अतीतानागतावेक्षास्वसंज्ञोह्यसमुच्चयाः । निदर्शनं निर्वचनं संनियोगो विकल्पनम् ॥ ४४ ॥
प्रत्युत्सारस्तथोद्धारः संभवस्तन्त्रयुक्तयः ।

The devices of tratise are as follows :—1. scope, 2. rational linking, 3. extension of argument, 4. import of words, 5. partial statement, 6. concise statement, 7. detailed statement, 8. filling of ellipsis, 9. purpose, 10. authoritative instruction, 11. adducement of reason, 12. extension of instruction, 13. implication, 14 conclusive statement, 15. contextual restatement, 16. categorical statement, 17. non-categorical statement, 18. exceptional statement, 19. statement of contrariety, 20. statement of objection, 21. systematic interpretation, 22. concession, 23 explanation, 24. doubt, 25. retrospective reference, 26. prospective reference, 27. technical terms, 28. deduction, 29 collection, 30. illustration, 31. derivative definition, 32. injunction, 33. alternative statement, 34. rational refutation, 35. reaffirmation, 36. source of origin. [41–44]

तन्त्रे समासव्यासोक्ते भवन्त्येता हि कृत्स्नशः ॥ ४५ ॥
एकदेशेन दृश्यन्ते समासाभिहिते तथा ।

These exist wholly in the treatise delivered briefly or in details. Nevertheless, they are seen partially in the former. [45]

यथाऽम्बुजवनस्यार्कः प्रदीपो वेश्मनो यथा ॥ ४६ ॥
प्रबोधनप्रकाशार्थास्तथा तन्त्रस्य युक्तयः ।

As sun is for the lotus and lamp for the house so are the devices of the treatise serving the purpose of amplification and enlightening. [46]

एकस्मिन्नपि यस्येह शास्त्रे लब्धास्पदा मतिः ॥ ४७ ॥
स शास्त्रमन्यदप्याशु युक्तिज्ञत्वात् प्रबुध्यते ।
अधीयानोऽपि शास्त्राणि तन्त्रयुक्त्या विना भिषक् । नाधिगच्छति शास्त्रार्थानर्थान् भाग्यक्षये यथा ॥४८॥

One whose mind is positioned even only in this treatise, acquires the other treatises as well quickly due to being conversant with reasoning.

Even studying various treatises a physician does not grasp their ideas without devices of treatise as one does not acquire wealth on loss of fortune. [47–48]

दुर्गृहीतं क्षिणोत्येव शास्त्रं शस्त्रमिवाबुधम् । सुगृहीतं तदेव ज्ञं शास्त्रं शस्त्रं च रक्षति ॥ ४९ ॥
(तस्मादेताः प्रवक्ष्यन्ते विस्तरेणोत्तरे पुनः । तत्त्वज्ञानार्थमस्यैव तन्त्रस्य गुणदोषतः) ॥ ५० ॥

Treatise received badly harms the person as weapon does an ignorant one while the treatise and the weapon held up well protects the learned one.

(Hence these will be described again in details in the post-treatise section with (exposition of) merits and demerits of a treatise in order to provide right knowledge. [49–50]

इदमखिलमधीत्य सम्यगर्थान् विमृशति योऽविमनाः प्रयोगनित्यः ।
स मनुजसुखजीवितप्रदाता भवति धृतिस्मृतिबुद्धिधर्मवृद्धः ॥ ५१ ॥

One who after studying the entire text well thinks over the ideas and without hesitation applies them regularly in practice becomes bestower of happiness and life to men and advances in restraint, memory, knowledge and virtue. [51]

(यस्य द्वादशसाहस्री हृदि तिष्ठति संहिता । सोऽर्थज्ञः स विचारज्ञश्चिकित्साकुशलश्च सः ॥ ५२ ॥
रोगांस्तेषां चिकित्सां च स किमर्थं न बुध्यते । चिकित्सा वह्निवेशस्य सुस्थातुरहितं प्रति ॥ ५३ ॥
यदिहास्ति तदन्यत्र यन्नेहास्ति न तत्क्वचित् । अग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृते ॥ ५४ ॥)

(One in whose heart this compendium containing twelve thousand stanzas stays is knower of ideas, thinker and expert in therapeutics. How can he not understand the diseases and their treatment ?

This text on therapeutics by Agniveśa is for the healthy as well as the diseased.

Whatever is here in the treatise composed by Agniveśa and redacted by Caraka is also elsewhere and what is not here is not found anywhere else. [52-54])

इत्यग्निवेशकृते तन्त्रे चरकप्रतिसंस्कृतेऽप्राप्ते दृढबलसंपूरिते सिद्धिस्थाने
उत्तरबस्तिसिद्धिर्नाम द्वादशोऽध्यायः ॥ १२ ॥

Thus ends the twelfth chapter on successful management of post-enemitic
conditions in siddhisthāna in the treatise composed by Agni-
veśa, redacted by Caraka and re-constructed by
Dṛḍhabala as it was not available. (12)

समाप्तमिदं चरकतन्त्रम् ।

APPENDIX I

Names of sages, gods and authors

Name	*Reference*
Aṅgirāh	Su. 1.8, Ci. 1.3.4
Agastya	Su. 1.9, Ci. 1.4 3, 18.62
Agniveṣa	Su. 1.31
Atri	Ci. 1.4.3
Atrija	Ci. 30.7
Atriputra	Si. 1.61
Atrisuta	Ci. 22.3, Si. 11.10
Atryātmaja	Ci. 12.3
Abhijit	Su. 1.10
Asita	Si. 11.4
Aśvinau	Su. 1.4, Ci. 3.312
Aśmarathya	Su. 1.10
Ātreya	Su. 1.8, 33
Ātreya Punarvasu	Su. 26.9
Āśvalāyana	Su. 1.9
Indra	Su. 1.3, Ci. 3.312
Īśvara	Ci. 3.310
Ūmā	Ci. 3.310
Kapiñjala	Su. 1.9
Kaśyapa	Su. 1.8
Kāṅkāyana	Su. 1.12, 25.22
Kumāraśirā Bharadvāja	Su. 26.4, Sh. 6.21
Kāpya	Su. 1.11, Si. 11.4
Kāṅkāyana Bāhlīka	Su. 26.5, Sh. 6.21
Kāśyapa	Su. 1.12, Ci. 1.3.4
Kuśika	Su. 1.11, 25.16
Kaikaśeya	Su. 1.12
Kauṇḍinya	Su. 1.10

Name	*Reference*
Kauśika	Su. 25.15, Si. 11.4
Kṛṣṇātreya	Ci. 14.152, 15.131, 185; 28.156, 164
Kṣārapāṇi	Su. 1.31
Gārgya	Su. 1.10
Gālava	Su. 1.10
Gautama	Su. 1.8, Si. 11 4
Caraka	Si. 12.37
Cyavana	Su. 1.10, Ci 1.1.72
Jatūkarṇa	Su. 1.31
Janaka Vaideha	Sh. 6.21
Jamadagni	Su. 1.8, Ci. 1.3.4
Jñānadevatā	Su. 1.39
Dṛḍhabala	Si. 12.39
Takṣaka	Ci. 23.195
Dhanvantari	Sh. 6.21
Devala	Su. 1.10
Dhaumya	Su. 1.12
Nārada	Su. 1.8
Nimi Vaideha	Su. 26.5
Parāśara	Su. 1.31
Pārīkṣi	Su. 1.9
Pārīkṣi Maudgalya	Su. 25.8
Punarvasu	Su. 25.6
Punarvasu Ātreya	Su. 1.30
Purṇākṣa Maudgalya	Su. 26 3
Pulastya	Su. 1.8, Si. 11.4
Paiṅgi	Su. 1 12
Pramatha	Ci. 1.92
Baḍiśa	Su. 1.11, 26.5, Sh. 6.2 Si. 11.7

Name	*Reference*
Baḍiśa Dhāmārgava	Su. 26.8
Bādarāyaṇa	Su. 1.11
Bālakhilya	Su. 1.13, Ci. 1.1.54
Baijavāpi	Su. 1.11
Brahmā	Su. 1.4, Ci. 3.312
Bhadrakāpya	Su. 25.18, 26.3, Sh. 6.21, 8.32
Bhadraśaunaka	Si. 11.9, Sh. 6.21
Bharadvāja	Su. 1.3, 25.20
Bhārgava	Su. 1.10
Bhikṣu Ātreya	Su. 1.9, 25.24
Bhela	Su. 1.31
Bhṛgu	Su. 1.8, Ci. 14 3, Si. 11.4
Maheśvara	Ni. 1.35
Marudgaṇa	Ci. 3.313
Mātṛgaṇa	Ci. 3.310
Mārīca	Su. 1.12
Mārīci Kaśyapa	Sh. 6.21
Mārkaṇḍeya	Su. 1.9
Maitreya	Su. 1.13
Maimatāyani	Su. 1.13
Lokākṣa	Su. 1.12

Name	*Reference*
Vasiṣṭha	Su. 1.8, Ci. 1.3.4
Vāmaka	Su. 25.5, 30, Si. 11.5
Vāmadeva	Su. 1.9
Vārkṣi	Su. 1.10
Vāryovida	Su. 25.12, 26.4
Vāsuki	Ci. 23, 199
Viṣṇu	Ci. 3.311, 13.129
Viśvāmitra	Su. 1, 10
Vaikhānasa	Su. 1.13, Ci. 1.1.54
Vaiśravaṇa	Ci. 23.81
Śaralomā	Su. 1.11, 25.10
Śarkarākṣa	Su. 1.12
Śākuneya	Su. 1.13
Śakunteya	Su. 26.3
Śākunteya Brāhmaṇa	Su. 26 8
Śāṇḍilya	Su. 1.10
Śivānucara	Ci. 3.310
Śaunaka	Su. 1.12, Si. 11.4
Sāṅkṛtya	Su. 1.11
Hārīta	Su. 1.31
Hiraṇyākṣa	Su. 1.12, 25.14
Hiraṇyakṣa Kauśika	Su. 26.3
Hutabhakṣa	Ci. 3.312

APPENDIX II

Flora of the Caraka Saṃhitā[1]

Sanskrit Name	*Reference*	*Botanical Name*
Aṃśumatī	Ci. 28.95; 29.79	
Syn. Śālaparṇī		
Akṣata	Vi. 8.9, Ci. 12.88	
Syn. Yava		
Akṣikī	Su. 27.163, 186	Morinda coreia Buch-Ham
Akṣipīḍaka	Ci. 23.215, Ka. 11.[illegible]	Evodia meliaefolia Benth.
Akṣīva	Su. 4.15, Ci. 3.267	
Akṣoṭ(ḍ)a	Su. 13.10, 26.84	Juglans regia Linn
Aguru	Ci. 3.267	Aquilaria agallocha Roxb
Agni	Su. 4.4	
Syn. Citraka		
✓Agnimantha	Su. 4.26, 38	Premna integrifolia Linn.
Agnimukhī	Su. 4.4	
Syn. Lāṅgalī		
Aṅkaloḍya	Su. 27.117	Euryale ferox Salisb
Aṅkoṭa	Su. 27.159 Ci. 23.244	Alangium salvifolium (Linn. f.) Wang
Ajakarṇa	Vi. 8.144	Dipterocarpus Sp.
Ajagandhā	Su. 1.78, 4.45	Thymus serphyllum Linn
Ajaḍā	Ci. 2.2.18, 2.4.15	
Syn. Kapikacchu		
✓Ajamodā	Su. 4.6, 45	Apium graveolens Linn
Ajaśṛṅgī	Vi. 8.136	Gymnema sylvestre R. Br.
Ajā	Ci. 1.4.7	Saussuria gossypifolia Don
Ajājī	Su. 2.4, 4.45	
Syn. Jīraka		
Añjana	Su. 3.5, Ci. 4.66	Hardwickia binata Roxb.

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[1] Detailed discussion on identification of these plants may be seem in my Dravyaguṇa-vijñāna, Vol. V (Chaukhambhā Bhāratī Academy, 1981)

Sanskrit Name	*Reference*	*Botanical Name*
Atasī	Su. 3.18, 13.10	Linum usitatissiumum Linn
Atiguhā *Syn.* Pṛśniparṇī	Ci. 23.213	
Aticchatrā	Vi. 8.139, Ci. 1.4.6	
Atibalā	Su. 4.7, Vi. 8.139	Abutilon indicum (Linn) Sw.
Atirasā *Syn.* Śatāvarī	Su. 4.7, 50	
Ativiṣā	Su. 4.3, 12	Aconitum heterophyllum Wal[1]
Adhoguḍā	Su. 1.77	Euphorbia acaulis Roxb.
Adhyaṇḍa *Syn.* Kapikacchu	Ci. 3.267	
Anantā *Syn.* Sārivā	Su. 4.31, 25.40	
Annapākī *Syn.* Odanapākī	Si. 12.19(2)	
Anupākī	Su. 27.163	
Antaḥkoṭarapuṣpī	Su. 1.82	Ipomoea nil (Linn) Roxb.
Apāmarga	Su. 2.3, 4.27	Achyranthes aspera Linn
Apetarākṣasī *Syn.* Surasa	Ci. 10.39	
Abhaya *Syn.* Uśīra	Su. 4.12, 13, 24	
Abhayā *Syn.* Harītakī	Su. 3.29, Ci. 4.81	
Abhīṣuka	Su. 13.10, 27.157	Pistacia vera Linn
Abhīrupatrī	Vi. 8.139	Asparagus Sp.
Amaradāru *Syn.* Devadāru	Ci. 12.53	
Amṛṇāla *Syn.* Uśīra	Su. 3.26	
Amṛta(kā) *Syn.* Guḍucī	Su. 14.31. Ci. 20.35	
Amṛtaphala *Syn.* Āmalaka	Ci. 7.147	
Amṛtavallī *Syn.* Guḍūcī	Ci. 1-1.77, Ci. 22.45	

Sanskrit Name	*Reference*	*Botanical Name*
Amṛtā *Syn.* Guḍūcī	Su. 4.50	
Amoghā *Syn.* Lakṣmaṇā	Su. 4.46	
Ambaṣṭhā	Su. 4.45, Vi. 8.144	(gall of) Quercus infectoria Olive
Ambu *Syn.* Bālaka	Su. 3.29	
Ambuda *Syn.* Musta	Si. 3.63	
Amburuha *Syn.* Kamala	Ci. 22.37	
Ambhaḥśyāmāka A variety of Śyāmāka	Su. 27.17	Echinochloa Sp.
Amlacāṅgerī *Syn.* Cāṅgerī	Su. 27.92, Ci. 3.268	
Amlavetasa	Su. 4.6, 10, 37	Garcinia pedunculata Roxb.
Amli(ī)kā	Su. 23.38, 27.152	Tamarindus indica Linn
Amlīkā (kanda	Su. 27.121	Rheum emodi Wall ex Meissn
Arimeda	Su. 4.43, 48	Acacia leucophloea Willd
Ariṣṭa(ka) *Syn.* Nimba	Ci. 3.242, 259, 7.152, 24.160	
Ariṣṭā *Syn.* Nāgabalā	Su. 4.18, 49	
Aruṣkara *Syn.* Bhallātaka	Su. 1.17 (13)	
Arka	Su. 4.4, 22	Calotropis procera (Ait) R. Br
Arjaka	Su. 14.32	Orthosiphon pallidus Royle
Arjuna	Su. 4.43	Terminalia arjuna W. and A.
Alarka	Vi. 7.17	Calotropis gigantea (Linn) R. Br. ex Ait
Alābu	Su. 27.112	Lagenaria siceraria Standl
Avaghāta *Syn.* Āragvadha	Ci. 7.129	
Avalguja(ka)	Su. 27.33, 95.101, Vi. 8.140, Ci. 7.169-171 etc.	

Sanskrit Name	*Reference*	*Botanical Name*
Avākpuṣpī	Ci. 7.114, 14.233	Trichodesma indicum R. Br.
Avyathā	Su. 4.18 (49)	
Syn. Kadalī		
Aśoka	Su. 4.24.(47)	Saraca indica Linn
Aśokarohiṇī	Su. 4.24.(48)	
Aśmantaka	Su. 1.116, 4.21.(33)	Ficus rumphii Blume
Aśmabhid	Su. 23.15,	
Aśmabheda	Ci. 26.40 etc.	
Aśmabhedaka		
Syn. Pāṣāṇabheda		
Aśvakarṇa	Su. 4.23.(43)	Dipterocarpus turbinatus Gaertn. f.
Aśvakhuraka	Ci. 23.246	
Syn. Girikarṇikā		
Aśvagandhā	Su. 3.8, 4.15.(2), 16 (7) etc.	Withania somnifera (Linn) Dunal
Aśvattha	Su. 4.2.(33), 5.22 etc.	Ficus religiosa Linn
Aśvamāra	Ci. 7.98	
Syn. Karavīra		
Aśvahana	Su. 3.17,	
Syn. Karavīra	Ci. 29.141	
Aśvāvarohikā	Si. 10.36	
Syn. Aśvakarṇa		
Asana	Su. 4.23.(43) 5.73, etc.	Pterocarpus marsupium Roxb
Asanaparṇī	Vi. 8.136, Ci. 26.64	
Asitotpala	Su. 8.22	
Syn. Nilotpala		
Ākhuparṇikā	Su. 4.17.(15) etc.	
Syn. Mūṣikaparṇikā		
Āṭarūṣaka	Ci. 4.65, 66	
Syn. Vāsā		
Āḍhaki	Su. 21.26	Cajanus cajan(Linn) Mill Sp.
Ātmaguptā	Vi. 8.136,	
Syn. Kapikacchu	Ci. 3.259	
Ātmajā	Ci. 3.268	
Ādanī	Su. 8.48	
Syn. Devadālī		

Sanskrit Name	*Reference*	*Botanical Name*
Ādityaparṇī	Ci. 1.4.7	
Ādityavallī	Ci. 26.262	
Āmra	Su. 4.16(10), 27.139	Mangifera indica Linn
Āmrātaka	Su. 4.16(10), 27.129 etc.	Spondias pinnata Kurz.
Āragvadha	Su. 1.84, 2.10, 3.3 etc.	Cassia fistula Linn
Āruka	Su. 27.133	Prunus Sp.
Ārdraka (fresh form)	Su. 27.166	Zingiber officinale Roscoe
Āluka	Su. 25.37, 27.98	Dioscorea Sp.
Āsurī	Su. 27.100	Brassica juncea Czern& Coss.
Āsphota	Ci. 3.268, 7.112	Vallaris heyna Spreng.
Ikṣu	Su. 4.9, 20, 40	Saccharum officinarum Linn
Ikṣuraka	Su. 4.20	Astarcantha longifolia Nees
Ikṣuvālā	Ci. 26.73	
Ikṣuvālikā	Su. 4.17	
Ikṣvālikā	Ci. 11.18	
Ikṣvāli	Ni. 4.14	
Ikṣvāku	Su. 1.81	Lagenaria siceraria Standl. (bitter variety)
Iṅgudī	Su. 27.146	Balanites agyptiaca (Linn) Delib.
Itkaṭa	Su. 4.35	
Indrayava (seeds of kuṭaja)	Ci. 7.77	
Indravāruṇī	Ci. 14.138	Citrullus colocynthis Schrad
Indrasāhvā	Ci. 6.42	
Syn. Indravāruṇī		
Indrā	Ka. 7.19	
Syn. Aindrī		
Indrāṇī	Ci. 21.85, 90	
Syn. Aindrī		
Indrāyudha (a root poison)	Ci. 23.12	
Indrāhva	Ci. 14.160	
Syn. Indrayava		
Iṣikā	Ci. 3.267	
Ugragandhā	Ci. 26.22	
Syn. Ajamodā		
Uccatā	Si. 12.18(1)	

Sanskrit Name	*Reference*	*Botanical Name*
Ujjvala	Su 27.14	
(a variety of Ṣaṣṭika)		
Utkaṭa	Su. 27.18	
Utpala	Su. 4.32, 36	
Syn. Kumuda		
Udakiry(ak)ā	Su. 1.82, 2.9	
Syn. Karañja		
Udīcya	Su. 25.40	
Syn. Bālaka		
Udumbara	Su. 4.33	Ficus racemosa Linn
Udumbaraparṇī	Ka. 12.3	
Syn. Dantī		
Uddālaka	Su. 25.40	
(wild variety of kodrava)		
Upakuñcikā	Sa. 8.41	Nigella sativa Linn
Upakulyā	Ci. 7.145	
Syn. Pippalī		
Upacitrā	Vi. 8.135	
Syn. Dantī		
Upodikā	Su. 27.94	Basella rubra Linn
Umā	Su. 14.36	
Syn. Atasī		
Urubūka	Su. 4.4	
Syn. Eraṇḍa		
Urumāṇa	Su. 27.147	Prunus armeniaca Linn.
Uśīra	Su. 4.8, 20, 28, 41, 44	Vetiveria zizanioides (Linn)
(Root of the plant)		Nash
Ūṣaṇa	Su. 24.50	
Syn. Marica		
Ṛṣabhī	Su. 4.7	
Syn. Kapikacchu		
Ṛṣyagandhā	Su. 4.2, Vi. 8.139	Withania coagulens Dunal
Ṛṣyaproktā	Vi. 8.139, Ci. 3.258	Miliusa velutinia Hook.
		f. & Th.
Ekāṣṭhilā	Si. 10.23	
Syn. Pāṭhā		

Sanskrit Name	*Reference*	*Botanical Name*
Eḍagaja *Syn.* Cakramarda	Su. 3.3, 13	
Erakā	Su. 3.24, 27, Ci. 29.134	Typha Sp.
Eraṇḍa ✓	Su. 2.12, 4.22	Ricinus Communis Linn
Ervāru(ka)	Su. 27.110, 111, Ci. 26.52, 53	Cucumis utilissimus Roxb.
El(a)vāluka	Su. 4.18(20), 24(47) etc. Ci. 15.166	Prunus cerasus Linn.
✓ Elā	Su. 4.22(37), 23(44) etc.	Elettaria cardamomum Maton
Elāparṇī	Vi. 8.133	Alpinia galanga Willd.
Ainduka	Su. 27.113	
✓ Aindrī	Su. 3.27, 4.16(7) etc.	Bacopa monnieri (Linn) Pennell.
Airāvata	Su 27.162, Ci. 3.268 etc.	Elaeocarpus serratus Linn ?
Odanapāki	Vi. 8.136, Ci. 3.259	Hymenachne amplexicaulis (Rudge) Nees
Kakubha	Su. 5.73, Ci. 7.129	Terminalia myriocarpa Heurck & Muell-Arg
Kaṅgu	Su. 26.84	Setaria italica (Linn.) Beauv.
Kak(ṅ)kola	Su. 5.77, Ci. 26.210, 28.153	Piper cubeba Linn.
Kacchurā *Syn.* Durālabhā	Su. 4.32, Si. 8.38, 41	
Kaṭaṅkāṭerī *Syn.* Dāruharidrā	Su. 3.10, Ci. 6.32	
Kaṭabhī	Ci. 9.70, 23.2.4	Albizzia lucida Benth
Kaṭambharā *Syn.* Kaṭabhī	Ci. 9.47	
Kaṭuka (a variety of Kakkola)	Su. 5.77, Ci. 23.66	
Kaṭukarohiṇī *Syn.* Kaṭukā	Ci. 3.200, 201	
Kaṭukaphalā *Syn.* Iksvāku	Ci. 23.66	

Sanskrit Name	*Reference*	*Botanical Name*
Kaṭukā	Vi. 7.17	Picrorhiza kurroa Royle ex Benth
Kaṭukālābū *Syn*. Ikṣvāku	Ci. 14.57, Ka. 3.3	
Kaṭutumba(ka) *Syn*. Iksvāku	Si. 11.6	
Kaṭurohiṇī *Syn*. Kaṭukā	Su. 4.3, 18	
Kaṭphala	Su. 4.5, 20, 47	Myrica nagi Thunb
Kaṭvaṅga	Su. 4.31, 35	Ailanthes excelsa Roxb.
Kaṭhillaka *Syn*. Punarnavā	Su. 27. 96, Ci. 8.190	
Kaṇakaṇikā	Sa. 8.47	
Kaṇṭakārikā	Su. 4.9, 30	Solanum xanthocarpum Schrad & Wendle
Kataka	Su. 4.16, Ci. 26.252	Strychnos potatorum Linn
Kattṛṇa	Su. 2.13, 4.17	Cymbopogon jwarancusa Schult.
Kadamba	4.20, 47, 27.114	Anthocephalus cadamba Mig
Kadara	Su. 4.43	Acacia suma Buck-Ham.
Kadalī	Ci. 3.258, 4.1.7 etc.	Musa paradisiaca Linn
Kanaka *Syn*. Nāgakesara	Ci. 1.1.49, 7.74 etc.	
Kanakakṣīrī *Syn*. Svarṇakṣīrī	Ci. 7.111	
Kanakapuṣpī *Syn*. Svarṇakṣīrī	Ci. 7.167	
Kapikacchū	Ci. 9.80, 11.62	Mucuna pruriens DC.
Kapittha	Su. 3.13, 25.40	Feronia limonia (Linn) Swingle
Kapotavallī	Vi. 8.139	
Kamala	Su. 3.24, 5.22	Nelumbo nucifera Gaertn.
Kampillaka	Su. 1.83, 2.9	Mallotus Philippinensis Muel-Arg
Karañja	Su. 3.3, 13, 14,	Pongamia pinnata (Linn) Merr

Sanskrit Name	*Reference*	*Botanical Name*
Karamarda(ka)	Su. 4.10, 27.161 etc.	Carissa carandas Linn
Karavīra	Su. 3.3, 10, 15	Nerium indicum Mill
Karavīraka (a root poison)	Ci. 23.11	
Karahāṭa *Syn*. Madana	Ci. 26.15	
Karīra	Su. 27.142, Ci. 30.82	Capparis decidua Edgew
Karkaṭa A root poison	Ci. 23.11	
Karkaṭaka (ī) *Syn*. Karkaṭaśṛṅgī	Ci 14.90, 18.51	
Karkaṭaṣṛṅgī	Vi. 8.139, Ci. 17.191	(gall of) Pistacia integerrima Stew ex Brandis
Karkaṭākhyā *Syn*. Karkaṭaśṛṅgī	Ci 17. 94, Si. 4.10	
Karkaṭāhvaya *Syn*. Karkaṭaśṛṅgī	Ka. 7.18	
Karkandhu	Su. 4.24, 25	Zizyphus nummularia W. & A
Karkaśa *Syn*. Karkoṭaka	Su. 27.97	
Karkāruka (a variety of Trapuṣa)	Ci. 19.32	
Karkoṭaka (ī)	Su. 27.96, Ci 3. 190, Ka. 4.3	Momordica dioica Roxb. ex Willd
Karcūra	Su. 27.155	Curcuma zedoaria Rosc.
Karṇikāra	Ka. 8.1	Pterospermum acerifolium Willd
Karpūra	Su. 5.77, Ci 26.211, 28.153	Cinnamomum camphora Nees & Eberm.
Karbudāra	Su. 4.23, 27.99	Bauhinia variegata Linn
Kalama (a variety of śāli)	Su. 27.8, 11 etc.	
Kalamba	Su. 27.1.1	Ipomoea reptans (Linn) Poir
Kalaśi *Syn*. Pṛśniparṇī	Ci. 3.187, 224.	
Kalāya	Su. 27.29, 97, Ci. 20.37	Lathyrus sativus Linn

Sanskrit Name	*Reference*	*Botanical Name*
Kaliṅgaka	Ci. 3.200, 219	
Syn. Indrayava		
Kaśeruka	Su. 3.21, 27.116	Scirpus kysoor Roxb.
Kākaṇantikā	Ci. 14.10	
Syn. Guñjā		
Kākanās(ik)ā	Ci. 1.1.64, 7.123	Pentatropis spiralis Decne
Kākamācī	Su. 3.16, 27.89	Solanum nigrum Linn
Kākāṇḍa (seeds of Kākāṇḍolā)	Ci. 23.49, 52	
Kākāṇḍolā	Su. 27.34	Mucuna monosperma DC.
Kākāhvā	Ci. 21.90	
Syn. Kākamācī		
Kākodumbarikā	Ci. 7.170	Ficus hispsida Linn f.
Kākolī	Su. 4.1, 2, 19,	Roscoea procera Wall
Kāñcanakṣīrī	Ci. 13.133	
Syn. Svarṇakṣīrī		
Kāṇḍīra	Ci. 3.267, 1.25	Ranunculus sceleratus Linn.
Kāṇḍekṣu	Su. 4.20, 25	
Kāyasthā	Ci. 9.57	
Syn. Aindrī		
Kāravī	Su. 27.307	Carum carvi Linn
Kāravellikā	Vi. 8.143	Momordica charantia Linn
Kārpāsī	Ci. 7.96	Gossypium barbadens Linn
Kālakūṭa	Ci. 23.11	
Kālaṅkataka	Vi. 8.135, Ka. 1.25	
Syn. Kāsamarda		
Kālamālaka	Ni. 2.2, Vi. 17.7, Ka. 1.25.	Ocimum basilicum Linn.
Kālaśāka	Su. 27.91, Ci. 13.182	Corchorus capsularis Linn
Kālānusārivā	Ci. 3.258,	
Kālānusārya	4.103, 26.243	
Syn. Pattaṅga		
Kāli(e)ya(ka) (a variety of Candana)	Vi 6.17, Ci. 3.258, Su. 3.26	

Sanskrit Name	*Reference*	*Botanical Name*
Kāśa	Su. 3.27, 4.17	Saccharum spontanum Linn
Kāśmarya	Su. 4.24, 38, 41	Gmelina arborea Linn
Kāṣṭhagodhā	Ci. 1.4.7	
Kāsamarda	Ci. 17.99, 18.117	Cassia occidentalis Linn
Kiṁsuka *Syn.* Palāśa	Ci. 1.3.15, 33, 6.31	
Kiṇihī	Su. 4.15, 25.49	Albizzia procera (Roxb) Benth.
Kirātatikta	Su. 4.18, 29	Swertia chirata Buch-Hum
Kilima *Syn.* Devadāru	Vi. 8.142	
Kuṅkuma	Ci. 23.54	Crocus sativus Linn
Kucandana *Syn.* Pattaṅga	Ci 4.103	
Kucelā *Syn.* Pāṭhā	Su. 27.95	
Kuñcikā *Syn.* Upakuñcikā	Su. 27.307	
Kuṭaja	Su. 4.12, 14, 25, 39,	Holarrhena antidysenterica Wall
Kuṭannaṭa *Syn.* Śyonāka	Ci. 15.125	
Kuttiñjara	Su. 27.99	Digera muricata (Linn) Mart.
Kuṭheraka	Su. 2.4	Ocimum Sp.
Kutumbaka *Syn.* Droṇapuṣpī	Su. 27.98	
Kunduru(ka) gum-resin of Śallakī	Ci. 26.64, 28.153	
Kumārajīva	Su. 27.100	Amaranthus paniculatus Linn
Kumuda	Su. 4.34	Nymphaea alba Linn
Kumbhī	Vi. 8.143	Careya arborea Roxb.
Kuraṇṭaka *Syn.* Saireyaka	Ci. 21.89	

Sanskrit Name	*Reference*	*Botanical Name*
Kuruvinda (a variety of Ṣaṣṭika)	Su. 27.14	
Kulaka	Su. 27.97	Trichosanthes sp.
Kulattha	Su. 25.40	Dolichos biflorus Linn
Kuliṅgā *Syn*. Uccaṭā	Su. 4.19	
Kuliṅgākṣī	Vi. 8.139	
Kulīraśṛṅgī *Syn*. Karkaṭaśṛṅgī	Su. 4.30	
Kuvala (a variety of Badara)	Su. 4.10, 24, 25	Zizyphus Sp.
Kuśa	Su. 4.35	Desmostachya bipinnata Stapf.
Kuśapuṣpaka (a root poison)	Ci. 23.12	
Kuśkuṇḍa (a mushroom)	Sa. 6.11	
Kuṣṭha	Su. 4.3, 20, 25	Saussurea lappa C.B. Clarke
Kuṣṭhaghna *Syn*. Khadira	Ci. 23.54	
Kusumbha	Su. 13.10	Carthamus tinctoria Linn
Kustumburu *Syn*. Dhānyaka	Vi. 8.142	
Kuṭaraṇā *Syn*. Trivṛt	Ka. 7.4	
Kūṣmāṇḍa(ka)	Su. 27.102	Benincasa cerifera Savi
Kṛtamālaka *Syn*. Āragvadha	Su. 4.14	
Kṛtavedhana	Su. 1.81	Luffa acutangula (Linn) Roxb
Kṛmighna *Syn*. Viḍaṅga	Su. 23.18	
Kṛmihara *Syn*. Viḍaṅga	Ci. 7.153	
Kṛṣṇagandhā *Syn*. Śigru	Su. 1.116	
Kṛṣṇa citraka	Ci. 26.272	
Kṛṣṇa piṇḍīta	Ci. 26.272	

Sanskrit Name	*Reference*	*Botanical Name*
Kṛṣṇa Śaṇa	Ci. 26.269	
Kṛṣṇa Śaireyaka	Ci. 26.268	Barleria Sp.
Kṛṣṇā *Syn.* Pippalī	Su. 4.78, Ci. 12.41, 70	
Kṛṣṇāguru *Syn.* Aguru	Ci. 26.270	
Kṛṣṇāhvā *Syn.* Pippalī	Su. 4.78	
Kebuka	Su. 4.15, 23.20	Costus speciosus (Koem) Sm.
Kelūṭa	Su. 27.114	
Keśara *Syn.* Nāgakesara	Su. 5.20, Vi. 8.144	
Kaiṭ(ḍ)arya	Su. 4.9, 47, Vi. 7.17	Melia azedarach Linn
Kokanada (a variety of Kamala)	Vi. 6.17	
Koṭhaphalā *Syn.* Dhamārgava	Ka. 4.3, Si. 11.12	
Kodrava	Su. 21.25, Ci. 14.205	Paspalum scrobiculatum Linn
Koradūṣa *Syn.* Kodrava	Su 27.16, Ci. 4.36	
Kola (a variety of Badara)	Su. 2.12, 3.18	Zizyphus Sp.
Kolavallī *Syn.* Cavikā	Ci. 3.210	
Kovidāra	Su. 4.23, Ci. 3.258	Bauhinia purpurea Linn
Kośātaka (fruit of Kośātakī)	Ka. 6.9	
Kośātakī *Syn.* Kṛtavedhana	Ci. 7.119, 18.120	
Kośāmra	Su. 26.84	Schleichera oleosa (Lour) Merr.
Kaunti *Syn.* Hareṇu	Ci. 9.35, 12.65 etc.	
Kramuka	Su. 25.49, Ci. 4.74, 6.41	Lagerstroemia speciosa Pers.
Krauñca (a root poison)	Ci. 23.11	

Sanskrit Name	*Reference*	*Botanical Name*
Klītaka	Su. 1.81, Vi. 8.136	
Kṣavaka	Su, 4.27, Ci. 3.267	Centipida minima (Linn) A Br. & Achers
Kṣīrakākolī	Su. 4.1, 2, 19	Roscoea procera Wall
Kṣīrapuṣpī	Ci. 1.4.6	
Kṣīravallī	Vi. 8.139	
Kṣīravidārī	Vi. 8.139	Ipomoea digitata Linn
Kṣīraśuklā	Vi. 8.139	
Kṣīrikā	Ci. 2-3.8	
Kṣīriṇī	Su. 1.78, 4.2	
Kṣudrasahā *Syn.* Mudgaparṇī	Vi. 8.139, Ka. 4.16	
Kṣemaka *Syn.* Coraka	Ci. 3.267	
Kṣaudraparṇī *Syn.* Madhuka	Ci. 7.123	
Kṣveḍa *Syn.* Kṛtavedhana	Ka. 6.3, 10, 12	
Khaṇḍikā (a variety of Kalāya)	Su. 27.28	
Khadira	Su. 3, 34, 13, 43 etc.	Acacia catechu Willd
Kharabusa *Syn.* Kharapuṣpā	Ni. 2.3	
Kharapuṣpā *Syn.* Marubaka	Vi. 8.144	
Kharāhvā *Syn.* Ajamodā	Su. 23.15, 27.172	
Kharjūra	Su. 4.40, 23, 38	Phoenix sylvestris Roxb.
Gajapippalī (a bigger variety of pippalī)	Ci. 12.41,	
Gaṇḍīra *Syn.* Kāṇḍīra	Su. 4.15, 45,	
Gandhana (a variety of ṣaṣṭika)	Su. 27.14	

Sanskrit Name	*Reference*	*Botanical Nme*
Gandhanākuli	Ci. 3.267	Aristolochiia indica Linn
Gandhapriyaṅgu	Su. 25.40, Ci. 21.90	
Syn. Priyaṅgu		
Gandhaphalā	Ci. 23.57	
Syn. Ganghapriyaṅgu		
Garāgarī	Ka. 2.3, Si. 11.12	
Syu. Jimūtaka		
Garmūṭī	Su. 27.18	Coix Sp.
Gavākṣī	Su. 1.77, 2.9,	
Syn. Indravāruṇī		
Gavedhuka	Su. 25.40	Coix lachryma-jobi Linn
Gāṅgerukī	Su. 27.142	Grewia tenax (Forsk) Aschers & Schwf
Girikarṇikā	Su. 23.195	Clitoria ternatea Linn
Girimallikā	Ka. 5.3	
Syn. Kuṭaja		
Guggulu	Su. 3.4, 5.21	Commiphora mukul (Hookex stocks) Engl.
Guñjā	Su. 24.22 Ci. 7.112	Abrus precatorius Linn
Guḍā	Ka. 10.8	
Syn. Snuhī		
Guḍūcī	Su. 2.12, 3.2,	Tinospora cordifolia (Willd) Miers
Gundrā	Su. 4.17, 35	Typha elephantina Roxb.
Guhā	Ci. 23.213	
Syn. śālaparṇī		
Gṛñjanaka	Su. 27.174, Ci. 12.63	Allium ascalonicum Linn
Gokṣura	Su. 4.38, 25.40	Tribulus terrestris Linn
Gojihvā	Su. 27.97, Ci. 21.84,	Launea asplenifolia Hook. f.
Godhūma	Su. 3.23, 6.25	Triticum aestivum Linn
Gopavallī	Vi. 8.139	
Syn. Sārīvā		
Gopī	Vi. 8.135	
Syn. Sārīvā		
Golomī	Su. 4.48	Selinum Sp.

Sanskrit Name	*Reference*	*Botanical Name*
Gaura	Su. 27.8	
(a variety of śāli)		
Gaurasarśapa	Ci. 8.178, 18.182	
(a variety of sarṣapa)		
Gaurāmalaka	Ci. 18.184, 22.36	
(a variety of āmalaka)		
Gaurī	Si. 4.21	
Syn. Haridrā		
Granthīka	Ci. 16.73, 23.52, 27.45	
Syn. Pippalīmūla		
Ghana	Ci. 15.165, 16.87	
Syn. Musta		
Cakramudga	Su. 21.25	
Syn. Makuṣṭha		
Cañcu	Ci. 19.34	Corchorus capsularis Linn
Caṇaka	Su. 27.28, Ci. 3.189, etc.	Cicer arietinum Linn
Caṇḍā	Su. 3.8, 28, etc.	Angelica archangelica Linn
Caturaṅgula	Su. 3.17, Ka. 8.3, etc.	
Syn. Āragvadha		
Candana	Su. 3.23, 26.29, etc.	Santalum album Linn
Carmakaṣā	Ci. 23.66	Ehretia laevis Roxb
Carmasāhvā	Ka. 11.3	
Syn. Saptalā		
Cavikā	Ci. 18.157 etc.	Piper retrofractum Vahl.
Cavya (root of cavikā)	Su. 4.6, 11, 12, etc.	
Cāṅgeri	Vi. 8.140	Oxalis corniculata Linn
Cārațī	Ci 9.45, 52	inula Sp.
Citraka	Su. 4.3, 4, 6, etc.	Plumbago zeylanica Linn
Citrā	Su. 4.4, etc.	
Syn. Dantī		
Cirabilva	Su. 4 3, 4 etc.	Holoptelia integrifolia Planch.
Cirbhaṭa	Su. 27.112	Cucumis momordica Roxb.
Cillī	Su. 27.98	Chenopodium album Linn.

Sanskrit Name	*Reference*	*Botanical Name*
Cīna	Su. 27.14,	Panicum milliaccum Linn
Cīnaka	Ni. 4.5 etc.	
Cukrikā	Ci. 8.131, 14.199, etc.	Rumex vesicarius Linn.
Cukrīkā	Ci. 8.133	
Syn. Cāṅgerī		
Cuccu	Ci. 23.225	
Syn. Cañcu		
Cuccuparṇikā	Su. 27.100	Corchorus Sp.
Coraka	Su. 4.48, Ci. 9.52	Angelica glauca Edgw
Chatra (Mushroom)	Su. 27.123	
Chatrā	Vi. 8.139	
Chinnaruhā	Vi. 8.139	
Syn. Guḍucī		
Jaṭilā	Su. 4.19, 48, etc.	Valeriana Sp.
Jambīra	Su. 27.167	Ocimum gratissimum Linn
Jambū	Su. 4.28, 32 etc.	Syzygium cumini (Linn) Skeels
Jayā	Ci. 9.52	
Syn. Tarkārī		
Jala	Su. 3.27	
Syn. Bālaka	Ci. 4.102 etc.	
Jalapippalī	Su. 27.171	Lippia nodiflora Mich.
Jātī	Su. 4.13, Ci. 3.208 etc.	Jasminum grandiflorum Linn
Jātīkośa (Aril of the seed of Jātiphala)	Ci. 26.205	
Jātīphala	Su. 5.77, Ci. 17.126 etc.	Myristica fragrans Houtt
J(y)ātuka	Su. 26.81, 27.102	
Jālamālinī	Ci. 23.206	
Syn. Devadāli		
Jiṅgiṇī	Ci. 30.82, 108 etc.	Lannea grandis (Dennst) Engl.
Jīmūta(ka)	Su. 1.82, Ka. 2.3	
Syn. Devadālī		

Sanskrit Name	*Reference*	*Botanical Name*
Jīraka	Ci. 2-1.44, 2-4.16 etc.	Cuminum cyminum Linn.
Jīvaka	Su. 3.22, 4.1	Microstylis wallichī Lindl.
Jivantī	Su. 3.25, 4.1 etc.	Leptadenia reticulata W. & A.
Jūrṇāhva	Su. 21.25, 27.18	Thysanolaena agrostis Nees
Joṅgaka *Syn.* Aguru	Ci. 1-4.15	
Jyotiṣmatī	Su. 1.79, 4.27	Celastrus paniculatus.Will
Jhiṇṭi (a variety of coarse cereal)	Su. 27.12	
Ṭaṅka	Su. 27.136	Pyrus communis Linn.
Ṭiṇṭikera (fruit of Karīra)	Ci. 14.10	
Ṭuṇṭuka *Syn.* Śyonāka	Ci. 23.70	
Tagara	Su. 4.42, Ci. 3.268 etc.	Delphinium brunonianum Royle.
Taṇḍulīyaka	Su. 27.95, Ci. 4.76 etc.	Amaranthus spinosus Linn.
Tapanīya (a type of Śali)	Su. 27.9	
Tamāla	Ci. 23.192, Ka. 1.8	Cinnamomum tamala Nees & Eberm.
Taruṇī	Ci. 3.267, 7.117 Si. 10.31	Jasminum flexile Vahl.
Tarūṭa	Su. 27.116	
Tarkārī	Ci. 8.176, 26.38 etc.	Clerodendrum phlomidis Linn
Tāḍaka *Syn.* Tāla	Su. 25.49	
Tāmalaki	Su. 4.36, 37	Habenaria Sp.
Tāmbūla	Su. 5.77	Piper betle Linn
Tāla	Su. 27.116, 130	Borassus flabillifer Linn
Tālamūlī	Ci. 18.75	Curculigo orchioides Gaertn.
Tālīśa	Ci. 8.145, 9.43	Abies webbiana Lindle
Tiktarohiṇī *Syn.* Tiktā	Ci. 7.140, 144, etc.	
Tiktalā *Syn.* Saptalā	Ka. 11.3	

Sanskrit Name	*Reference*	*Botanical Name*
Tiktā	Ci. 3.242 Si. 3.62	Gentiana Sp.
Tiktālabuka	Ci. 7.103, 108	
Syn. Ikṣvāku		
Tiktekṣvāku	Ci. 23.207, etc.	
Syn. Ikṣvāku		
Tiniśa	Ci. 1-2.12, 1-3.3. etc.	Ougeinia dalbergioides Benth
Tintiḍika	Ci. 4.95, 5.79, etc.	Rhus parviflora Roxb
Tinduka	Su. 4.43, 25.38, 27.147.	Diospyros tomentosa Roxb
Tirīṭaka	Ka. 9.3,	
Syn. Tilvaka		
Tila	Su. 2.28, 3.14, etc.	Sesamum indicum Linn
Tilaka	Ci. 30	Wendlandia exerta DC.
Tilaparṇikā	Su. 27.96	Gynandropsis pentaphylla DC
Tilaparṇī	Ci. 3.268	
Tilvaka	Su. 1.118, Ci. 3.268 etc.	Viburnum nervosum D. Don
Tugā	Ci. 4.76	
Syn. Vaṃśalocana		
Tugākṣīrī	Ci. 1-1.67, 1.3.45 etc.	
Syn. Vaṃśalocana		
Tuṅga	Su. 3.26, 4.8	
Syn. Punnāga		
Tumbī	Ci. 26.15, Ka. 3.3	
Syn. Alābu		
Tumburu	Su. 2.3, 27.171	Zanthoxylum alatum Roxb.
Turuṣka	Ci. 28.153	Styrax offiicinalis Linn
Tuvara(ka)	Ci. 30.124	Hydnocarpus laurifolia (Dennst.) Sleumer
Tūda	Su. 27.135	Morus indica Griff
Tūrṇaka (a variety of śāli)	Su. 27.8	
Tṛṇa	Ci. 4.103	
Syn. Dūrvā		
Tṛṇasūnya	Su. 25.49, 27.258	Pandanus tectorius Soland ex Parkinson

Sanskrit Name	*Reference*	*Botanical Name*
Tejovatī	Ci. 17.141	Zanthoxylum Sp.
Tejohvā *Syn.* Tejovati	Ci. 8.137, 26.190	
Taila (a root poison)	Ci. 23	
Todana *Syn.* Mṛgaliṇḍika	Su. 27.142	
Toyaparṇī (a type of coarse cereal)	Su. 27.17	
Trapuṣa	Su. 1.81, 84	Cucumis sativus Linn.
Trāyantī *Syn.* Trāyamāṇā	Ci. 12.53, Ka. 7.59	
Trāyantikā *Syn.* Trāyamāṇā	Ci. 29.58	
Trāyamāṇa	Ci. 3.206, 208	Gentiana kurroo Royle
Trikaṇṭaka *Syn.* Gokṣura	Ci. 3.236, 6.38	
Tridaśāhva *Syn.* Devadāru	Ci. 28.162	
Triparṇī *Syn.* Vidārigandhā	Su. 27.102	
Tribhaṇḍi *Syn.* Trivṛt	Ka. 7.4	
Trivṛt	Su. 1.77, 2.9	Operculina turpethum (Linn) Silva Manso
Trivṛtā *Syn.* Trivṛt	Su. 2.9	
Truṭi *Syn.* Elā	Ci. 26.55	
Tvak Bark of Tamala tree (see tamāla)	Su. 3.28, 5.21	
Tvakṣirī *Syn.* Vaṃśalocana	Ci. 11.17, 20	
Thauṇeyaka Some as sthauṇeyaka	Ci. 12.65	

Ṣanskrit Name	*Reference*	*Botanical Name*
Daṇḍairakā	Ci. 26.51, Ka. 1.28	
Dadhittha	Su. 2.19, 28	
Syn. Kapittha		
Dantaśatha	Su. 26.84, 27.161	Averrhoa carambola Linn.
Dantī	Su. 4.4, 25.49	Baliospermum montanum Muell
Dardura (a variety of ṣaṣṭika)	Su. 27.14	
Darbha	Su. 4.17, 35	Desmostachya bipinata Stapf.
Dāḍima	Su. 4.10, 28.40	Punica granatum Linn
Dāru	Ci. 7.65, 88.101	
Syn. Devdāru		
Dāruniśā	Ci. 6.40	
Syn. Dāruharidrā		
Dāruharidrā	Su. 4.3, 12.14	Berberis aristata DC.
Dārvī	Ci. 6.26, 28	
Syn. Dāruharidrā		
Dīpyaka	Ci. 5.69, 71, 6.27, 38	
Syn. Ajamodā		
Dīrghaśuka (a variety of śāli)	Su. 27.8	
Dugdhikā	Ci. 14.198, 21.83	Euphorbia thymifolia Linn.
Durālabhā	Su. 4.30,36	
Syn. Dhanvayāsa		
Duḥsparśaka	Ci. 14.100, 196, 18.51	
Dūhsparśā	24.166	
Syn. Dhanvayavāsa		
Dūrvā	Su. 3.27, Ci. 3.258	Cynodon dactylon (Linn) Pers
Devatāḍaka	Ka. 2.3	
Syn. Devadālī		
Devadāru	Su. 3.25, 23.12	Cedrus deodar (Roxb) Loud
Dravantī	Su. 1.78, 2.10	Croton tiglium Linn
Drākṣā	Su. 2.10, 4.9, 24	Vitis vinifera Linn

Sanskrit Name	*Reference*	*Botanical Nam*
Dvīpikā	Ka. 1.22	
Syn. Kaṇṭakārī		
Dvīpī	Vi. 8.135	
Syn. Citraka		
Dhanañjaya	Ci. 4.75	
Syn. Arjuna		
Dhanyāka	Ci. 5.69	
Syn. Dhānyaka		
Dhanvana	Su. 25.49, 27.142	Grewia tiliaefolia Vahl
Dhanvayavāsaka	Su. 4.29	
Syn. Dhanvayāsa		
Dhanvayāsa(ka)	Su. 4.12	Fagonia cretica Linn
Dhava	Ci. 1.2.12	Anogeissus latifolia Wall
Dhātakī	Su. 4.5, 31, 34	Woodfordia floribunda Salisb
Dhātrī	Su. 4.50, Ci. 7.155	
Syn. Amalakī		
Dhānya(ka)	Su. 3.8, 4.29, 42	Coriandrum sativum Linn
Dhāmārgava	Su. 1.31, 83	Luffa cylindrica (Linn) M. Roem
Dhāvanī	Ci. 3.187.224	
Syn. Kaṇṭakārī		
Dhyāmaka	Su. 5.21, Ci. 3.267	
Syn. Kattṛna		
Naktamāla	Su. 4.14, Ci. 7.95	
Syn. Karañja		
Nata	Su. 3.23, 28	
Syn. Tagara		
Nadimāṣaka	Su. 27.114	
Nandā	Ka. 10.8	
Syn. Snuhī		
Nandītaka	Vi. 8.140	Ficus altissima Blume
Nandimukhī	Su. 27.21	Eleusine indica Gertn.
Nala	Ci. 3.258, 4.103	Phragmites kirka trin. ex Steud.
Nalada	Su. 3.25, 4.14	
Syn. Māmsī		
Nalikā	Ci. 28.152	

Sanskrit Name	*Reference*	*Botanical Name*
Nalina	Su. 3.27, 4.34	
Syn. Kamala		
Nalinīkā	Su. 27.101	
Syn. Kamalinī		
Navamālikā	Ci. 26.184	Jasminum arborescens Roxb
Nākulī	Ci. 3.267, Ci. 10.34	Rauwofia serpentina Benth ex Kurz
Nākulī-dvaya	Ci. 9.46.	
Nākuli and Gandhanākuli		
Nāgakeśara	Ci. 28.154	Mesua ferrea Linn
Nāgadantī	Ci. 10.42, 23.241	Croton oblongifolius Roxb.
Nāgapuṣpa	Ci. 3.258, 4.67	
Syn. Nāgakeśara		
Nāgabalā	Ci. 1–1.58, 1–2.12	Grewia hirsuta Vahl
Nāgara	Su. 4.11, 12, 29	
Syn. Śuṇṭhī		
Nāgaraṅga	Su. 27.156	Citrus reticulata Blanco
Nāḍī	Su. 27.97	Crochorus Sp.
Nārikela	Su. 26.84, 27.130	Cocos nucifera Linn
Nārī	Ci. 1–4.7	Medicago sativa Linn
Nālikā	Su. 27.101	
Nikuca	Su. 26.84	Artocarpus lakoocha Roxb.
Syn. Lakuca		
Nikocaka	Su. 13.10, 27.157	Pinus gerardiana Wall.
Nicula	Su. 2.10, Ci. 7.89	
Syn. Aṅkola ?		
Nidigdhikā	Su. 2.11, Ci. 3.220	
Syn. Kaṇṭakārī		
Nimba	Su. 2.7, 3.3	Azadirachta indica A. Juss
Nirguṇḍī	Su. 4.15, Vi. 7.21	Vitex negundo Linn
Niśā	Ci. 6.31, 7.161	
Syn. Haridrā		
Niṣpāva	Su. 24.6, 26.84	Dolichos lablab Linn
Nistrimśapatraka	Ka. 10.8	
Syn. Snuhī		

Sanskrit Name	*Reference*	*Botanical Name*
Nīpa	Su. 4.23, 27.145	Mitragyna parviflora Korth
Nīlā	Ci. 1–4.7	
Nīlinī *Syn.* Nīlī	Su. 2.9, Ci. 3 299	
Nīlī	Ci. 18.87, 26.27	Indigofera tinctoria Linn
Nīlotpala Blue variety of utpala (See utpala)	Su. 4.41, Ci. 4.86	
Nīvāra (a variety of Śāli)	Su. 27.17, Ci. 4.36	
Naiṣadha (a variety of Śāli)	Su. 27.12, Ni. 4.5	
Nyagrodha *Syn.* Vaṭa	Su. 5.22, 25.49	
Nyagrodhī *Syn.* Dravantī	Ka. 12.3	
Pañcāṅgula *Syn.* Eraṇḍa	Su. 14.42, 27.109	
Paṭola	Su. 4.11, 29	Trichosanthes dioica Roxb.
Pataṅga (a variety of Sāli)	Su. 27.9	
Pattaṅga	Ci. 26.210	Caesalpinia sappan Linn.
Pattūra	Su. 27.100, Ci. 3.267	Celosia argentea var. cristata Voss.
Patra Leaves of Tamāla Tree (See Tamāla)	Su. 3.29, 5.21	
Pathyā *Syn.* Harītakī	Ci. 5.105, 122	
Padma *Syn.* Kamala	Su. 4.31, 34	
Padmaka	Su. 4.8, 47	Prunus cerasoides D. Don.
Padmacāratī *Syn.* Cāraṭi	Ci. 23.55	
Padmā *Syn.* Cāraṭi	Su. 4.31	

Sanskrit Name	*Reference*	*Botanical Name*
Padmīnī The lotus plant	Ci. 3.264	
Padmottarika *Syn.* Kusumbha	Su. 26.84	
Panasa	Su. 25.49, 26.84	Atrocarpus hetrophyllus Lam
Payasyā	Su. 4.2, 7, 8, 32	
Paripelava *Syn.* Plava	Vi. 8.144	
Parīvyādha *Syn.* Karṇikāra	Sa. 8.29	
Parūṣaka	Su. 4.24, 39, 40	Grewia asiatica Linn
Parṇāsa	Su. 3.267	
Parpaṭaka	Su 4.29	Fumaria indica Pugsley
Parpaṭakī	Su. 27.162	Gardenia latifolia Ait
Parvanī	Su. 27.108	
Parvapuṣpī	Su. 27.108	
Palaṅkaṣā *Syn.* Māṃsī	Su. 4.48, Ci. 3.267	
Palāṇḍu	Su. 27.175, Ci. 4.100	Allium cepa Linn
Palāśa	Su. 2.13, 3.16	Butea monosperma (Lam) Kuntze
Palāsā *Syn.* Śaṭī	Si. 3.38, 65	
Pāṃśuvāpya (a variety of cereal)	Su. 27.12	
Pākala *Syn.* Kuṣṭha	Ci. 7.161	
Pāṭala (a variety of vrīhi)	Su. 27.14	
Pāṭalā(i)	Su. 2.11, 4.38, Ci. 1.1,62	Stereospermum suaveolens DC.
Pāṭhā	Su. 4.18, 39	Cissampelos pariera Linn
Pāṇḍuka (a variety of sālī)	Su. 27.8	

Sanskrit Name	*Reference*	*Botanical Name*
Pāpacelikā *Syn.* Pāṭhā	Ci. 3 189	
Pārāvata	Su. 26.84, 27.134	Garcinia cowa Roxb.
Pārāvatapadī	Ka. 1.23	
Pālaka (a root poison)	Ci. 23.12	
Pālaṅkya	Su. 27.100	Spinacia oleracea Linn
Pālindī *Syn.* Trivṛt	Su. 4.16	
Pāṣāṇabheda	Su. 4.35, Ci. 26.60	Bergenia ligulata (Wall) Engl
Picumarda *Syn.* Nimba	Vi. 7.17, 8.135	
Piṇḍaphalā *Syn.* Alābu	Ka. 3.3	
Piṇḍālu(ka)	Su. 24.6, 27.133	Discorea Sp.
Piṇḍī *Syn.* Piṇḍitaka	Ci. 14.10	
Pippalī	Su. 4.6, 9, 11	Piper longum Linn
Pippalīmūla	Su. 4.6, 45	
Pītadāru *Syn.* Dāruharidrā	Si. 9.8, 10.23	
Pītadru *Syn.* Dāruharidrā	Ci. 10.43, 12.25	
Pīlu	Su. 4.24, 39	Salvadora oleoides Dcne
Pīluparṇikā	Su. 27.102	
Pīluparṇī *Syn.* Moraṭa	Ci. 3.267	
Puṇḍarīka (a variety of Kamala)	Su. 4.34, 25.49	
Puṇḍarīka(viṣa) (a root poison)	Ci. 23.12	
Puṇḍraka (a variety of sugarcane)	Su. 25.49	
Punarnavā	Su. 4.22, 26	Boerhaavia diffusa Linn
Pura *Syn.* Guggulu	Vi. 8.144, Ci. 3.267	
Pulāka (a coarse cereal)	Su. 14.42	

Sanskrit Name	*Reference*	*Botanical Name*
Pullāsa	Ci. 30.82	Rhododendronarboreum Sm.
Puṣkara	Ci. 1-1.63, 3.213	Inula racemosa Hook. f.
Puṣkarapatra Leaves of Puṣkara	Ci. 14.218	
Puṣkarabīja Seeds of Puṣkara	Su. 26.84, 27.119, Ci. 3.258 etc.	
Puṣkaramūla (root of Puṣkara)	Su. 4.30, 37	
Puṣkarākhya *Syn.* Puṣkara	Ci. 8.101	
Puṣkarāhva *Syn.* Puṣkara	Ci. 12.60	
Pūga	Su. 5.77	Areca catechu Linn.
Pūtanākeśī	Ci. 9.45, 10.34	Selinum Sp.
Pūtikakarañja *Syn.* Cirabilva	Ci. 26.33	
Pūtika *Syn.* Cirabilva	Su. 1.116, 117	
Pṛthakparṇī *Syn.* Pṛśniparṇī	Ci. 11.44	
Pṛthvikā *Syn.* Upakuñcikā	Su. 2.4, 5.20	
Pṛśniparṇī	Su. 4.5.38.44	Uraria picta Desv.
Poṭagala	Vi. 8.135, Si. 10.33	
Poṭā	Ka. 1.25	
Pauṣkara(viṣa) (a root poison)	Ci. 23.11	
Pauṣkara(sāka)	Su. 26.84	
Prakīryā *Syn.* Cirabilva	Su. 1.82	
Pragraha *Syn.* Āragvadha	Ka. 8.3, Si. 10.30	
Prativiṣā	Ci. 7.144	Aconitum palmatum D.Don.
Pratyakaparṇī *Syn.* Apāmārga	Ka. 11.14	

Sanskrit Name	*Reference*	*Botanical Name*
Pratyakpuṣpī *Syn.* Apāmārga	Su. 1.82, 85 etc.	
Pratyakśreṇī *Syn.* Dantī	Su. 1.77	
Prapunnāḍa *Syn.* Cakramarda	Su. 3.13	
Prapauṇḍarīka (a variety of Madhuka)	Ci. 3.258	
Pramodaka (a variety of Śāli)	Su. 27.9	
Praśātikā (a coarse cereal)	Su. 21.25, 27.17	
Prasāraṇī	Ci. 28.166	Sida veronicaefolia Lam.
Prācīnāmalaka	Su. 27.146	Flacourtia jangomas (Lour) Raeusch
Priyaka *Syn.* Bījaka	Su. 25.49	
Priyaṅgu	Su. 4.31, 34, 46	Callicarpa macrophylla Vahl.
Priyāla	4.40, 43	Buchanania lanzam Spreng
Plakṣa	Su. 4.33, 5.22	Ficus lacor Buch-Ham
Plava	Ci. 1.48, 6.42	
Phañjī *Syn.* Cāraṭī	Su. 27.98	
Phaṇijjhaka	Su. 2.4, 3.4, Ci. 3.267	
Phala *Syn.* Madana	Ci. 3.246, 258	
Phalapūraka *Syn.* Bījapūraka	Ci. 4.95, 20.39	
Phalāmla *Syn.* Dāḍima	Ci. 11.80	
Phalinī *Syn.* Priyaṅgu	Ci. 14.189, 21.74	
Phalī	Ci. 27.38	
Phalgu	Su. 4.40	Ficus carica Linn.

Sanskrit Name	*Reference*	*Botanical Name*
Phenilā	Ci. 24.161, 27.110	
Syn. Upodikā		
Bakula	Vi. 7.21, Ci. 3.258	Mimusops elengi Linn
Badara	Su. 4.10, 22, 24	Zizyphus jujuba Lam
Bandhujīva	Ci. 23.181, 243	
Syn. Bandhūka		
Balā	Su. 4.2, 4	Sida cordifolia Linn
Balāhaka(viṣa) (a root poison)	Ci. 23.11	
Balvaja	Sa. 8.41, Ci. 1–4.7, 5.138	Eulaliopsis binata (Retz.) C. E. Hubbard
Bahuphenarasā	Ka. 11.3	
Syn. Saptalā		
Bahulā	Ci. 8.103	
Syn. Elā		
Bālaka	Ci. 12.68, 23.124	Valeriana hardwickii Wall
Bāhlīka	Ci. 23.102, 30.91	
Syn. Kumkuma		
Bibhītaka	Su. 4.25, 39	Terminalia belerica Roxb.
Bimbī	Su. 1.78, 79, 4.23	Coccinia indica W. and A.
Bilva	Su. 4.12, 25, 26	Aegle marmelos Corr
Bilvaparṇī	Su. 27.107	Limonia crenulata Roxb.
Bisa	Su. 5.10, Ci. 3.258	
Stem of lotus		
Bījaka	Ci. 16.106	
Syn. Asana		
Bījapūraka	Ci. 51.77, 166	Citrus medica Linn
Būka	Ci. 30.82	Osmanthus fragrans Lour
Syn. Vasuka		
Bṛhatī	Su. 4.9, 30, 38, 44	Solanum indicum Linn
Brhatpatra	Ka. 9.3	
Syn. Tilvaka		
Bodhivṛkṣa	Ci. 29.158	
Syn. Aśvattha		
Brahmasuvarcalā	Ci. 1–4.7	

Sanskrit Name	*Reference*	*Botanical Name*
Brahmī	Su. 4.49, Ci. 1–4.6	Centella asiatica (Linn) Urban
Bhaṇḍī	Su. 27.107	
Syn. Śirīṣa		
Bhadradāru	Ci. 16.66	
Syn. Devadāru		
Bhadraparṅī	Vi. 8.135	
Syn. Kāśmarī		
Bhadramusta	Ci. 14.160	
Syn. Musta		
Bhadraśrih	Ci. 3.258	
(a variety of Candana)		
Bhadraudanī	Su, 4.2	
Syn. Odanapākī		
Bhallātaka	Su. 4.6.33	Semecarpus anacardium Linn f.
Bhavya	Su. 26.84, 27.135	Dillenia indica Linn
Bhāradvāji	Su. 4.2	
Syn. Kārpāsī		
Bhārṅgī	Ci. 6.42, 17.111	Clerodendrum serratum (Linn) Moon
Bhūtika	Su. 4.42, Ci. 3.267	
Syn. Yavani		
Bhūnimba	Ci. 7.69, 10.20	Andrographis paniculata Nees
Bhūrja	Su. 3.4, 15	Betula utilis D. Don
Bhūstṛṇa	Ni. 2.4, Ci. 3.267	Hyptis suaveolens Poit
Bhṛṅga	Ci. 24.181, Ka. 7.34	
Syn. Twak		
Bhṛngrajas	Ci. 4.68	
Syn. Bhṛngarāja		
Bhṛṅgarāja	Ci. 18.117,26.264, Ka. 1.25	Eclipta alba Hassk
Makuṣṭha(ka)	Su. 26.84, 27.27	Phaseolus aconitifolius Jacq
Mañjiṣṭhā	Su. 4.8, 16, 39	Rubia cordifolia Linn
Maṇḍūkaparṇī	Su. 4.50, Ci. 1–1.48	
Syn. Brāhmi		

Sanskrit Name	*Reference*	*Botanical Name*
Matsyākhya(kṣa)ka	Ci. 1-3.24	Alternanthera sessilis (Linn) R. Br.
Madana	Su. 4.25, 26	Randia dumetorum Lam
Madayantikā	Ci. 8.129, 10 21	Jasminum species
Madhuka	Su. 4.1, 5, 8	Glycyrrhiza glabra Linn
Madhuparṇī	Su. 4.5, 21, Ci. 29.117	
Syn. Madhuka		
Madhuyaṣṭī	Ci. 16.100, 23.186	
Syn. Madhuka		
Madhurasā	Ci. 3.258,16.61,17.106	
Syn. Mūrvā		
Madhuvallī	Vi. 8.139	
Madhuśigru	Ci. 13.155, 15.135	Moringa concanensis Nimmo
Madhūka	Su. 4.32, 41, 44,	Madhuca indica J.F. Gmel
Madhūkapuṣpī	Vi. 8.139	Madhuca butyracea (Roxb) Macbride.
Madhūlī	Su. 27.22	
Syn. Madhūlikā		
Madhūlikā	Vi. 8.139	Eleusine coracana Gaertn
Mayūraka	Ci. 12.23, 23.57	
Marica	Su. 4.6, 15, 27	Piper nigrum Linn
Marubaka	Ka. 1.23	Majorana hortensis Moench
Markaṭa	Ci. 23.13	
(a root poison)		
Markaṭī	Ci. 9.45	
Syn. Kapikacchu		
Malapū	Ci. 7.162, 165	
Syn. Kākodumbarikā		
Masūra	Su. 27.29	Lens culinaris Medic.
Masūravidalā(lah)	Vi. 8.136, Ci. 7.137	
Syn. Śyāma trivṛt		
Mahatī śravaṇī	Ka. 7.18	
same as mahāśrāvaṇī		
Mahājālinī	Ka. 3.17, 4.3	
Syn. Dhāmārgava		

Sanskrit Name	*Reference*	*Botanical Name*
Mahāpatra	Ci. 14.124	Leea macrophylla Roxb. ex Hornem
Mahāpurṣadantā	Ci. 9.46	
Syn. Śatāvarī		
Mahāmedā	Su. 4.1, Ci. 1–4.6	Polygonatum verticillatum Allioni
Mahāvṛkṣa	Su. 4.4	
Syn. Snuhī		
Mahāvrīhi	Ni. 4.5	
(a variety of Vrīhi)		
Mahāśāli	Su. 27.8	
(a variety of Sāli)		
Mahāśrāvaṇī	Vi. 8.139, Ci. 1–4.6	
Mahāśvetā	Su. 4.27	
Syn. Kiṇihī		
Mahāsahā	Vi. 8.139	
Syn. Māṣaparṇī		
Mahauṣadha	Su. 4.28, Ci. 3.210	
Syn. Śuṇṭhī		
Māṁsī	Su. 5.21, Ci. 14.231	Nardostachys jatamansi DC
Māgadhī	Ci. 7.68, 141	
Syn. Pippalī		
Mācīka	Vi. 8.144	gall of Ṭamarix sp.
Mātuluṅga	Su. 4.10, 28	
Syn. Bījapūraka		
Mārkava	Ci. 26.267, 269	
Syn. Bhṛṅgarāja		
Mālatī	Su. 5.73, 14.32 etc.	
Syn. Jātī		
Māṣa	Su. 4.22, 27.24	Phaeolus mungo Linn
Māṣaparṇī	Su. 4.1, 19	Teramnus labialis Spreng
Mukunda(ka)	Su. 27.18, Ni. 4.5	
(an inferior cereal)		
Mukūlaka	Su. 27.157, Ci. 25.53	Sapium insigne Triven
Muktā	Su. 4.50, Ci. 23.200	
Syn. Nākulī		

Sanskrit Name	*Reference*	*Botanical Name*
Muñjātaka	Su. 27.120, Ci. 22.30	Orchis latifolia Linn.
Mudga	5.5, 12	Phaseolus radiatus Linn
Mudgaparṇī	Su. 4.1, 19	Phaseolus trilobus Ait
Muṣkaka	Ci. 5.189, Ci. 26.192, 193	Schrebera swietenioides Roxb.
Mustaka	Su. 4.3, 11	Cyperus rotundus Linn
Mustaka(viṣa) (a root poison)	Ci. 23.11	
Mūrvā	Su. 4.11, 18	Marsdenia tenacissima W. and A.
Mūlaka	Ci. 3.267, 24.170	Raphanus sativus Linn
Mūlakaparṇi *Syn.* Adhoguḍā	Vi. 7.21, Ci. 3.267	
Mūsikaparnī(kā)	Ci. 12, 71	Ipomoea reniformis Chois
Mūsikāhvayā *Syn.* Mūṣikaparṇi	Ka. 12.3	
Mṛgaliṇḍika	Su. 25.49	Gnetum montanum Markgraf
Mṛṇāla (stalk of Lotus)	Ci. 3.258, 4.75	
Mṛṇālī	Ci. 8.129	
Mṛdaṅgaphala *Syn.* Kṛtavedhana	Ka. 6.3	
Mṛdvīkā *Syn.* Drākṣā	Su. 2.24, 4.21	
Mṛṣtaka *Syn.* Āsurī	Su. 27.170	
Meghaka (a root poison)	Ci. 23.12	
Medā	Su. 4.1, 19, 21	Polygonatum verticillatum All.
Meṣaśṛṅgī	Ci. 3.267, Ka. 9.7	Dolichandrone falcata Seem
Mocarasa (Exudation of Śālmali)	Su. 4.5, 31, 46, 47	

SanskritName	*Reference*	*Botanical Name*
Mocā	Su. 26.84, 27.143	
Syn. Kadalī		
Moraṭa	Vi. 8.139	Maerua arenaria Hook. e. & Th.
Yamānī	Ci. 6.41, 8.126	
Syn. Yavānī		
Yava	Su. 4.22, 28, 40	Hordeum vulgare Linn
Yavaka	Su. 27.12	
(an inferior variety of Śāli)		
Yavatiktā	Ka. 11.31	
Syn. Śaṃkhinī		
Yavaśāka	Su. 27.102	
Syn. Vāstūka		
Yavānikā	Ci. 14.110	
Syn. Yavānī		
Yavānī	Su. 23.20, 27.170	Trachyspermum ammi (Linn) Sprague
Yavāsa(ka)	Su. 2.27, Ci. 3.222	Alhagi pseudalhagi (Bieb) Desv.
Yaṣṭika(kā)	Su. 4.28	
Syn. Madhuka		
Yaṣṭimadhu	Vi. 8.139	
Syn. Madhuka		
Yaṣṭyāhva	Su. 3.24, 27	
Syn. Madhuka		
Yāsa	Su. 27.241, Ci. 7.146	
Syn. Yavāśa		
Yuvatī	Ci. 1.1.58	
Syn. Taruṇī		
Yūthikā	Ci. 1-1.58, 8.129	Jasminum auriculatum Vahl
Raktacandana	Ci. 30.92	Pterocarpus santalinus Linn
Raktamūlī	Si. 10.31	
Syn. Samaṅgā		
Raktaśāli	Su. 27.8	
(a variety of Śālī)		
Rakṣoghna	Ci. 26.15	
Syn. Sarṣapa		

Sanskrit Name	*Reference*	*Botanical Name*
Rakṣoghnī	Ci. 23.79	
Syn. Āsurī		
Rajanī	Ci. 1--1.25	
Syn. Haridrā		
Rajani-dvaya	Ci. 7.68	
Haridrā and Dāruharidrā		
Raṇḍā	Ka. 12.4	
Syn. Dravantī		
Rasa	Ci. 23.152	Commiphora myrrha (Nees) Engl.
Rasāñjana	Su. 3.13, Ci. 7.61	
Extract of Dāruharidrā		
Rasona	Ci. 3.304	Allium sativum Linn
Rājakaśeruka	Vi. 8.139, Si. 10.37	Scirpus Sp.
Rājakośātakī	Ka. 4.3	
Syn. Dhāmārgava		
Rājakṣavaka	Su. 4.2, 27.90, Vi. 8.139	
Rājamāṣa	Su. 27.25	Vigna unguiculata (Linn) Walp.
Rājavṛkṣa	Ci. 7.96, 161	
Syn. Āragvadha		
Rājādana	Su. 25.49, Vi. 8.139	Mimusops hexandra Roxb.
Rāṭha	Su. 26	
Syn. Madana		
Rāsnā	Su. 3.18, 4.26	Pluchea Lanceolata Oliver and Hiern
Rudhira	Su. 4.46	
Syn. Kuṅkuma ?		
Ruhā	Ci. 3.267, 14.124	
Ṛddhi	Ci. 11.63, 4.15	Habenaria Sp.
Ṛṣabhaka	Su. 3.22, 4.1	Microstylis muscifera Ridley
Rohā	Ci. 3.267	
Rohiṇī	Su. 4.7, 48, 27.84, Ci. 3.242	Soymida febrifuge A. Juss
Rohiṣa	Ci. 3.267, Ci. 10.21	Cymbopogon martinii (Roxb) Wats.

Sanskrit Name	*Reference*	*Botanical Name*
Rohīṣa(viṣa)	Ci. 23.12	
Rohītaka	Ci. 6.35, 7.129, 13.83	Tecomella undulata (G. Don) Seem
Rohītakalatā	Ci. 13.81	Tecoma grandiflora Leisel
Lakṣmaṇā	Su. 27.101	Cynoglossum lanceolatum Forsk ?
Latā	Su. 3.27, 4.8, Ci. 4.76	
Syn. Priyaṅgu		
Lambā	Ci. 26.253, Ka. 3.3	
Syn. Ikṣvāku		
Lavaṅga	Su. 5.77, Ci. 26.210, Ci. 28. 153	Syzygium aromaticum (Linn) Merr and L. M. Perry
Lavalī	Su. 27.145	Luvunga scandens Ham
Laśuna	Su. 2.5, 27.176	
Syn. Rasona		
Lāṅgala	Ci. 14.95	
(a variety of Śāli)		
Lāṅgalī	Su. 27.108, Ci. 7.109	Gloriosa superba Linn
Lāṅgula	Su. 27.8	
(a variety of Śāli)		
Lāmajjaka	Su. 3.29, 25.40	Vetiveria sp.
La(i)kuca	Su. 4.10, 25, 38	Artocarpus lakoocha Roxb
Loṭṭāka	Su. 27.100	
(a variety of māriṣa)		
Loṇikā	Su. 27. 102, Ci. 14.123	Portulaca quadrifida Linn
L(R)odhra	Su. 4.5, 31, 46	Symplocos racemosa Roxb
Loha	Su. 24, 23.18	
Syn. Aguru		
Lohavāla	Su. 27.8	
(a variety of śāli)		
Lohitacandana	Ci. 4.102	
Syn. Raktacandana		
Lohitaśāli	Su. 25.38, Ci. 22.42	
Syn. Raktaśāli		

Sanskrit Name	*Reference*	*Botanical Name*
Lauhitya a course cereal	Su. 27.17	
Vaṁśa	Su. 14.31, In. 5.43	Bambusa arundinacea Willd
Vaṁśaka (a variety of Ikṣu)	Su. 27.238	
Vaṃśalocana (a product of Vaṃśa)	Ci. 23.71	
Vacā	Su. 4.3, 11, 12	Acorus calamus Linn
Vañjula *Syn*. Vetasa	Su. 4.47, 25.49	
Vaṭa	Su. 4.33, Ci. 3.258	Ficus bengalensis Linn
Vatsaka *Syn*. Kuṭaja	Su. 4.18, 25	
Vatsanābha (a root poison)	Ci. 23.11	Aconitum chasmanthum Stapf ex Holmes
Vatsādanī	Su. 27.106	Tinospra sinensis (Lour) Merill.
Vanatiktaka	Su. 27.95	Podophyllum hexandrum Royle
Vanatrapuṣī	Vi. 8.139	
Vanya *Syn*. Plava	Su. 3.8, 5.22	
Vayasthā *Syn*. Brāhmī	Su. 4.48, Vi. 8.151	
Varaka	Su. 27.14, 18	Echinochloa colonum Linn
Varā *Syn*. Triphalā	Ci. 3.267	
Varāṅga *Syn*. Tvak	Ci. 3.267, 7.8	
Varī *Syn*. Śatāvarī	Ci. 19. 62, 29.92	
Varuṇa	Su. 14.31, Ci. 3.267	Cratacva nurvala Buch-ham.
Vardhamāna(ka) *Syn*. Eraṇḍa	Ci. 17.80, Si. 10.19	
Varṣābhū	Ci. 8.170, 12.25	Trianthema portulacastrum Linn

Sanskrit Name	*Reference*	*Botanical Name*
Vallīphala	Ci. 20.22	
Syu. Kūṣmāṇḍa		
Vaśira	Su. 4.35	Eleusine aegyptiaca Desf
Vasuka	Su. 4.20, 35	Osmanthus fragrans Lour
Vāṁśī	Ci. 11.33, 58	
Syn. Vaṁśalocana		
Vāṭyapuṣpī	Su. 4.49	
Syn. Balā		
Vāṭyāyanī	Su. 4.2	
Syn. Śitapākī		
Vātapotha	Ci. 3.258	
Syn. Palāśa		
Vātāma	Ci. 11.37, Ci. 26.171	Prunus amygdalus Batsch
Vānīra	Ci. 3.258	Salix tetrasperma Roxb.
Vāpya	Ci. 7.130	
Syn. Kuṣṭha		
Vāyasapīluka	Ci. 23.217	Diospyros montana Roxb
Vāyasī	Ci. 12.63, 18.81	
Syn. Kākamāci		
Vārija	Ci. 4.107	
Syn. Kamala		
Vārtākī	Ci. 15.183	
Syn. Bṛhatī		
Vārtāku	Ci. 15.184	Solanum melongena Linn
Vāluka	Ci. 14.159	
Syn. Elavāluka		
Vāsā	Su. 3.3, 14.30	Adhatoda vasica Nees
Vāstu(ū)ka	Su. 27.88, Ci. 4.49, 67	Chenopodium album Linn
Vikaṅkata	Su. 27.145	Flacourtia indica Merr
Vikasā	Ci. 8.175	
Syn. Mañjiṣṭhā		
Vigandhikā	Ci. 23.223	
Vijayā	Ci. 25.47	
Syn. Hariṭakī		

Sanskrit Name	*Reference*	*Botanical Name*
Viḍaṅga	Su. 4.11, 13, 15, 27	Embelia ribes Burm f.
Vitunnaka	Ci. 18.176, 29.94	
Syn. Suniṣaṇṇaka		
Vidārigandhā	Su. 4.44, 25.46	Uraria lagopoides Desv.
Vidārī	Su. 4.9, 21	Pueraria tuberosa DC.
Vidula	Su. 4.23	Barringtonia acutangula Gaertn.
Viśālā	Ci. 6.40, 7.65	Trichosanthes bracteata (Lam) Voigt
Viśvadevā	Vi. 8.139	
Syn. Nāgabalā		
Viśvabheṣaja	Su. 27.4, 166, 296	
Syn. Śuṇṭhī		
Viśvā	Su. 2.29, Ci. 3.250	
Syn. Śuṇṭhī		
Viṣa	Ci. 1–3.24, Ci. 3.309	
Syn. Vatsanābha		
Viṣāṇikā	Su. 1.78, Ci. 10.42	Pergularia daemia (Forsk) Chior
Viṣvaksenakāntā	Su. 4.49	
Syn. Priyaṅgu		
Vīraṇa (plant of Uśīra)	Su. 4.17	
Vīrā	Vi. 8.139, Ci. 2–1.25, 34	Habenaria sp.
Vṛkadhūmaka	Su. 27.101	
Vṛkṣa(ka)	Ci. 6.30	
Syn. Kuṭaja		
Vṛkṣa(ddha)ruhā	Su. 4.19	Viscum articulatum Burm.
Vṛkṣādanī	Su. 4.35	Loranthus sp.
Vṛkṣāmla	Su. 4.10,23, 37	Garcinia indica Chois
Vṛścikālī	Ci. 10.34, 45	Tragia involucrata Linn.
Vṛścīra	Su. 4.22, 26, 36	
Syn. Punarnavā		
Vṛṣa(ka)	Su. 23.15	
Syn. Vāsā		
Vṛṣaparṇika	Su. 4.15	

Sanskrit Name	*Reference*	*Botanical Name*
Veṇī	Ka. 3.2	
Syn. Devadālī		
Veṇu	Su. 27.20	
Syn. Vaṃśa		
Vetasa	Su. 3.27, 27,109	Salix caprea Linn
Vetasāmla	Ci. 12.55	
Syn. Amlavetasa		
Vetra	Su 3.26, Ci. 3.258	Calamus tenuis Roxb
Vyāghrī	Su. 5.65, Ci. 10.211	
Syn. Kaṇṭakārī		
Vyoṣa	Su. 13.84, 939	
Syn. Trikaṭu		
Vrīhi	Su. 27.15, 33	
(a type of paddy)		
Śakunāhṛta	Su. 27.8	
(a variety of Śāli)		
Śakulādanī	Su. 4.4, 27.96	Enhydra fluctuans Lour
Śakra	Ka. 5.4	
Syn. Kuṭaja		
Śakrasurā	Ci. 7.123	
Syn. Indravāruṇī		
Śaṅkhapuṣpī	Ci. 1-3.30, 31 etc.	Convolvulus pluricaulis Chois
Śaṅkhinī	Su. 4.4, 25.49 etc.	Euphorbia dracunculoides Lam
Śaṭī	Su. 4.30, 37 etc.	Hedychium spicatum Ham ex Smith
Śaṇa	Su. 27.99, 104 etc.	Crotalaria juncea Linn
Śaṇapuṣpī	Su. 1.78, 79, 4.23 etc.	
Śatakusumā	Si. 12.2	
Syn. Śatapuṣpā		
Śatapatra	Su. 4.34, 25.49	
Syn. Kamala		
Śataparva	Ci. 3.258	
Śatapuṣpā	Su. 4.25, 26	Peucedanum graveolens Linn

Sanskrit Name	*Reference*	*Botanical Name*
Śatavīrya	Su. 4.49	
Syn. Śatāvarī		
Śatāvarī	Su. 5.65, 65, 25.49 etc.	Asparagus raeemosus Willd
Śatāhvaka	Su. 27.145	
Śatāhvā	Su. 3.18, 20, 21 etc.	
Syn. Śatapuśpā		
Śamī	Su. 25.49, 27.160 etc.	Prosopis spicigera Linn
Śamī(dhānya)	Su. 27.23–34	
Śampāka	Ci. 7.144, 10.19 etc.	
Syn. Āragvadha		
Śambarī		
Syn. Dravantī		
Śara	Vi. 8.139, Ci. 3.258 etc.	Saccharum munja Rox
Śallakī	Su. 4.32, 5.23 etc.	Boswellia serrata Roxb.
Śādvala	Ci. 16.121, 21.75	
Syn. Durvā		
Śābaraka(lodhra)	Ci. 15.158, 23.55	
Śārada (a variety of Ṣaṣṭika)	Su. 27.14, Ci. 14.95	
Śārṅgeṣṭā	Su. 27.96, Ci. 18.71 etc.	Dregia volubilis Benth
Śāla	Su. 4.47, 25.49 etc.	Shorea robusta Gaertn
Śālakalyāṇī	Su. 27.102	
Syn. Śālaparṇī		
Śālaparṇī	Su. 21, 38 etc.	Desmodium gangeticum DC.
Śāli	Su. 4.17, 5.5 etc.	Oriza sativa Linn
Śāliparṇī	Si. 12.17(5)	
Syn. Sālaparṇī		
Śālūka (root of Kamala)	Su. 5.10, 27.116 etc.	
Śāleya (a variety of Mūlaka)	Su. 27.170, Ci. 4,75	
Śālmala(i)ka)	Vi. 8.135, Ci. 15.113, Si. 10.36	Cinnamomum cassia Blume

Sanskrit Name	*Reference*	*Botanical Name*
Śālmalī	Su. 4.32, Vi. 8.135	Salmalia malabarica Schott & Endl
Śimśapā	Su. 25.49, Ci. 1-2.12 etc.	Dalbergia sissoo Roxb
Śigru(ka)	Su. 2.3, 4.27 etc.	Moringa pterygosperma Gaertn.
Śitivāraka	Ci. 26.56, 60 etc.	Celosia argentea Linn
Śimbīra	Su. 27.18	Elcusine flagellifera Nees.
Śimbī	Su. 27.32	Dolichos lablab Linn
Śirīṣa	Su. 4.16, 47 etc.	Albizzia lebbeck Benth
Śilodbheda	Su. 4.49, etc.	
Syn. Pāṣāṇbheda		
Śivā	Su. 4.49, etc.	
Syn. Āmalakī		
Śītaka	Vi. 8.140	
Syn. Śītaphala		
Śītakumbhikā	Ci. 3.258	
Syn. Pāṭalā		
Śītapākī	Vi. 8.139, Ci. 3.258	
Sītavallī	Ci. 3.267	
Śukabarha	Su. 5.23	
Syn. Sthauṇeyaka		
Śuktipatra	Su. 25.49	
Syn. Badarī		
Śukla Surasa	Ci. 23.101	
Śuklā	Vi. 8.139	
Syn. Śveta		
Śugandhaka, Śugandhika (a variety of Śāli)	Su. 27.9, Ni. 4.5	
Śuṇṭhī	Su. 27.256, Ci. 5.74 etc.	Zingiber officinale Roscoe.
Śubhā	Ci. 8.145	
Syn. Vaṃśalocana		
Śūkadhānya	Su. 27.6	
Śukarī	Ci. 9.46	
Syn. Vārāhī		

Sanskrit Name	*Reference*	*Botanical Name*
Śṛngavera	Su. 4.6, 42, 45 etc.	
Syn. Śuṇṭhī		
Śṛṅgaverikā	Su. 27.171	Zingiber cassumunar Roxb
Śṛṅgāṭa(ka)	Su. 25.49, Ci. 3.258 etc.	Trapa bispinosa Roxb
Śṛṅgāṭikā	Vi. 8.139	Pedaleum murex Linn
Śṛṅgī	Su. 4.36	
Syn. Karkaṭaśṛṅgī		
Śṛṅgīviṣa	Ci. 23.13	Aconitum sp.
Śelu	Ci. 23.187, 201, 204	
Syn. Śleṣmātaka		
Śaikharika	Vi. 7.19	
Syn. Viḍaṅga		
Śaileya(ka)	Su. 3.28, 5.22 etc.	Parmelia perlata Ach.
Syn. Silāpuṣpa		
Śaivala	Su. 3.26, Ci. 3.258 etc.	Ceratophyllum demersum Linn.
Śobhāñjanaka	Su. 4.22, Ci. 30.267 etc.	
Syn. Madhuśigru		
Śyāmā	Su. 1.77, 2, 25.49 etc.	
(a variety of Trivṛt)		
Śyāmāka	Su. 2.26, 21.25	Echinochloa frumentacea Link
Śyonāka	Su. 4.26, 38.42 etc.	Oroxylum indicum Vent
Śrāvaṇī	Vi. 8.139, Ci. 3.258 etc.	
Śrīnivāsa	Ci. 28.153	
Syn. Śrīveṣṭaka		
Śrīparṇī	Ci. 3.258	
Syn. Kāśmarī		
Śrīveṣṭaka	Su. 4.32, 5.23 etc.	
(oleoresin of Sarala)		
Śreyasī	Su. 27.107, Ci. 10.20	
Syn. Rāsnā		
Śryāhva	Su. 3.3, Ci. 30.107	
Syn. Śrīveṣṭaka		
Śleṣmātaka	Su. 4.16, 27.159 etc.	Cordia myxa Roxb

Sanskrit Name	*Reference*	*Botanical Name*
Śvasana	Ka. 1.27	
Syn. Madama		
Śveta karavīra	Ci. 7.94, 105, 106	
(a variety of Karavīra)		
Śveta kumbhīkā	Ci. 3.258	Careya arborea Roxb
Śvetanāmā	Su. 1.77	
Syn. Śvetā		
Śveta bhaṇḍī	Ci. 23.210, 245	
Syn. Kiṇihī		
Śveta marica	Ci. 26.245, 246	
Śvetā mṛdvikā	Su. 24.180	
Śveta vacā	Ci. 23.70, Si. 3.62	
Syn. Haimavatī		
Śveta śālī	Ci. 21.80, 113	
Śvetā	Su. 4.27, 50	
(White-flowered variety of Girikarṇikā)		
(see Girikarṇikā)		
Ṣaḍgranthā	Ci. 30.204, 7.113 etc.	
Syn. Vacā		
Ṣaṣṭika	Su. 4.17, 28, 40 etc.	
(a variety of Paddy)		
Saṅkoca	Ci. 2-3.28	
Syn. Kuṅkuma		
Saṅkocaviṣa	Ci. 23.13	
Saṃvartaka	Ci. 3.258	
Saṃharṣā	Vi. 8.139	
Syn. Uccaṭā		
Satīna	Ci. 24.139	Pisum sativum Linn
Sadāpuṣpā, Sadāpuṣpī	Su. 4.23, Vi. 8.135 etc.	
Syn. Arka		
Saptacchada	Ci. 6.35, 7.65 etc.	
Syn. Saptaparṇa		
Saptaparṇa	Su. 4.13, 43 etc.	Alstonia scholaris R. Br.

Sanskrit Name	*Reference*	*Botanical Name*
Saptalā	Su. 1.77, 209 etc.	Euphorbia pilosa Linn
Samaṅgā	Su. 4.5, 31 etc.	Mimosa pudica Linn
Sarala	Ci. 3.26, 13.155 etc.	Pinus roxburghii Sarg
Saralā *Syn.* Trivṛt	Su. 4.4	
Sarja(nama)	Su. 3 5, Ci. 3 258 etc.	Vateria indica Linn
Sarja(rasa) (Exudation of Sarja)	Su 3.10, 5.22 etc.	
Sarpacchatraka (a mushroom)	Su. 27.123	
Sarpā	Ci. 1–4.7	Arisaema Sp.
Sarvānubhūtī *Syn.* Trīvṛt	Ka. 7.4	
Sarṣapa	Su. 4 14, 25, 271 etc.	Brassica campestris Var. sarson Prain
Sahakāra *Syn.* Āmra	Ka. 7.31	
Sahacara *Syn.* Saireyaka	Ci. 26.264, 28.144 etc.	
Sahadevā	Vi. 8.139	Sida rhombifolia Linn. Mast
Sahasrāravīryā	Su. 4.49, Ci. 4.102 etc.	Asparagus sarmentosa Linn
Sahā *Syn.* Mudgaparṇī	Ci. 28	
Sāriva, Sārivākhya (a variety of Śāli)	Su. 27.9	
Sārivā	Su. 4.8, 9, 39, 41 Ci. 14:160	Hemidesmus indicus R. Br.
Siñcitikā (biggest variety of Badara)	Su. 27.142	Zizyphus jujuba Mill
Sita giri *Syn.* Śvetā	Ci. 23.95	
Sita marica	Ci. 193	
Siddhārth(ka) *Syn.* Gaura Sarṣapa	Ci. 9.69, 15.135 etc.	
Sind(h)uvāra		
Sinduvārika (white variety of Nirguṇḍī)	Su. 3.28, 4.16, Ci. 23.79, 195 etc.	

Sanskrit Name	*Reference*	*Botanical Name*
Sutaśreṇī *Syn*. Dravantī	Ka. 12.4	
Sudhā *Syn*. Snuhī	Ci. 5.107, 153, 174 etc.	
Suniṣaṇṇaka	Su. 27.88, Ci. 14.239 etc.	Marsilia minuta Linn
Sumanaḥ, Sumanā *Syn*. Jāti	Su. 3.4, 14 etc.	
Sumukha (variety of Parṇāsa)	Su. 26.84, 27.173 etc.	
Suradāru *Syn*. Devadāru	Su. 4.18, 26 etc.	
Surabhi(ī) *Syn*. Rāsnā	Su. 5.65, Ci. 23.243 etc.	
Surasa	Su. 2.4, 3.8, 4.37 etc.	Ocimum sanctum Linn
Surākhyā, Surāhvā *Syn*. Indravāruṇī	Su. 3.3, Ci. 6.25 etc.	
Suvarcalā	Su. 27.99 etc.	
Suvarṇa *Syn*. Nāgakeśara	Ci. 7.77	
Suvarṇakṣīrī *Syn*. Svarṇaksīrī	Vi. 7.21	
Suvahā *Syn*. Gandhanākulī	Su. 4.4. 16	
Suṣavī (a variety of Kāravellaka)	Vi. 8.135 etc.	
Sūkṣmailā *Syn*. Elā	Su. 4.16, 5.64 etc.	
Sūryakāntā *Syn*. Ādityaparṇī	Ci. 1-4.7	
Sūṣā *Syn*. Kāsamarda	Su. 27.88	
Sevya *Syn*. Uśīra	Ci. 6.50, 7.46 etc	
Saireya(ka)	Su. 14.32. Ci. 26.268	Barleria cristata Linn

Sanskrit Name	*Reference*	*Botanical Name*
Soma	Ci. 1–4.7	
Somarājī	Su. 2.24, Ci. 23.80 etc.	Psoralea corylifolia Linn
Somavalka *Syu.* Kadara	Su 4.33, Vl. 8.135 etc.	
Somavallī	Vi. 8.139	Sarcostemma acidum Voigt
Saugandhika (a variety of Utpala)	Su. 3.10, 4.34 etc.	
Saumanasyāyanī *Syn.* Jātī	Vi. 8.135, Ka. 4.16	
Sthirā *Syn.* Śālaparṇī	Su. 4.7, 50 etc.	
Sthauṇeyaka	Ci. 3.267, 12.65, 23.54 etc.	Taxus baccata Linn
Snuk *Syn.* Snuhī	Su. 25.140, Ci. 23. 241 etc.	
Snuhī	Su. 1.114, 115 etc.	Euphoria neriifolia Linn
Spṛkkā	Ci. 12.66, 22.54 etc.	Delphinium zalil Aitch & Hemsl.
Sphūrja(ka)	Vi. 8.144	Calligonum polygonoides Linn
Syandana *Syn.* Tiniśa	Su. 25.49, Vi. 8.144	
Sva(yaṅ)guptā *Syn.* Kapikacchū	Ci. 1=1, 2–3.15, 11.45 etc.	
Śvadaṃṣṭrā *Syn.* Gokṣura	Sn. 4.15, 26, 35 etc.	
Svarṇakṣīrī	Su. 4.4, Ci. 13.126 etc.	Euphorbia thomsoniana Boiss
Svarṇayūthikā	Si. 10.31	Jasminum humile Linn
Svādukaṇṭaka *Syn.* Vikaṅkata	Vi. 8.135 etc.	
Haṁsapadī	Su. 4.9, Vi. 8.135 etc.	Adiantum lunulatum Burn
Hapuṣā	Su. 23.20, Ci. 5.71, 79 etc.	Juniperus communis Linn
Hayagandhā *Syn.* Aśvagandhā	Ci. 28.173	
Hayamāraka *Syn.* Karavīra	Su. 3.14	

Sanskrit Name	*Reference*	*Botanical Name*
Haricandana (a variety of Candana)	Su. 8	
Haridrā	Su. 2.5, 4.3, 13 etc.	Curcuma longa Linn
Harītakī	Su. 25.40, Vi. 8. 133 etc.	Terminalia chebula Retz.
Hareṇu(ka)	Su. 2.4, 3.5, 5.20 etc.	Amomum subulatum Roxb.
Hastidantī *Syn.* Nāgadantī	Su. 1.77	
Hastīparṇi(nī) (a variety of Trapuṣa)	Su. 1.82, 84, etc.	
Hastipippalī *Syn.* Gajapippalī	Vi. 8.139, Ci. 13.108 etc.	
Hastiśyāmāka (a variety of Śyāmāka)	Su. 27.17	
Hāyana(ka) (a variety of Śalī)	Su. 27.12 etc.	
Hāridra(ka)	Su. 26.84	Adina cordifolia Benth. & Hook. f.
Hālāhala	Ci. 23.13	
Hiṃsrā	Ci. 267, 26.60 etc.	Capparis sepiaria Linn
Hiṅgu	Su. 4.6, 37, 48 etc.	Ferula foetida Regel
Hiṅgupatrikā	Ci. 9.66	Ferula narthex Boiss
Hiṅguśivāṭikā *Syn.* Hiṅguparṇī	Ci. 10.37	
Hintāla	Ka. 1	Phyoenix paludosa Roxb.
Hema *Syn.* Nāgakeśara	Su. 3.29, Ci. 12.40 etc.	
Hemakṣīrī *Syn.* Svarṇakṣīrī		
Hemadugdhā *Syn.* Svarṇakṣīrī	Ka. 12.23	
Haimavatī	Su. 1.77, 79, 4.3 etc.	Iris ensata Thunb
Hrīvera *Syn.* Bālaka	Su. 2.21, 4.22, 41 etc.	

APPENDIX III

Fauna of the Caraka Saṃhitā

Sanskrit Name	*Reference*	*English equivalent*
Aṅkapāda	Si. 3.12	Bat
Syn. Jatukā		
Aṅgāracūḍaka	Su. 27. 52	
Aja	Su. 27.61	Goat.
Syn. Basta, Chāga		
Ajā	Su. 1.93	She-goat
Atyūha	Su. 27.50	
Anaḍvān	Su. 8.10	Bull
Ambukukkuṭī	Su. 27.42	Moor Hen
Avakara	Su. 27.49	
Avi	Su. 27.62	Sheep
Syn. Meṣa, Urabhra		
Aśva	Su. 27.35	Horse
Syn. Haya, turaga, turaṅga,vājin, ājāneya.		
Aśvatara	Su. 27.35	Mule
Ānūpa	Si. 12.17(10)	Marshy(animals)
Ānupa Mṛga	Su. 27.39	Marshy animals
Ārā	Su. 27.44	Avocet
Indrābha	Su. 27.49	Hedge sparrow
Indragopa	Su. 24.22	Red insect
Utkrora	Su. 27.43	Mallard
Udra	Su. 27.40	Cat-fish
Upacakra	Su. 27.47	Smaller greek pheasant
Uṛaṇa	Su. 27.45	Wild sheep
Ulūka	Su. 27.36	Owl
Uṣṭra	Su. 27.35	Camel
Syn. Karabha		
Eṇa	Su. 15.7	Fawn deer
Kaṅka	Su.27.49	Heron

Sanskrit Name	*Reference*	*English equivalent*
Kaṅku	Su. 27.52	
Kaṭumatsya	Ci. 30.120	
Kaṇabha	Ci. 22.9	
Kadalī	Su. 27.38	Marmot
Kapiñjala	Su. 27.47	Grey partridge
Kapota	Su. 27.52	Pigeon
Kalaviṅka	Su. 27.52	
Kāka	Ni. 6.13	Crow
Syn. Vāyasa		
Kākatuṇḍaka	Su. 27·42	River tern
Kākamadgu	Su. 25.39	
Kākulimṛga	Su. 27.37	Python
Kāṇakapota	Su. 25.29	
Kādamba	Su. 27.42	Grey-leg goose
Kāmakālī	Su. 27·44	Tropic bird
Karkaṭaka	Su. 27.40	Crab
Kāraṇḍava	Su. 27.41	White-fronted goose
Kālapucchaka	Su. 27.46	Black-tailed deer
Syn. Asitapucchaka		
Kukkuṭa	Su. 27.48	
Syn. Tāmracūḍa, Dakṣa, Caraṇāyudha		
Kukkubha	Su. 27.47	Crow pheasant
Kumbhīra	Su. 27.40	Crocodile
Syn. Nakra		
Kuraṅga	Su. 27.45	Indian antelope
Kurara	Su. 27.37	Fish eagle
Kūrcikā	Su. 27.38	Hedge-hog
Kūrma	Su. 27.40	Tortoise
Syn. Kacchapa		
Kuliṅga	Ci. 2.4, 32	Sparrow
Kuḍyakīṭaka	Su. 8.19	
Kesarin	Su. 27.42	Curlew
Kairāta	Su. 27.50	
Kokila	Su. 27.50	Koel
Koṭṭakāraka	Su. 27.45	Barking deer

Sanskrit Name	*Reference*	*English equivalent*
Koyaṣṭi	Sū. 27.50	
Krakara	Su. 27.49	Snipe
Krauñca	Su. 27.41	Demoiselle crane.
Kṛkalāsa *Syn.* Kṛkaṇṭaka	Ni.6.13	Lizard
Kṛṣṇa Sarpa	Ci. 23.134	Black Serpent
Khaṅga	Su. 27.39	Rhinoceros
Khara	Su. 27.35	Ass
Kharavṛṣabha	Sh. 8.34	
Gaṇḍaka	Su. 27.38	
Gaṇḍūpada	Ci. 8.152	Earth worm
Gavaya	Su. 27.39	Gayal
Girivartaka	Su. 27.49	Hill quail
Gṛdhra	Su. 27.36	Vulture
Gṛhagodhā *Syn.* Gṛhagodhikā	Ci. 23.216	House lizard
Go	Su. 2.92	Cow
Gokarṇa	Su. 27.45	Cow-eared deer
Godhā	Su. 27.38	Iguana
Gonarda	Su. 27.49	Hill partridge
Gopāputra	Su. 27.50	Cow-bird
Gaudheyaka	Ci. 23.134	
Cakora	Su. 27.47	Greek pheasant
Cakravāka	Su. 27.44	Ruddy sheldrake
Catuṣpada	Ci. 23.22	Quadrupeds
Caṭaka	Su. 27.52	Tree sparrow
Camara	Su. 27.39	Yak
Cāruṣka	Su. 27.46	
Cāṣa	Sn. 27.39	Blue jay
Ciraṭī	Sn. 27.52	Babbler
Cilacima	Su. 25.39	A fish
Cillaṭa	Su. 27.33	Water shrew
Culukī	Su. 25.38	Gangetic dolphin
Jaṭi	Su. 27.51	
Jambuka *Syn.* Śṛgāla	Su. 27.36	Jackal

Sanskrit Name	*Reference*	*English equivalent*
Jarjara	In. 1.15	
Jalaukā	Ci. 23.9	Leech
Jāhaka	Ci. 17.118	
Jāṅgala	Su. 6.28	Forest (wild) animals
Jāṅgala Mṛga	Su. 27.46	Wild animals
Jīvajīvaka	Su. 27.50	Peacock pheasant
Ḍiṇḍimānaka	Su. 27.51	Toucan
Tarakṣu	Su. 27.35	Heyna
Tittiri	Su. 27.48	Partridge
Timiṅgila	Su. 27.40	Whale
Daṃśa	In. 2.21	Stinging insects
Daṃṣṭṛin	Su. 8.59	fanged
Dundubhi	Su. 27.51	Grey hornbill
Dvikakuda	Ci. 14.207	Two-humped Camel
Dvīpin	Su. 27.35	Panther
Dhūmīkā	Su. 27.37	Owlet
Nakula	Su. 27.38	Mongoose
Nandīmukha	Su. 27.43	Flamingo
Nemi	In. 1.15	
Nyaṅku	Su. 27.39	Hog deer
Pāṇḍavika	Su. 27.53	Wood pigeon
Pakṣin	Su. 6.28	Bird
Pataṅga	Sh. 8.59	Flying insect
Syn. Śalabha		
Paśu	Sh. 8.59	Beast
Pākahaṃsa	Su. 25.38	Mute swan
Pākkāra	Su. 27.51	Green barbet
Pārāvata	Su. 27.53	Dove
Pipīlikā	Vi. 7.10	Ant
Puṇḍarīka	Ka. 1.9	
Puṇḍarīkākṣa	Su. 27.43	White-eyed pochard
Puṣkarāhva	Su. 27.42	Lily trotter
Pṛṣata	Su.27.45	Spotted deer
Pratuda	Su. 27.53	Pecking birds
Pravāla	Ci. 26.49	Coral
Syn. Vidruma		

Sanskrit Name	*Reference*	*English equivalent*
Prasaha	Su. 27.37	Snatchers
Priyātmaja	Su. 27.50	Indian babbler
Priyavādi	In. 12.75	
Plava	Su. 27. 41, Si. 3.12	Pelican
Babhru	Su. 27.35	Brown mongoose
Balākā	Su. 27.41	Crane
Bileśaya	Su. 6.12	Burrow-dwellers
Bhāsa	Su. 27.36	Bearded Vulture
Bhūmiśaya	Su. 27.38	Terrestrial
Bhṛṅgarāja	Su. 27.50	Shrike
Bheka	Su. 27.38	Frog
Syn. Maṇḍūka		
Bhramara	Su. 17.75(i)	Bee
Makara	Su. 27.40	Great Indian crocodile
Makṣikā	Ci. 23.110	House-Fly
Maṇituṇḍaka	Su. 27.42	Oyster-catcher
Matta Kokila	Ka. 1.9	
Matsya	Su. 27.40	Fish
Matsyaka	Sh. 8.19	Small fish
Madgu	Su. 27.42	Small Cormorant
Madhuhā	Su. 27.36	Honey bazzard
Mayūra	Su. 13.83	Peacock
Syn. Barhin Śikhin		
Maśaka	Vi. 3.6(3)	Mosquito
Mahiṣa	Su. 27.39	Buffalow
Syn. Mattākṣa		
Māṃsayoni	Su. 27.56	Source of meat
Mārjāra	Su. 27,35	Cat
Syn. Bidāla, Vṛṣadāṃśa		
Megharāva	Su. 27.43	Trumpeter swan
Muktā	Su. 14.12	Pearl
Syn. Mauktika		
Mūṣaka	Vi. 3.6(3)	Mouse
Syn. Undura		
Mṛga	Su. 25.38	Beasts

Sanskrit Name	*Reference*	*English equivalent*
Mṛgamātṛkā	Su. 27.45	
Mṛṇālakaṇṭha	Su. 27.42	Snake-bird
Yaṣṭikā	Su. 27.52	Sun-bird
Yūkā	Vi. 4.7	Lice
Raktavartmaka	Su. 27.47	Red jungle fowl
Raktaśīrṣaka	Su. 27.44	Purple heron
Rājahaṃsa	Si. 12.17(6)	King swan
Rāma	Su. 27.45	Kashmir red deer
Ruru	Sh. 8.10	Swamp deer
Ṛkṣa	Su. 27.35	Bear
Ṛṣya	Su. 27.46	
Rohiṇi	Su. 27.44	Common teel
Rohitamatsya (a type of fish)	Su. 27.83	
Laṭūṣaka	Su. 27.51	Paradise fly-catcher
Laṭvā	Su. 27.51	Pied fly-catcher
Lāva	Su. 13.83	Common quail
Lāvādya Viṣkira	Su. 27.48	Gallinaceous birds of lāva group
Lūtā	Ci. 23.9	Spider
Lopāka	Su. 27.36	Fox
Lohapṛṣṭha	Su. 27.51	King-fisher
Vaka	Su. 27.41	Common crane
Vaṭahā	Su. 27.51	
Vartaka	Su. 27.48	Male bustard
Vartakādya Viṣkīra	Su. 27.49	Gallinaceous birds of vartaka group
Varapota	Su. 27.46	Small antelope
Varāṭaka	Ci. 26.217	Cowrie
Vartikā	Su. 27.48	Female bustard
Varmin	Ci. 8.151	
Vastra-Krimi	Ci. 23.100	Cloth-insects
Vāṭī	Su. 27.43	Little grebe
Vānara	Su. 27.35	Monkey
Vāntāda	Su. 27.36	Dog
Syn. Śwan		
Vāraḍa	Su. 27.49	

Sanskrit Name	*Reference*	*English equivalent*
Varāha	Su. 25.38	Hog
Syn. Sūkara		
Varttīraka	Su. 27.47	Rain quail
Vāricārin	Su. 27.41	Those moving on water
Vāriśaya	Su. 27.41	Those living in water
Vārtika	Su. 27.47	
Viśvambhara	Ci. 23.214	
Vṛka	Su. 27.35	Wolf
Vṛścika	Ci. 23.9	Scorpion
Vyāghra	Su. 27.35	Tiger
Syn. Śārdūla		
Vyāla	Ci. 23.176	Carnivorous animals
Śaṃkha	Su. 27.40	Conch snail
Śaṃkhanābhi	Ci. 26.235	
Śatapatra	Su. 27.50	Black wood-pecker
Samudraphena	Ci. 26.235	
Śambara	Su. 27.46	Sambhara deer
Śapharī	Ci. 2.4.17	A type of fish
Śarabha	Su. 27.45	Wapiti
Śarāri	Su. 27.42	Skimmer bird
Śalabha	Vi. 3.6(3)	
Śallaka	Su. 27.38	Porcupine
Śaśa	Su. 27.45	Rabbit
Śaśaghni	Su. 27.36	Golden eagle
Śārapada	Su. 27.49	Stork
Śiśumāra	Su. 27.40	Estuarine crocodile
Śuka	Su. 27.52	Parrot
Sukti	Su. 27.40	Pearl oyster
Śmāśānika Śakuni	Vi. 3.6(3)	Birds of cremation ground
Syena	Su. 8.28	Hawk
Śvadaṃṣṭra	Su. 27.45	Mouse deer
Śvāvid	Su. 27, 38	Pangolin
Sarīsṛpa	Vi. 3.6(3)	Reptiles
Sarpa	Ni. 6,13	Snake

Sanskrit Name	*Reference*	*English equivalent*
Sahacārin	Su. 27.43	Petrel
Sāraṅga	Su. 27.52	Ring-neck parakeet
Sārasa	Su. 27.44	Indian crane
Sārikā	Su. 27.52	Mynah
Siṃha	Su. 27.35	Lion
Siddhārtha	Su. 12.75	
Sumukha	Su. 27.43	
Sṛmara	Su. 27.39	Wild bear
Sthūlanakula	Ci. 8.152	
Śvāpada	Su. 8.59	Beasts of prey
Haṃsa	Su. 27.41	Swan
Syn. Dhārtarāṣṭra		
Hariṇa	Su. 27.46	Black buck
Hastin	Su. 1.94	Elephant
Syn. Gaja, Kuñjara		
Hāridraka	Su. 26.84	

APPENDIX IV

Animal Products

Sanskrit Name	*Reference*	*Euglish equivalent*
Ahi (Tuṇḍa, pakṣa, purīṣa)	Ci. 10.51	Beak, flanks and faeces of snake
Sarpanirmoka	Su. 8.41, Ci. 14.49	Slough of snake
Bhujagapatiśiras	Ci. 23.99	Head of snake
Ajamadhya	Su. 6.11	Trunk of goat
Ajaśīrṣa	Ci. 28.107	Head of goat
Ambucara	Si. 12.87(4)	(Body of) animals moving on water
Aśvadanta	Ci. 7.160	Teeth of horse
Ākhu	Ci. 26.168	Rat
Ūlūka (mūtra, pitta, śakṛt loma, nakha, carma)	Ci. 9.75	Urine, bile, faeces, hairs, nail and skin of owl
Ulūka (Tuṇḍa, pakṣa, purīṣa)	Ci. 10.51	Beak, wings and faeces of owl
Uṣṭradanta	Ci. 7.160	Teeth of camel
Ekaśapha-Khura	Ci. 17. 118	Hoof of one-hoofed animals
Ekaśapha-carma	Ci. 17.118	Skin of one-hoofed animals
Kīṭa (tuṇḍa, pakṣa, purīṣa)	Ci. 10.51	Beak, wings and faeces of insects
Kukkuṭa	Ci. 26.168	Cock
Dakṣa-jihvā	Ci. 14.10	Tongue of cock
Daksa-tuṇḍa	Ci. 14.10	Beak of cock
Keśa	Su. 1.69	Head hairs
Khura	Su. 1.69	Hoof
Gṛdhra (Tuṇḍa, pakṣa purīṣa)	Ci. 10.51	Beak, wing and faeces of Vulture
Gocarma-masī	Ci. 9.49	Ash of cow skin
Godanta	Ci. 7.160, 23.203	Teeth of cow
Gopucchaloma	Ci. 10.40	Hairs of cow's tail

Sanskrit Name	*Reference*	*English equivalent*
Go–Bāla	Ci. 17.79	Hairs of cow
Go–Vṛṣaṇa	Si. 12.17(8)	Testicles of bull
Gośṛṅga	Ci. 17.79	Horns of cow
Go–Snāyu	Ci. 17,79	Sinews of cow
Catuṣpada (Tvag, loma, khura, śṛṅga, asthi)	Ci. 25.118	Skin, hairs, hoof, horn and bone of quadrupeds
Carma	Su. 1.69, 14.37	Skin
Cāṣa–roma	Ci. 17.118	Hairs of cāṣa
Basta (mūtra, pitta, śakṛt, loma, nakha, carma)	Ci. 9.75	Urine, bile, faeces, hairs, nails and skin of goat
Bast-roma	Ci. 10.40	Hairs of goat
Bastaśiras	Su. 1429, Ci. 8.73	Head of goat
Basta–Vṛṣaṇa	Si. 12.17(8)	Testicles of goat
Chagāntarādhi	Ci. 14.209	Trunk of goat
Jambuka (mūtra, pitta, śakṛt, loma, nakha, carma)	Ci. 9.75	Urine, bile, faeces, hairs, nails and skin of Jackal
Jāhaka–roma	Ci. 17.111	Hairs of Jāhaka
Tittiri	Si. 12.17(1)	(Body of) Partridge
Dviśapha–khura	Ci. 17.118	Hoof of two–hoofed animal
Dviśapha–carma	Ci. 17.118	Skin of two–hoofed animals
Nakula (tuṇḍa, pakṣa, purīṣa)	Ci. 10. 51	Beak, flanks and faeces of mongoose
Nakha	Su. 1.69	Nail
Nakha	Su. 5.20	Helix aspera
Nṛkeśa	Ci. 14,49	Human hairs
Pratuda	Si. 12.17(4)	(Body of) pecking birds
Matsya–Śiras	Ci. 9.73	Head of fish
Mayūra	Si. 12.17(1)	(Body of) peacock
Mayūra (pakṣa, pitta, antra, śakṛt, tuṇḍa, aṅghri)	Ci. 26.156	Feathers, bile, intestines, faeces, beak and feet of peacock
Mayūra(apitta–pakṣa-pādāsyāntra)	Si. 12.17(3)	Peacock devoid of bile, feathers, beef, mouth and intestines

Sanskrit Name	*Reference*	*English equivalent*
Śikhi-jihvā	Ci. 14.10	Tongue of peacock
Śikhi-tuṇḍa	Ci. 14.10	Beak of peacock
Mayūrapādanāla	Ci. 17.127	Foot-stalk of peacock
Barhipāda	Ci. 18 170	Feet of peacock
Śikhibarha	Ci. 23.98	Peacock's feathers
Mārjāra (mūtra, pitta, Śakṛt, loma, nakha, carma)	Ci. 9 75	Urine, bile, faeces, hairs, nail and skin of Cat
Vṛṣadaṃśa-carma	Ci. 14.49	Skin of cat
Meṣa-antarādhi	Ci. 19.43	Trunk of sheep
Yakṛt-khaṇḍa	Ci. 19.9	Lobes of liver
Rājahaṃsa	Si. 12.17(1)	(Body of)king swan
Rohitādi matsya	Si. 12.17(4)	Fishes Rohita etc.
Loma	Su. 1.66	Body hairs
Varāha danta *Syn.* Śaukari daṃṣṭrā	Ci. 7.160, 26 244	Tusk of boar
Varāha-Niryūha	Su. 2.25	Decoction of (the body of) boar
Varāha-madhya	Su. 14.29	Trunk of boar
Varāha-Vṛṣaṇa	Si. 12.17(8)	Testicles of boar
Viṣkira	Si. 12.17(4)	Gallinaceous birds
Vṛka (mūtra pitta, śakṛt, loma, nakha, carma)	Ci. 9.75	Urine, bile, faeces, hair, nail and skin of wolf
Vṛṣa-Vṛṣaṇa	Si. 12.17(8)	Testicles of bull
Vyāghranakha	Ci 12.72	Bigger type of nakha
Śāllaka (mūtra, pitta, śakṛt, loma, nakha, carma)	Ci. 9.75	Urine, bile, faeces, hairs, nails and skin of porcupine
Śāllaka-Śakala	Ci. 17.117	Pieces of porcupine
Śaśa	Ci. 29.168	(Body of) rabbit
Śiraspada	Ci. 14.9	Head and feet
Śukajihvā	Ci. 14.10	Tongue of parrot
Śukatuṇḍa	Ci. 14.10	Beak of parrot
Śṛṅga	Su. 1.66	Horn
Viṣāṇāgra	Sh. 8.62	Tip of horn
Śṛṅgi-khura	Ci. 17.118	Hoof of horny animals
Śṛṅgi-Carma	Ci. 17.118	Skin of horny animal
Śvadanta	Ci. 7.160	Teeth of dog

Sanskrit Name	*Reference*	*English equivalent*
Śvāvid-roma	Ci. 17.118	Hairs of Pangolin
Svāvid-Sūcī	Ci. 18.170	Needle-like hairs of pangolin
Snāyu	Su. 1.69	Sinews
Haṃsa	Ci. 26.168	(Body of) swan
Hasticarma	Ci. 7.21	Skin of elephant
Hastinakha	Ci. 10.40	Nail of elephant
Pitta	Su. 168	Bile
Gopitta	Su. 3.6, Ci. 7.171, 14.53, 23 50	Cow-bile
Gorocanā	Ci. 23.23, Su. 1.69, Ci. 23.4	Bezoar
Syn. Rocanā		
Barhipitta	Ci. 7.170	Bile of peacock
Syn. Śikhipitta	Ci. 23.51	
Matsyapitta	Ci. 30.103	Bile of fish
Rohitakapitta	Ci. 23.214	Bile of rohita fish
Varāha-pitta	Su. 14.29, Ci. 30.71	Bile of boar
Śṛgālapitta	Ci. 9.67	Bile of jackal
Śvapitta	Ci. 10.50	Bile of dog
Ajā-māmsarasa	Ci. 11.83	Meat-soup of goat
Aśva-māmsarasa	Ci. 11.83	Meat-soup of horse
Eṇa-rasa	Ci. 23.226	Meat-soup of fawn deer
Ānūpa-rasa	Su. 21.30	Meat-soup of marshy animals
Uṣṭra-rasa	Ci. 14.126	Meat-soup of camel
Audaka rasa	Su. 21.30	Juice of aquatic animals
Karkaṭa-rasa	Si. 12.17(7)	Juice of crab
Kāka-rasa	Ci. 23.47	Juice of crow
Kālapucchaka-rasa	Ci. 19.50	Juice of black-tailed deer
Kukkuṭa-rasa	Ci. 2.1.39, Si. 12.17(2)	Juice of cock
Syn. Dakṣa-rasa	Ci. 14.121	
Kūrma-rasa	C. 14.126	Juice of tortoise
Syn. Kacchapa-rasa	Ci. 19.38	
Krayāda-māṃsaniryūha	Ci. 11.30	Juice of the meat of carnivorous animals

Sanskrit Name	*Reference*	*English equivalent*
Go-rasa	Ci. 14.126	Juice of bull meat
Syn. Go-māṃsarasa	Ci. 14.83	
Godhā-rasa	Ci. 14.126	Juice of the meat of iguana.
Grāmya-rasa	Su. 21.33	Juice of the meat of domestic animals.
Chāga-rasa	Ci. 2.4.18	Juice of goat's flesh
Syn. Chāga-māṃsarasa	Ci. 11.38	
Tittiri-rasa	Ci. 14.121, 23.226	Juice of the meat of partridge
Dhanva mṛga-rasa	Ci. 14.124	Juice of the meat of wiid animals
Dhanva-Mṛgarasa	Ci. 14.194	Juice of the meat of wild birds
Nāga-māṃsarasa	Ci. 11.83	Juice of the meat of elephant
Pṛṣata-rasa	Ci. 23.226	Juice of the meat of spotted deer
Māhisa rasa	Ci. 2.1.42	Juice of buffalow's meat
Barhi-rasa	Ci. 14.121	Juice of pecock's flesh
Syn. Śikhi-rasa	Ci. 23.226	
Māṃsodaka	Ci. 19.5	Meat–water
Mārjāra-rasa	Ci. 14.126	Juice of cat's flesh
Lāva-rasa	Ci. 14.121, 23.226	Juice of the meat of common quail
Lopāka-rasa	Ci. 14.126, 19.38	Juice of fox's flesh
Vartaka-rasa	Ci. 14.121	Juice of the flesh of male bustard
Śallaka-rasa	Ci. 14.126	Juice of porcupine's flesh
Śvāviṭ-rasa	Ci. 14.126, 23.226	Juice of pangolin's flesh
Asṛg	Su. 1.68, 4.46	Blood
Syn. Rudhira, rakta	Ci. 11.25	
Aja-rudhira	Ci. 19.74, 14.209, 11.25	Goat's blood
Syn. Chāga rudhira, chāgarakta		
Gorudhira	Ci. 7.168	Bull's blood
Godhārakta	Ci. 23.186	Iguana's blood
Chāgādirakta bhasma	Ci. 23.47	Ash of the blood of goat etc.

Sanskrit Name	*Reference*	*English equivalent*
Jāṅgala rakta	Ci. 11.25	Blood of wild animals
Mṛga-rudhira	Ci. 19.74	Animal's blood
Mṛgājāvivarāhāsrk	Ci. 30.101	Blood of deer, goat, sheep and boar
Mṛga, go, mahiṣa, aja (sadyaska asṛk)	Si. 6.82	Fresh blood of deer, bull, buffalow and goat
Meṣarakta	Ci. 19.40	Sheep's blood
Śallaka-śoṇita	Ci. 17.112	Porcupine's blood
Śasa, ena etc (sadyaska śoṇita)	Si. 10.41	Fresh blood of rabbit, fawn deer etc.
Varāha-asṛk	Su. 14.26	Boar's blood
Syn. Varāha-rudhira	Ci. 7.122	
Āmiṣa	Su. 1.68	Flesh
Ānūpa māṃsa	Su. 5.5	Flesh of marshy animals
Āvika māṃsa	Ci. 14.9	Flesh of sheep
Audaka-Māṃsā	Su. 5.5	Flesh of aquatic animals
Eṇa-māṃsa	Ci. 14.206	Flesh of fawn deer
Kapiñjala-māmsa	Ci. 14.206	Flesh of grey portidge
Kukkuṭa-māṃsa	Ci. 2.1.48	Cock's flesh
Kūrmādi-māṃsa	Si. 12. 17(6)	Flesh of tortoise etc.
Godhā-māṃsa	Ci. 22.186, Si. 12.17(5)	Iguana's flesh
Chāga-māṃsa	Ci. 14.211	Goat's flesh
Caṭaka-māṃsa	Cl. 2.1.46	Flesh of tree sparrow
Jāṅgala	Su. 5.12, Ci. 28.185	Meat of wild animals
Nakula-māṃsa	Si. 12.14(5)	Flesh of mongoose
Pṛṣata-māṃsa	Si. 12.18(1)	Flesh of spotted deer
Prasaha	Su. 24.7	Flesh of snatching animals and birds
Matsya-māṃsa	Ci. 2.4.17	Meat of fish
Mayūra māṃsa	Su. 26.84	Peacock's flesh
Mahiṣa māṃsa	Ci. 14.9	Buffalow's flesh
Māmsāda-māṃsa	Ci. 8.149	Flesh of carnivorous animals
Mārjāra-māṃsa	Si. 12.17(5)	Cat's flesh
Mūṣika-māmsa	Si. 12.17(5)	Rat's flesh

Sanskrit Name	*Reference*	*English equivalent*
Tarakṣu-māṃsa (rasāyana basti)	Si. 12.18(1)	
Lāva-māṃsa	Ci. 14.206	Flesh of common quail
Varāha-māṃsa	Ci. 2.4.11	Boar's flesh
Śallaka-māṃsa	Si. 12.17(5)	Porcupine's flesh
Śaśa-māṃsa	Ci. 14.206, 17.112	Rabbit's flesh
Hariṇa-māṃsa	Ci. 14.206	Flesh of black buck
Vasā	Su. 1.68, 5.25	Muscle-fat
Ajā-medas	Ci. 11.27	Goat's fat
Ānūpa mṛgapākṣi-vasā	Ci. 29.141	Muscle-fat of marshy animals and birds
Uṣṭra-Vasā *Syn.* Vāsantaka-vasā	Ci. 14.48, 56	Muscle-fat of camel
Ṛkṣa-Vasā	Ci. 26.40	Muscle-fat of bear
Kūrma-Vasā	Ci. 28.128	Muscle-fat of tortoise
Kṛṣṇasarpa-Vasā	Ci. 14.48, 26.252	Muscle-fat of black serpent
Culuki-Vasā	Ci. 14.56, 28.128	Muscle-fat of gangetic dolphin
Jatukā-Vasā	Ci. 14.48	Muscle-fat of bat
Nakra-Vasā	Ci. 28.128	Muscle-fat of crocodile
Matsya-Vasā	Ci. 25.76, 28.128	Muscle-fat of fish
Meda-udaka	Ci. 19.9	Fat-water
Varāha-medas	Ci. 19.9	Boar's fat
Varāha-Vasā *Syn.* Śūkara-Vasā	Ci. 14.48, 26.40, Su. 26.84	Boar's muscle-fat
Vṛṣadaṃsa	Ci. 14.48	Cat's muscle-fat
Vyāghra-Vasā	Ci. 3.305	Tiger's muscle-fat
Sarpa-Vasā	Ci. 26.251	Serpent's muscle-fat
Siṃha-Vasā	Ci. 3.306	Lion's muscle-fat
Hastimada	Ci. 7.168	Elephant's ichor
Asthi	Su. 1.69	Bone
Ānūpa asthi	Ci. 28.124	Bone of marshy animals
Audaka asthi	Ci. 28.124	Bones of aquatic animals
Ekaśapha-asthi	Ci. 17.118	Bones of single-hoofed animals
Krauñcāsthi	Su. 23.15	Bones of demoiselle crane

Sanskrit Name	*Reference*	*English equivalent*
Kharāsthi	Ci. 7.168, 10.40	Bones of ass
Gajāsthi	Ci. 14.55	Elephant's bones
Grāmya-asthi	Ci. 28.124	Bones of domestic animals
Dviśapha-asthi	Ci. 17.118	Bones of two-hoofed animals
Plavāsthi	Ci. 26.239	Pelican's bones
Balākāsthi	Ci. 23.98	Bones of crane
Sṛṅgī-asthi	Ci. 17.118	Bones of horny animals
Śva-skandha-asthi-nakhara-Parśukā	Ci. 10.38	Shoulder, bones, nails and ribs of dog
Sārasāsthi	Ci. 27.48	Bones of Indian crane
Majjā	Su. 1.68	Bone-marrow
Ānūpa mṛgapakṣi-majjā	Ci. 29.141	Bone-marrow of marshy animals and birds
Retas	Su. 1.69	Semen
Kukkutāṇḍarasa	Si. 12.16	Juice of hen's egg
Dakṣa-aṇḍa	Ci. 2.1.50	Hen's egg
Kukkuṭāṇḍa-Kapāla *Syn.* Kukkuṭāṇḍa-tvak	Ci. 26.246, 247	Crust of hen's egg
Kuliṅgāṇḍa	Ci. 18.148	Sparrow's egg
Kuliṅga-aṇḍarasa	Si. 12.18(1)	Juice of sparrow's egg
Go-aṇḍarasa	Si. 12.17(6)	Juice of bull's testicles
Gonarda-aṇḍarasa	Si. 12.17	Juice of the eggs of hill partridge
Cakora-aṇḍarasa	Si. 12.18(1)	Juice of the eggs of cakora
Caṭakāṇḍarasa	Si. 12.17(7)	Juice of the eggs of tree sparrow
Jivañjīva-aṇḍarasa	Si. 12.18(1)	Juice of the eggs of peacock pheasant
Nakrāṇḍa	Ci. 2–2.28	Crocodile's testicles
Nakra-aṇḍarasa	Si. 12.17(6)	Juice of the testicles of crocodile
Nakra-retas	Ci. 2.1.48	Semen of crocodile
Nāga-aṇḍarasa	Si. 12.17(6)	Juice of testicles of elephant
Barhiṇa-aṇḍa	Ci. 2.1.49	Peacock's eggs
Bastāṇḍa	Ci. 2.1.42	Testicles of goat

Sanskrit Name	*Reference*	*English equivalent*
Mattākṣa-aṇḍarasa	Si. 12.18(1)	Testicular juice of buffalow
Matsyāṇḍa-rasa	Ci. 2.1.49	Juice of fish eggs
Vṛṣa-aṇḍarasa	Si. 12.17(6)	Testicular juice of buffalow
Śikhi-aṇḍarasa	Si. 12.17	Juice of peacock's eggs
Sārasa-aṇḍarasa	Si. 12.17	Juice of the eggs of Indian crane
Haṃsa-aṇḍarasa	Si. 12.17	Juice of swan's eggs
Haṃsa-aṇḍa	Ci. 2.1.49	Swan's eggs
Haya-aṇḍarasa	Si. 12.17(6)	Testicular juice of horse
Mūtra	Su. 1.69	Urine
Mūtrāṣṭaka	Ci. 13.111	Eight urines
Go-mūtra	Su. 3.13, Ci. 12.26	Cow's urine
Kapila go-mūtra	Ci. 10.41	Urine of grey-coloured cow
Basta-mūtra	Ci. 9.65, 10.26, 14.57	Goat's urine
Biḍāla-mūtra	Ci. 10.41	Cat's urine
Māhiṣa-mūtra	Ci. 15.181	Buffalow's urine
Meṣa-mūtra	Ci. 10.48	Sheep urine
Vṛṣa-mūtra	Ci. 10.26	Bull's urine
Śṛgāla-mūtra	Ci. 10.41	Jackal's urine
Śva-mūtra	Ci. 10.41	Dog's urine
Siṃhādi-mūtra	Ci. 10.41	Urine of tiger etc.
Hasti-mūtra	Ci. 7.169	Elephant's urine
Viḍ	Su. 1.69	Faeces
Aja-Karīṣa	Ci. 13.162	Goat's dung
Aja-Śakṛdrasa	Ka. 4.12	Faecal juice of goat
Aja-Śakṛd-kṣāra	Ci. 23. 215	Ash of goat's faeces
Avi-Śakṛdrasa *Syn.* Meṣa-śakṛdrasa	Ka. 4.12, Ci. 17.116	Faecal juice of sheep
Aśva-śakrdṛasa	Ci. 17.115	Juice of horse's faeces
Aśva-śakṛd	Vi. 7.22	Horse's faeces
Aśva-śakṛtpiṇḍa	Ci. 14.41	Faecal mass of horse
Aśvatara-śakṛdrasa	Ka. 4.12	Juice of mule's faeces
Uṣṭra-śakṛdrasa	Ci. 17.116	Juice of camel's faeces
Ṛṣabha-śakṛdrasa	Ka. 4.12	Juice of bull's faeces
Ṛṣya-śakṛdrasa	Ka. 4.12	Juice of Ṛṣya's faeces

Sanskrit Name	*Reference*	*English equivalent*
Kapota-viṭ	Ci. 23.203	Pigeon's faeces
Kukkuṭa-śakṛt *Syn.* Dakṣa-viṭ	Ci. 14.54, 25.53	Cock's faeces
Khara-śakṛdrasa	Ci. 17.116	Juice of ass's faeces
Khara-śakṛtpiṇḍa	Ci. 14.41	Ass's faecal mass
Varāha-viṭ	Ci. 14.51	Boar's faeces
Gaja-Sakṛdrasa	Ci. 17.116	Juice of elephant's faeces
Kuñjara-purīṣa	Ci. 14.51	Elephant's faeces
Kuraṅga-śakṛdrasa	Ka. 4.12	Faecal juice of Indian antelope
Gokarṇa-sakṛdrasa	Ka. 4.12	Faecal juice of cow-eared deer
Gomaya *Syn.* Gopurīṣa, gośakṛt	Vi. 7.23, Ci. 15.177, Su. 14.26	Cowdung
Gomayacūrṇa	In. 12.3	Cowdung powder
Go-śakṛtpiṇḍa	Ci. 14.41	Cowdung mass
Go-śakṛdrasa	Ci. 17.115	Juice of cowdung
Jalaukaḥ-Śakṛt	C. 10.40	leech's faeces
Pārāvata-Śakṛt	Ci 14.55	Dove's faeces
Pṛṣat-Śakṛdrasa	Ka. 4.12	Faecal juice of spotted deer
Mākṣikā-viṣṭhā	Ci. 17.132	House fly's faeces
Māṃsāsi Pakṣi-vid	Ci. 10.35	Faeces of carnivorous birds
Varāha-Śakṛdrasa	Ci. 17.116	Juice of boar's faeces
Varāh-vit	Ci. 14.51	Boar's faeces
Gaja-śakṛdrasa	Ci. 17.116	Juice of elephant's faeces
Vṛṣa-viṭ	Ci. 14.51	Bull's faeces
Vṛṣadaṃsa-Śakṛt	Ci. 3.302	Cat's faeces
Śvadaṃṣṭra-Śakṛdrasa	Ka. 4.12	Faecal juice of mouse deer
Hariṇa-Śakṛdrasa	Ka. 4.12	Faecal juice of black buck
Gorasa	Su. 1.68, 6.13	Milk and its products
Stanya	Su. 1.107	Breast-milk
Nārī-Kṣīra *Syn.* Nārī-stanya	Ci. 17.133, 15.230	Human milk
Gavya payas *Syn.* Go-dugdha, go-kṣīra	Ci. 13.108, 12.26, 11.83	Cow milk
Māhiṣa-payas *Syn.* Mahiṣī-kṣīra	Ci. 12.26, 13.108, 11.83	Buffalow's milk
Asvā-Kṣīra	Ci. 11.83	Mare's milk
Nāga-Kṣīra	Ci. 11.83	Elephant's milk
Ajā-kṣīra	Ci. 11.83, 19.57, 13.108	Goat's milk

Sanskrit Name	*Reference*	*English equivalent*
Syn. Chāga-payas, chagali-payas	Su. 3.23	
Auṣṭra payas	Ci. 12.26, 13.107	Camel's milk
Syn. Kārabha payas		
Dhāroṣṇa Kṣīra	Ci. 19.48	Milched warm milk
Kūrcikā	Su. 5.11, Ci. 21.18	Inspissated milk
Kilāṭa	Su. 5.11, Ci. 21.18	Coagulated milk
Navanīta	Ci. 14.200	Butter
Sarpiḥ	Su. 1.86	Clarified butter
Syn. Ghṛta		
Māhiṣa ghṛta	Ci. 16.55	Buffalow's ghee
Kṣīraghṛta (kalpa)	Ci. 13.139	Ghee extracted from milk
Purāṇa ghṛta	Ci. 9.59	Old ghee
Ghṛtamaṇḍa	Ci. 14.224	Ghee-scum
Dadhi	Su. 5.11	Curd
Takra	Ci. 13.101, Su. 2.30	Buttermilk
Dadhisaramathita	Ci. 14.210	Buttermilk prepared of supernatant layer of curd
Madhu	Su. 1.68, 4.23. 25.40	Honey
Syn. Kusuma-rasa, kṣaudra, mākṣika	Ci. 14.163	
Madhūcchiṣṭa	Su. 5.25, 3.22, Sh. 3,16	
Syn. Madhuśeṣa		
Pravāla-guṭikā	In. 11·14	Beads of Coral
Vidruma	Vi. 8.9	Coral
Syn. Pravāla		
Muktā	Vi. 8.9	Pearl
Syn. Mauktika		
Sukti	Ci. 12.51, 21.82	Pearl oyster
Samudraphena	Su. 4.20	

APPENDIX V

Inorganic Substances

Sanskrit Name	*Reference*	*English equivalent*
Añjana	Su. 1.70, 3.5	Galena
Iṣṭaka cūrṇa	Ci. 27.49	Brick powder
Ūṣara	Su. 25.39	Saline earth
Audbhida lavaṇa	Su. 27-303	Salt derived from earth
Aśvagandhā kṣāra	Ci. 17.117	Alkali of aśvagandhā
Kañcana gairika	Ci. 20. 32	Red ochre
Karketana	Ci. 23.252	
Kāṃkṣī	Ci. 30.121	Alum
Kāṃsya	Sh. 8.9	Bronze
Kāca maṇi	Sh. 8.41	
Kālā lavaṇa	Su. 27.303	Black salt
Kālāyasa	Ci. 1.1.58, 25.116, Sh. 8.19	Iron
Syn. Ayas		
Kāśisa	Su. 3.5, Ci.25, Su. 3.4	Ferrous sulphate
Syn. Lomaśa		
Kṛṣṇa Kardama	Ci. 26.264	Black mud
Kṛṣṇa mṛd	Ci. 22.44	Black earth
Kṛṣṇa sikatā	Ci. 22.44	Black sand
Kṣāra	Su. 2.29	Alkali
Garamaṇi	Ci. 23.253	
Gairika	Su. 1.70, 3.5	Ochre
Gomedaka	Su. 23.15	Cinnamon stone
Gandhaka	Ci. 7 71, 17.125, Su. 3,10	Sulphur
Syn. Saugandhika sāragandha		
Gṛhadhūma	Su. 3.5	Soot
Trapu	Su. 5.74, Sh. 3.16	Tin
Tāmra	Su. 5.74	Copper
Tikṣṇāyasa	Sa. 8,34, Ci. 1.3.16	Steel
Tilakṣāra	Su. 3.14	Alkali of sesamum

Sanskrit Name	*Reference*	*English equivalent*
Tuttha	Su. 3.12, 3.10	Copper sulphate
Syn. Amṛtāsaṅga		
Pakvaloṣṭra-prasāda	Si 7.14	Water immersed with heated clod
Padmini-Kardama	Ci. 21.81	Mud of the lotus root
Palāśa-Kṣāra	Ci. 23.101, 25.53	Alkali of palāśa
Pāṃśuja	Su. 27.304	Salt derived from dust
Picuka	Ci. 23.252	
Puṣpakāśīsa	Si. 6.64	Purified ferrous sulphate
Puṣpānjana	Ci. 26.243	Zinc oxide collyrium
Bhṛṣṭa mṛt	Su. 4.32	Fried earth
Manaḥśilā	Su. 1.70, 3.5	Realgar
Maṇi	Su. 1.70	Gem
Marakata	Ci. 23.252	Emerald
Mākṣika dhātu	Su. 21.33, Ci. 7.70	Pyrite
Mṛt	Su. 4.28	Earth
Yāvasūka	Su. 27.305, Ci. 26.57	
Syn. Yavāgraja		
Ratna	In. 12.33	Precious stones
Rīti	Su. 5.74	Brass
Rūpyamala	Ci. 16.81	Silver by-product
Rūpya	Su. 5.74	Silver
Lavaṇa	Su. 1.70	Salt
Lohamala	Su. 1.70	Iron by-product
Vajra	Ci. 7.72, 23.252	Diamond
Vaidūrya	Ci. 1-4.22	Cat's eye
Valmīka-mṛttikā	Ci. 27.48	Ant-hill
Vālukā	Ci. 6.9	Sand
Syn. Sikatā		
Viḍa	Su. 1.88	Ammonium chloride
Śāmudraka	Su. 27.304	Salt derived from sea-water
Śārkarā	Ci. 13.42	Gravels
Śilājatu	Su. 21.24	
Sāra	Ci. 23.252	
Sarpamaṇi	Ci. 23.252	Serpent gem

Sanskrit Name	*Reference*	*English equivalent*
Sīsa	Sh. 3.16	Lead
Syn. Sīsakā		
Sudhā	Su. 1.70	Lime
Suvarṇa	Su. 1.70, 5.74, 5.19, 24.22	Gold
Syn. Kanaka, Tapanīya		
Suvarṇamākṣika	Ci. 7.71, 16.78	Copper pyrite
Syn. Tapya		
Suvarcikā	Su. 2.23, 26.20, Ci. 23.215	Soda bicarb
Syn. Svārjikā	Vi. 7.17	
Sauvarcala	Su. 1.88	A type of salt
Sphaṭika	Ci. 1.4.22	Rock crystal
Haritāla	Su. 5.26, 1.70, 3.5	Orpiment
Syn. Āla		
Hiraṇya	Vi. 8.9	Golden articles

APPENDIX VI

Groups of Drugs

Sanskrit Name	*Reference*	*Components*
Agurvādya	Ci. 26.153	As in Ci. 3.267
Añjana-dvaya	Ci. 7.171	Sauvīrāñjana and Rasāñjana
Abhiṣukādi Phala	Ci. 18.103	Dry friuts such as almonds, walnuts etc.
Elādya gandha (dravya)	Ci. 28.165	Aromatic drugs such as cardamom etc. mostly growing in south.
Katakādi	Ci. 26.67	Drugs beginning with kataka in madhura skandha (vi 8.139)
Kṣāradvaya	Ci. 12.43, 13,127	Yavakṣāra and Svarjikṣāra
Gandha(dravya) *Syn.* Gandhauṣadha Sarvagandha	Ci. 28.117, Su. 3.19 Vi. 8.14, Ci. 30.124	Aromatic drugs
Gandha-dravya (akuṣṭha-tagara, agurupatrādya)	Su. 5.27, Ci. 26.175	Drugs of Āgurvādya group minus kuṣṭha and tagara
Grāhivarga	Si. 8.24	Astringent drugs
Caturlavaṇa	Ci. 12.43	Pañca lavaṇa minus sāmudra (saindhava, sauvarcala, biḍa, audbhida)
Cātuḥsneha	Su. 3.19, Ci. 8.76	Ghee, oil, fat and marrow.
Candanādya	Ci. 3.256	Candana etc. Śītavīrya drugs
Jīvakādi gaṇa *Syn.* Jīvakādya Pañca-mūla, madhura-pañcaka	Ci. 1.1.41, 26.271 Ci. 30.270	Jīvaka, Ṛṣabhaka, Vīrā Jīvanti, Tāmalaki
Tṛṇapañcamūla *Syn.* Śarapūrva pañca-mūla, Śarādi gaṇa	Ci. 1.1.41, 22.27, 22.30 Si. 3.48	Śara, ikṣu, darbha, kāśa and śāli
Taila-phala *Syn.* Tailayoni Phala	Gi. 26.41, 28.117	Oil-bearing fruits such as sesamum, linseed etc.

Sanskrit Name	*Reference*	*Components*
Trikaṭu *Syn.* Tryūṣaṇa	Ci. 5.79, 10.20, Su. 23.15	Three pungents-śuṇṭhī Pippali and Marica
Trijātaka *Syn.* Trigandhaka, Trisaugandhya	Ci. 12.50, 16.89, 24.128	Three aromatics—Tvak, elā and patra
✓Triphalā *Syn.* Phalatrika	Su. 2.9, 13.66 Ci. 6.40, 12.39, 43	Three myrobalans-Harītakī, bibhītāka and Āmalakī
Triphala-dvaya	Ci. 26.81	(1) Harītakī, Bibhītaka, Āmalakī (2) Drākṣā, Kāsmarya, Paruṣaka
Trisneha	Ci. 15.229	Ghee, oil and muscle-fat (three fats)
Daśamula *Syn.* Dvipañcamūla	Su. 3.19 Ci. 12.50	Bilva, Agnimantha; Śyonāka, Kāsmarya, Pāṭalā Śāla parṇī, pṛśniparṇī, Bṛhatī, Kaṇṭakārī, gokṣura. a B Ś K P Gz
Dīpana gaṇa	Ci. 19.103	Appetisers such as pañcakola etc.
Nyagrodhadi *Syn.* Kṣiravat druma, pañcakṣiri Vṛkṣa	Ci. 11.56, 84, 12.98, 25.63	Latex-bearing trees particularly five prominent ones-Nyagrodha, Udumbara, aśvattha, plakṣa, vetasa
Pakvaśothaprabhedana Bheṣaja gaṇa	Ci. 25.54	Drugs tearing the abscess such as linseed, guggula, snubī, svarṇakṣīrī etc.
Pañcakola *Syn.* Pippalyādi pañca Varga	Ci. 12.61, 14.71, 30.264 Vi. 7.21	Pippalī, Pippalīmūla, cavya, citraka, Śuṇṭhī
Pañcagavya	Ci. 10.17	Cow's milk, curd, ghee, urine and faeces.
Pañcatikta	Si. 8.8-9	Patola, Nimba, bhūnimba, Rasnā and saptacchada
Pañcaniryasa	Ci. 23.77	Guggulu, Sarjarasa, Śrīveṣṭaka, turuska, Bola ?

Sanskrit Name	*Reference*	*English equivalent*
Pañca Pañcamūla	Ci. 1.1-41	(1) Vidārigandhādi (2) Bilvādi (3) Punarnavādi (4) Jivakādi (5) Śarādi
Pañca Loha	Su. 1.70	Rajata, tāmra, Trapu, Sīsa, Kṛṣnaloha.
Syn. Sarvaloha	Ci. 1.3.46	
Pañca Valka	Ci. 14.214	Bark of five latex-bearing trees (Pañca Kṣiri Vṛkṣa)
Pañca śirişa	Ci. 23.218	Five parts(root, bark, leaves, flower, fruits) of śirīṣa.
Pañcāmla	Ci. 22.35, 24.151	Kola, dāḍima, Vṛkṣāmla, Cāṅgeri, cukrikā
Parṇini-dvaya	Si. 11.24, Ci. 1.1.43, 2.3.6	Māṣaparṇi and Mudgaparṇī
Syn. Śūrpaparṇī-dvaya		
Parṇini-Catuṣṭaya	Ci. 8.106, 25.150	Śālaparṇī, Pṛṣniparṇī, Mudgaparṇī, Māṣaparṇi
Punarnavādi Pañcamūla	Ci. 1.1.43	Punarnavā, mudgaparṇi māṣaparṇi, balā, eraṇḍa
Phalāmla	Ka. 1.12	Sour fruits like pomegranates, lemon etc.
Badarādi Phala	Ci. 11.38	Badara, Kharjura, akṣotā etc.
Balādika	Ci. 25.63	Balā, madhuka, virā etc. (Ci. 25.47)
Bilvādi gaṇa	Ci. 1.1.43	Bilva, agnimantha, śyonāka, Kāsmarya, patolā
Bṛhatyādi gaṇa	Ci. 3.213, 214	Bṛhatī, Puṣkara, Bhārṅgī, śaṭi, śṛṅgī, durālabhā, indrayava, patolā, Kaṭukā
Madhuraka	Su. 5.26, 16.24, Sa. 8.29	Drugs of Madhura skandha particularly the first fifteen ones.
Mustādi	Si. 12.15 (1)	Musta, uśira, balā etc.
Yamaka	Su. 2.27, Ci. 14.122, 124	Ghee and oil

Ṣanskrit Naṃe	*Reference*	*English equivalent*
Rakṣoghna	Sa. 8.47	Vacā, Kuṣṭha, Kṣawaka, Sarṣapa, Atasī, Lasūna etc.
Lavaṇa-traya	Ci. 15.177	Sauvarcala, Saindhava and biḍa
Lavaṇa-dvaya	Su. 2.5	Sauvarcala and saindhava
Lavaṇa-pañcaka	Ci. 13. 127 Su. 1.88	Sauvarcala, saindhava, biḍa, audbhvida, sāmudra.
Vallīphalādya	Ci. 20.22	Jīmūta, ikṣvāku etc.
Vātahara gaṇa	Ci. 28.117, 182	Rāsna, Prasāriṇī, balā etc.
Syn. Vātaghna Varga	Si. 8.24	
Vidārigandhādi gaṇa	Ci. 1.1.4.42	Vidārigandhā, bṛhati, Pṛśniparṇī, Kaṇṭakārī, gokṣura
Syn. Sthirādi Varga	Ci. 26.23,67	
sthirādi Pañcamūla	Ci. 8.133	
Hrasva Pañcamūlī	Ci. 11.56	
Śatyādi gaṇa	Ci. 3.211-212	Śatī, puṣkara, Kaṇṭakārī, Śṛṅgī, durālabhā, guḍūcī, sūṇṭhī, pāṭhā, Kirātatikta, Kaṭukā.
Śālaparṇyādi gaṇa	Ci. 19.26-29	Śālaparṇī, pṛṣniparṇī gokṣura etc.
Sarvabīja	Vi. 8.14	Yava, tila, māṣa etc.
Sarvaratna	Vi. 8.14	Vajra, Māṇikya etc.
Sarvarasa	Vi. 8.14	Guḍa, Marica, Lavaṇa, etc.
Svāduphala	Ci. 26.88	Drākṣā, kharjūra etc.
Haimavaṭa gandha (dravya)	Ci 28.165	Kuṣṭha, Jaṭāmāṁsī etc. growing in Himalayas.

APPENDIX VII

Pharmaceutical processes and preparations

Sanskrit Name	*Reference*	*English equivalent*
Agni-adhiśrayaṇa	Vi. 7.26	To put on fire
Añjanavartti	Ci. 9.67	Collyrium stick
Añjana (kṛṣṇa sarpa-mukhanihita)	Ci 26.249	Collyrium kept in the mouth of a sarpent
Aṇuśobhedana	Vi. 8.139	Fine disintegration
Anugupta nidhāpana	Vi. 7.22	Preservation
Syn. Sugupta sannidhāna	Ci. 29. 67	
Antarbhūmisthāpaṇa	Ci. 1.1.58	To keep underground
Apakarṣaṇa	Vi. 8.149	Elimination
Apāka-puṭa	Ka. 1.13	Putting within a cavity without fire
Abhiṣecana	Vi. 7.17	To dip with a liquid
Ayaskṛti	Ci. 1.3.16, 13.73	Processing of metals
Ayoguḍa-sṛta Kṣīra	Ci. 18.148	Milk heated with iron balls.
Avatāraṇa	Vi. 7.26	To put down
Avapīḍaka	Su. 7.7	Pressed drop
Avaleha	Vi. 8.135, Ka. 1.23	Linctus
Syn. Leha		
Avasiñcana	Vi. 7.25	Sprinkling
Ātapa-Śoṣaṇa	Vi. 7.22, Ka. 12.6	Sun-drying
Ādityapāka	Ci. 26.267	Heating in the sun
Āpothana	Vi. 7.23, Ci. 1.1.46	Crushing
Āloḍana	Vi. 7.26, Ci. 1.3.19	Stirring
Āvāpa	Si. 10.16, 10.17	Mixing additional ingredients
Syn. Prativāpa		
Āsava	Ci. 6.45	A fermented liquor
Āharaṇa	Vi. 7.17	Collection
Ikṣukāṇḍa-Kalpa	Ka. 12.18	Preparation in stem of sugar-cane

Sanskrit Name	*Reference*	*English equivalent*
Ikṣurasa-kalpa	Ka. 6.14	Preparation in sugarcane Juice
Udūkhala-Kṣodana	Vi. 7.21	Crushing in wooden mortar
Uddharṣa	Ci. 7.92	Rubbing powder
Upakoḍana	Vi. 7.21	Cooking (of cakes)
Kalaśa-upaveṣṭana	Vi. 7.23	Wrapping a jar
Kalka	Su. 4.7, 15.17	Paste
Kalpanā	Ci. 3.161	Preparation
Kaṣāya	Su. 4.3	Extract
Kaṣāyakalpana	Su. 4.3	Extraction
Kuśodaka	Ci. 6.46	Water dipped with Kuśa grass
Kūrcana	Ci. 1.1.46	Grinder
Kṣāra	Ci. 1.3 15	Alkali
Kṣīraghṛta	Ci. 13.139, 26.277	Ghee extracted from medicated milk
Kṣīrapāka	Ci. 2.2.18-20, Ka. 1.20	Extraction with milk
Kṣīrapāka svarasa	Ci. 1.2.14-17	Pressing of juice after boiling the drug in milk
Khaja-mathita	Ci. 29.78	Churning with a stick
Khaṇḍaśaḥ chedana	Vi. 7.17	Cutting into pieces
Gavya Kṣiramūtra	Ci. 16.64	Cow's milk mixed with urine
Guḍabhallātaka	Ci. 1.2.16	Preparation of Bhallātaka with jaggery
Guṭikā *Syn.* Gnḍikā, gulikā	Ci. 2.1.32, 8.148, Si. 3.9	Pills
Guḍodaka	Ci. 18.146	Jaggery water
Gṛñjanaka-Surā	Ci. 14.201	Alcoholic extract of gṛñjanaka
Ghṛta	Ci. 2.1.38	Ghee
Ghṛtasādhana	Ci. 21.65	Cooking of ghee
Ghreya Kalpa	Ka. 4.10	Inhalable preparation
Candanodaka	Ci. 3.24	Sandal water
Cūrṇa	Vi. 8.135	Powder
Cūrṇapradeha	Su. 3.6	Powder for anionting

Sanskrit Name	*Reference*	*English equivalent*
Cūrṇayoga	Ci. 21.67	Formulations in powder form
Cūrṇaveṣṭita modaka	Ka. 7.55	Bolus wrapped with powder
Chāyāśuṣka *Syn.* Anātapa śuṣka	Ci. 23.104, 1.1.58	Drying in shade
Jarjarīkaraṇa	Ci. 1.2.14	Disintegration
Jala-prakṣālana	Vi. 7.17	Washing with water
Taṇḍulodaka	Ci. 19.51	Rice-water
Taila	Vi. 7.25, Ci. 3.258	Oil
Darvi-avaghaṭṭana	Vi. 7.17	Stirring with a laddle
Darvipralepa	Su. 3.16, Ci. 14.190	Paste sticking to laddle
Dṛṣadi cūrṇikaraṇa	Vi. 7.22	Pulverising on stony slabs
Dhūma varti	Su. 5.24, Ci. 3.255	Smoking stick
Nāvanika taila	Ci. 3.255	Oil for snuff
Nirdāharasa	Su. 3.16	Juice extracted from a fresh plant on buring
Nirvāpaṇa	Vi. 7.25	Dipping in a liquid
Niṣkulīkaraṇa	Ci. 1.1.66	Taking out seeds from a fruit
Pakvāmaloṣṭaja Jala	Ci. 22.42, 43	Water dipped with heated clod
Parīpavana	Vi. 7.17	Filtration
Kṣārodaka	Ci. 1.2.7	Alkali water
Pākya	Ci. 3:197	Decoction
Pāṇi-pīḍana	Vi. 7.21	Pressing with hands
Pāṇimardana	Vi. 7.25	Kneading with hands
Picchākalpa	Ka. 6.8	Slimy preparations
Piṇḍa	Vi. 7.26	Mass
Mauktika Piṣṭi	Ci. 21.81	Ground pearl
Piṣṭasvedana	Ci. 1.2.14	Steaming Vessel
Piṣṭasvedana vidhi	Ci. 1.1.58	Method of steaming
Puṭapāka	Ci. 1.1.75, 19.94-65, Ka. 12.6	Heating in a closed cavity
Prakṣālana	Ci. 21.98	Washing
Pramathyā	Ci. 19.19	Appetising decoction
Pralepana	Ci. 21.98	Paste

Sanskrit Name	*Reference*	*English equivalent*
Praluñcana	Vi. 7.25	Plucking
Phalavarti	Si. 7.10	Suppository
phāṇṭa	Su. 4.7	Hot infusion
Phāṇṭaghṛta	Ci. 19.100	Ghee prepared with phāṇṭa
Badara-ṣāḍava	Ka. 1.29	A preparation of sāḍava with jujube
Bāṣpānudvamana	Ci. 1.2.10	Closed heating
Bharjana	Ci. 2.1.49, 14.122, 125	Frying
Bhallātaka-kṣira	Ci. 1.2.16	A preparation of Bhallātaka with milk
Bhallātaka-kṣaudra	Ci. 1.2.16	A preparation of Bhallātaka with honey
Bhallātaka-tarpaṇa	Ci. 1.2.16	A preparation of Bhallātaka with saturating drink
Bhallātaka-taila	Ci. 1.2.16	An oily preparation of Bhallātaka
Bhallātaka-palala	Ci. 1.2.16	A preparation of Bhallātaka with sesamum paste
Bhallātaka-lavaṇa	Ci. 1.2.16	A preparation of Bhallātaka with salt
Bhallātaka-yūṣa	Ci. 1.2.16	Surp prepared with Bhallātaka
Bhallātakas-aktu	Ci. 1.2.16	A preparation of Bhallātaka with parched grain flour
Bhallātaka-sarpi	Ci. 1.2.16	Ghee prepared with Bhallātaka
Bhallātaka-sneha	Vi. 7.23	Bhallātaka oil
Bhasma	Ci. 25.118, 28.217	Ash
Bhāvanā	Vi. 7.22	Impregnation with a liquid
Bhṛṣṭa leha	Ka. 12.14–15	Linctus prepared after frying.
Bhṛṣṭa loṣṭhaprahhava jala	Ci. 20.30	Water dipped with heated clod
Madyāmbu	Ci. 22.51	Alcoholic water
Madhūdaka	Su. 27.323, Ci. 6,46	Honey water

Sanskrit Name	*Reference*	*English equivalent*
Masī	Vi. 4.30	Black ash
Mahākaṣāya	Su. 4.3	Compound formulation for extraction
Mādhutailika	Si. 7.20	Prepared with honey and oil
Mūtravartti	Si. 9.59	Stick to be applied in urethra
Mṛtprabhava jala	Ci. 20.30	Water dipped with earth
Māhiṣa Kṣīramūtra	Ci. 16.64	Buffalow's milk mixed with urine
Mṛdāvalepana	Vi. 7.23	Pasting with earth
Yavapalle nidhāna	Ci. 1.3.18	Keeping in heap of barley
Paritapta toya	Ci. 12.67	Water heated in the sun
Rasakriyā	Ci. 14.190, 192, 26.195	Semisolid extract
Rasa-grahaṇa	Vi. 7.21	Extraction of juice
Rāga	Ci. 26.275	hair dye
Rāgayukti	Ka. 7.67	Preparation in form of pickles
Lavaṇa-puṭapāka	Ci. 26.25	Salt cooked within a closed cavity
Lavaṇodaka	Vi. 8.135	Saline water
Vaṭaka *Syn.* Guḍa	Ci. 16.76, 16.104, 18.105, Ka. 7.43	Bolus
Varṇaka	Ci. 7.92, 23.118	Cosmetic
Varti	Su. 7.9	Stick
Vartikalpanā	Su. 5.106	Stick preparation
Varttikā	Ci. 30.109	Smaller stick
Varttikriyā	Vi. 8.135, Ka. 1.24	Caplets
Vastragālita *Syn.* Vastraparipavana	Ci. 18.49, Vi. 7.26	Straining through cloth piece
Vidhāna	Vi. 8.149	Addition
Vraṇa cūrṇa	Ci. 21.98	Powder for wounds
Śatadhauta ghṛta	Sh. 8.24	Ghee washed hundred times
Śarāvasandhi	Ci. 26.25	Joining of two earthen saucers

Sanskrit Name	*Reference*	*English equivalent*
Śarāvasampuṭa	Ci. 18.66	Cavity formed by joining two earthen saucers
Syn. Mallaka-sampuṭa	Ci. 17.79, 26.129	
Śarkarāmodaka	Ka. 7.28	Balls made with sugar
Śīta kaṣāya	Ci. 3.197, Su. 4.7	Cold extract after keeping the drug in the liquid for the night
Syn. Śīta, Niśāparyuṣita	Ci. 21.58	
Śṛta	Su. 4.7	Decoction
Śodhana	Vi. 7.25	Purification
Samyak avacārita	Vi. 3.4	Well-administered
Samyak uddhṛta	Vi. 3.4	Well-collected
Samyak vihita	Vi. 3.4	Well-processed
Sarpirguḍa	Ci. 11.55	Bolus made with ghee
Sahasradhauta ghṛta	Sh. 8.24	Ghee washed thousand times
Sādhana	Vi. 7.17	Preparation
Sārodaka	Ci. 6.46	Water dipped wtth heart wood
Surākalpa	Ci. 17.106	Alcoholic preparation
Surāsava	Ci. 29.6, Ka. 2.8	Alcoholic extract
Sūtra-bandhana	Vi. 7.26	Binding with thread
Sneha	Vi. 8.135	Fatty preparation
Snehaśarkarā	Ci. 25.76	Fatty preparation with sugar
Svarasa	Su. 4.7	Expressed juice
Svarasa-bhāvana	Kā. 12.47	Impregnation with one's own juice
Svarasabhāvitā cūrṇa	Ka. 12.17	Powder impregnated with the drug's own juice
Svarasālābhe svarasavidhi	Ci. 1.2.12	Method of preparation of juice if it is not obtained.

APPENDIX VIII

Apparatus, utensils and accessories

Sanskrit Name	*Reference*	*English equivalent*
Ajina	Su. 14.49	Hide of deer
Amatra	In. 12.39	Utensils
Ambukoṣṭha *Syn.* jalakoṣṭhaka	Ci. 8.173, Su. 14.34	Water-tank
Avacchādana	Vi. 7.26	Covering
Aśmā	Sh. 8.34	Stone pieces
Ayahsthāli	Ci. 1.33	Iron plate
Aśvaratha	In. 12.48	Horse-chariot
Āgārakarṇikā	Su. 30.5	Central girder
Ācamaṇīya	Su. 15.7	Water pot
Āja basti	Si. 11.20	Goat's bladder
Āyasa puṭaka	Su. 14.26	Iron cup
Āyasa bhāṇḍa	Ci. 7.75	Iron Vessel
Āyasī pātrī	Ci. 1.3.3	Iron dish
Ayoguḍa	Su. 14.57	Iron balls
Āraṇyagomayāgni	Ci. 1.2.10	Fire of wild cowdung
Ārdrapalāsādroṇī	Ci. 1.2.10	Tub made of fresh palāsa wood
Āvika	Su. 14.37	Woollen
Āstaraṇa	Su. 15.7, Si. 3.34	Carpet
Āsana	Su. 15.7, Ci. 24.14	Seat
Ukhā	Ci. 12.50	Vessel
Udakapūrṇa drṭi	Ci. 13.47, 48	Leather bag full of water
Udakumbha	Vi. 8.9, Sh. 8.46	Water jar
Udakoṣtha	Su. 15.7	Water-reservoir
Udañcana	Su. 15.7	Bucket
Udapāna	Su. 15.6	Tank of drinking water
Udūkhala	Su. 15.6, Vi. 7.21, 22, Sh. 8.34	Wooden mortar
Uḍupa	Vi. 7.23, Ci. 1.2.4	Lid

Sanskrit Name	*Reference*	*English equivalent*
Uttarabastika	Su. 15.7	Urethral douche
Uttarapracchada	Su. 15.7	Upper(bed)sheet
Upadhāna	Su. 15.7, Ci. 24.14	Pillow
Upānah	In. 12.12	Shoes
Upāśraya	Su. 15.7	Supporting pillows
Ūrṇā	Su. 15.7	Wool
Upakaraṇa	Su. 15.7	Apparatus
Audumbara pātra	Ci. 1.1.51	Copper Vessel
Syn. Tāmrabhājana	Ci. 26.248	
Auraṇa basti	Si. 11. 20	Sheep's bladder
Audbhida nāla	Ci. 25.81	Plant stalk
Kaṭa	Su. 15.7, Vi. 7.22	Mat
Syn. Kiliñjaka		
Kapāla	Ci. 13.81, 24.173	Earthen piece
Kambala	Su. 14.53	Blanket
Kalasa	Vi. 7.22	Pitcher
(Kalasā) Bradhna	Vi. 7.23	Brim of pitcher
Kauśeya	Su. 14.37	Silk
Kāṃsyapātra	Sh. 8.9, Ci. 24.154	Bronze vessel
Kārpāsa	Su. 15.7	Cotton piece
Kāṣṭha	Sh. 8.34	Wood
Kuṇḍa	Su. 15.7	Cooking vessel
Kutha	Su. 14.43	A type of blanket
Kuṇḍamuśala	Sh. 4.34	Hard pestle
Kumbha	Su. 15.7	Jar
Kumbhī	Su. 14.43, 15.7	Small jar
Kuśahastakā	Su. 15.7	Broom
Kūrca	Ci. 7.50	Brush
Ksirākoṣṭha	Su. 14.34, Ci. 8.173	Tank full of milk
Kṛṣṇājina	Ci. 1.3.3, Su. 14.49	Hide of black antelope
Syn. Kaurvājina		
Khaja	Ci. 11.59, 29.78, Su. 15.7	Churning stick
Syn. Manthāna		
Gopānasī	Su. 30.5	Smaller beams

Ṣanskrit Name	*Reference*	*English equivalent*
Gomayāgni	Ci. 1.3.3	Cowdung fire
Goratha	In. 12.86	Bullock cart
Golaka	Su. 14.53	Woollen round cap
Ghaṭa	Su. 15.7	Pitcher
Ghṛta-koṣṭha	Su. 14.34	Tank full of ghee
Ghṛtabhājana	Ci. 1.1.52	Vessel of ghee
Ghṛtabhāvita	Ci. 1.2.4	Jar smeared with ghee
Carma	Su. 15.7	Hide
Cela	Su. 15.7	Cloth
Jāradgava basti	Si. 11.20	Bull's bladder
Jalabasti	Ci. 25.52	Pouch full of water
Jalayantra	Ci. 24.158	Artificial fountain
Tulā	Su. 15.7	Weighing scales
Taila-koṣṭha	Su. 14.34	Tank full of oil
Tailadroṇi	Ci. 28.109	Tub full of oil
Danta(bastinetra)	Si. 3.7	Enema nozzle made of ivory
Darvī	Su. 15.7, Vi. 7.17	Laddle
Dṛti	Ci. 13.25	Leather bag
Dṛṣad	Vi. 7.22	Stone slabs for grinding
Dṛṣada with upadhāna	Su. 15.7	Stone slabs for grinding with pestles
Droṇī	Vi. 7.25	Tub
Droni-pidhāna	Ci. 1.2.10	Tub–cover
Dhārāgṛha	Ci.24.158	House with water stream
Dhūmanāḍi	Ci. 18.66	Smoking pipe
Dhūmanetra	Su. 5. 24, 15.7	Smoking nozzle
Navakapāla	Ci. 22.45	New earthen piece
Paṭṭa	Ci. 21.103	Bandage
Paripacana	Su. 15.7	Cooking utensil
Paryaṅka	Sh. 8.34	Cot
Paryoga	Su. 15.7, Vi. 7.26	Boiling pan
Pātāla yantra	Ci. 1.2.14	An appararus with underground receptacle
Pātra	Vi. 6.13	Big plate
Pātrī	Su. 15.7	Dish

Sanskrit Name	*Reference*	*English equivalent*
Pāṣāṇa	Su. 14.58	Stone
Piṭhara	Su. 15.7	Cooking vessel
Pidhāna	Vi. 7.26	Lid
Puṣpanetra	Si. 9.50	Nozzle of the urethral douche
Pratigraha	Su. 15.7	Spitoon
Pranāḍī	Su. 14.44, Si. 9.103	Big pipe
Prāvāra	Su. 14.49	Gown or wrapper
Bastinetra	Su. 5.51, 15.7, Ci. 14.9, Si. 3.7	Enema nozzle
Hariṇa basti	Si. 3.10	Deer's bladder
Bhṛṅgāra	Su. 15.7	Water pot
Maṇika	Su. 15.7	Big pitcher
Maṇimaya bhājana	Ci. 24.15	Utensils of precious stones
Mahānasa	Su. 15.6	Kitchen
Mānabhāṇḍa	Su. 15.7	Measuring vat
Mārjanī	In. 12.19	Broom
Mārttika Kumbha	Ci. 1.2.4	Earthen jar
Mārttika ghṛtabhājana	Ci. 2.4.26	Earthen vessel for ghee
Māhiṣa basti	Si. 11.20	Buffalow's bladder
Meṣaśṛṅga	Ci. 26.258	Sheep horn
Muśala	Su. 15.6	Pestle
Mṛṇmayī pātrī	In. 4.13	Earthen plates
Ratha	In. 12.18	Cart, chariot
Rājata kumph	Ci. 1.2.4	Silver jar
Rājata bhājana	Ci. 24.15	Silver utensil
Rājata pātra	Sh. 8.9	Big plate of silver
Lauhaśalākā	Ci. 25.81	Iron probe
Vaṁsavidalāgni	Ci. 1.3.3	Fire of bambu pieces
Varcaḥsthāna	Su. 15.6	Lavatory
Varṣaṇikā	Su. 14.44	Showers
Vastrapaṭṭa	Vi. 7.26	Cloth bandage
Vātapūrṇa dṛti	Ci. 28.37	Bladder full of air
Vātayantra	Ci. 24.158	Mechanical fan
Vāhana	In. 12.18	Vehicle

Ṣanskrit Name	*Reference*	*English equivalent*
Śakaṭa	In. 12.74	Cart
Śāṭaka	Su. 14.37	Dhoti
Śayana	Su. 15.7, Ci. 24.14	Bed
Śāra-tejanāgni	Ci. 1.3.3	Fire of reed grass
Śarāva	Su. 15.7	Saucer
Śastra	Su. 15.7, Sh. 8.34	Surgical instrument
Śilāsama bhāṇḍa	Ci. 26.258	Stone-like vessel
Śūrpa	In. 12.19	Winnowing basket
Śaukara basti	Si. 3.10	Boar's bladder
Saṃbhāra	Su. 15.3	Equipments
Sāradārvagni	Ci. 15.213	Fire of heartwood
Śuklapaṭottarīya	Si. 3.34	Upper garment of white cloth
Sūcīpippalaka	Sh. 8.34	Needle
Sūtra	Su. 15.7	Thread
Sauvarṇa kumbha	Ci. 1.2.4	Golden jar
Sauvarṇa bhājana	Ci. 24.15	Golden vessel
Sthālī	Vi. 7.17, Ci. 15.8, 24.173	Cooking vessel
Snānabhūmi	Su. 15.6	Bath room
Sneha-Koṣṭha	Ci. 8.173	Tank of unctuous substance
Hasantikā	Su. 14.54	Furnace
Himapurṇa dṛti	Ci. 24.154	Ice bag

APPENDIX IX

Weights and measures

(C. Ka. 12.87-97)

(a) *Units of weight*

Dhvaṃśī = Minute particle
6 Dhvaṃśī = 1 Marīci
6 Marīci = 1 Sarṣapa
8 Sarṣapa = 1 Raktasarṣapa
2 Raktasarṣapa = 1 Taṇḍula
2 Taṇḍula = 1 Dhānyamāṣa
2 Dhānyamāṣa = 1 Yava
4 Yava = 1 Aṇḍikā
4 Aṇḍikā = Māṣaka
Syn. Hema, Dhānyaka
3 Māṣaka = 1 Śāṇa
3 Śāṇa = Draṅkṣaṇa
Syn. Kola, badara
3 Draṅkṣaṇa = 1 Karṣa
Syn. Suvarṇa, akṣa, biḍālapadaka, picu, pāṇitala, tiṇḍuka, Kavalagraha.
2 Karṣa = 1 Palārdha
Syn. Śūkti, āṣṭamikā,
2 Palārdha = 1 Pala
Syn. Muṣṭi, prakuñca, cathurthikā, bilva, ṣoḍaśika, āmra
2 Pala = 1 Prasṛta
Syn. Aṣṭamāna
2 Prasṛta = Mānikā
Syn. Caturguṇa pala, Añjali, kuḍava
4 Kuḍava = 1 Prastha
4 Prastha = 1 Āḍhaka
Syn. Pātra, kaṃsa, prasthāṣṭaka
4 Āḍhaka = 1 Droṇa
Syn. Armaṇa, nalvāṇa, Kalaśa Ghaṭa, unmāna
2 Droṇa = 1 Śūrpa
Syn. Kumbha
2 Śūrpa = 1 Goṇī
Syn. Khāri, bhāra
32 Śūrpa = Vāha
100 Pala = 1 Tulā

(b) *Units of measure*

(Vi. 8.117, Su. 14.43-46)

1 Aṅgula = 1.87 Cm
21 Aṅgula = 1 Aratni = 41.25 Cm.
24 Aṅgula = 1 Kiṣku (hasta) = 45Cm.
4 Kiṣku = 1 Vyāma = 1.8 M.
4½ Kiṣku = 1 Puruṣa = 2.1 M.

APPENDIX X

Dietary items and Preparations

Sanskrit Name	*Reference*
Vegetarian	
Apūpa	Vi. 6.13
Yavāpūpa	Su. 27.265
Avadaṃśa	Ci. 24.18
Avalehikā	Ci. 21.110
Takrāvalehikā	Ci. 14.79
Aśana	Vi. 6.10
Aśita	Su. 28 3
Āloḍana	Su. 15.17
Āhārayogi	Su. 27.6
Utkārikā	Su. 14.42
Utkruñca	Ci 15.227
Upadaṃśa	Ni. 6·13
Odana	Su. 15 16
Ghṛtaudana	Su. 27. 259
Kṣīraudana	Ci. 28.114
Takraudana	Ci. 14.80
Tilaudana	Ci. 28.114
Tailaudana	Su. 27.259
Phalaudana	Su. 2h.259
Bhṛṣṭa taṇḍula (odana)	Su. 27.258
Māṣaudana	Ci. 28.114
Yavaudana	Ci. 6.19
Raktaśāli-odana	Ci. 19.41
Śākaudana	Su. 27.259
Śālyodana	Ci. 24.124
Kāmbalika	Vi. 8.135
Kulmāṣa	Su. 26.84, 27.260
Kṛtānna	Su. 27.6, 285
Kṛśarā	Su. 13.66
Haridrākṛśarā	Ka. 1.22
Khada	Ci. 8.130
Guḍalāvaṇīka	Ka. 12.22
Guḍa-Vikṛti	Vi. 3.10
Gauḍika anna	Su. 23.4
Godhūmānna	Ci. 24.179
Gaudhūmika	Su. 27.271
Gaudhūma	Su. 27.272
Gaudhūmika anna	Ci. 24.125
Tilakāmbalika	Su. 13.85
Tilapiṣṭa	Su. 13.24
Syn. Palala	Ni. 4.5
Tila-Vikṛti	Ni. 3.10
Dhānā	Su. 27.266
Parpaṭa	Su. 27.272
Pānaka	Su. 27.279
Pāyasa	Su. 26.84,
Syn. Paramānna	Ci. 2.3.5, Vi, 7.12
Guḍakṛta paramānna	Ci. 30.234
Sakṣīra mudgapāyasa	Ci. 29.136
Mudga-pāyāsa	Ci. 25.79
Ṣaṣṭika-pāyasa	Ci. 25.112
Śāli-pāyasa	Ci. 25.112
Piṇḍaka	Su. 27.267
Piṇyāka	Su. 22.29,
Syn. Khali	Ci. 28.138, Su. 22.29
Piṣṭa-Vikṛti	Ni. 3.10
Piṣṭānna	Su. 18.6
Syn. Paiṣṭika anna	Su. 23.4
Pīta	Su. 28.3

Sanskrit Name	*Reference*
pūpa	Su. 27.267
Kṣīrapūpaka	Su. 27.269
Ikṣurasa pupaka	Su. 27. 269
Pūpalikā	Vi. 7.21
Māṣapūpalikā	Ci. 24.126
Pūpavarti	Ci. 24.126
Pṛthuka	Su. 5.6, 27.273
Peyā	Su. 27.250
Payaskṛta peyā	Ka. 2.5
Takrapeyā	Ci. 14.80
Lājapeyā	Su. 27.253, Ci. 3.180
Peyāmaṇḍa	Ci 19.81
Phala	Su. 27.6
Bhakṣya	Su. 5.80
Syn. Khādita	Su. 28.3
Kṣaudra-saṃskṛta Bhakṣya	Su. 27.268
Syn. Sakṣaudra bhakṣya	Su. 27.270
Palala-saṃskṛta Bhakṣya	Su. 27.268
Saguḍa Bhakṣya	Su. 27.270
Satila Bhakṣya	Su. 27.270
Phala-Saṃskṛta Bhakṣya	Su. 27.268
Śākasaṃskṛta Bhakṣya	Su. 27.268
Sakṣīra Bhakṣya	Su. 27.270
Saśarkara Bhakṣya	Su. 27.270
Supyānnakṛta Bhakṣya	Su. 27.274
Sasneha Bhakṣya	Su. 27.271
Snehasiddha Bhakṣya	Su. 27.271
Maṇḍa	Su. 27.251
Lājamaṇḍa	Sa. 27.254
Madhukroḍa	Su. 27.267
Mantha	Su. 6.28
Udamantha	Su. 6,18
Phalarasa-mantha	Si. 6.52
Takratarpaṇa	Ci. 14.70
Godhūmacūrṇa mantha	Ci. 15.226
Mardaka	Ci. 14.9
Māṣa-Vikṛti	Vi, 3.10
Medya anna	Ci. 15.233
Modaka	Vi. 8.135
Yavāgū	Su. 2.17
Kṣīrāyavāgu	Sh. 8.32, Ka. 1.20
Yavāgūmaṇḍa	Ci. 19.79
Yavānna	Ci. 24.179
Bhṛṣṭa yava	Ci. 6.48
Yavacūrṇa	Ci. 11.19
Yavacurṇaleha	Ci. 6.18
Bhāvita yava	Ci. 6.33
Yāva-gaudhūmika anna	Ci. 24.170
Yāva	Su. 27.273
Yāvaka	Su. 27.265
Yāvika	Su. 27.261
Yūṣa	Su. 15.16
Akṛta yūṣa	Su. 27.262
Kṛta yūṣa	Su. 27.262,
Syn. Saṃskṛta yūṣa	6.38
Dhānyayuṣa	Ci. 19.35
Pañcakolaka yūṣa	Ci. 15.115
Vyoṣa-yūṣa	Ci. 24.172
Rasālā	Su. 27.278
Rāga	Su. 27.281
Lājā	Su. 17.75
Vrīhi-lājā	Su. 27.339
Leha	Su. 27.282
Lehya	Ni. 6.10
Syn. Līḍha	Su. 28.3
Vāṭya	Su. 27.265
Āmayava-vāṭya	Ci. 22.28
Takravāṭya	Ci. 16.105
Vimardaka	Su. 27.277

Sanskrit Name	*Reference*
Virūḍhadhānā	Su. 27.267
Vilepikā	Su. 27.251
Syn. Vilepī	Su. 15.16
Veśāvāra	Su. 27.269
Vyañjana	Ci. 8.132
Śamīdhānya	Su. 27.6
Śaṣkulī	Su. 25.40, 27.267
Śāka	Su. 27.6
Jala-Tailasādhilā alavaṇa śāka	Ci. 27.26
Śuṣka śāka	Su. 5.10
Śukadhānya	Su. 27.6
Ṣāḍava	Su. 27.281
Badara-ṣāḍava	Ka. 1.26
Samyāva	Ci. 30.106
Saktu	Su. 27.263
Lajasaktu	Su. 27.257
Śālisaktu	Su. 27.264
Saktu-Siddhapiṇḍikā	Su. 20.339
Samitā	Ci. 11.17
Supa	Su. 27.29, 262
Masūrasūpa	Ci. 14.204
Saupya	Su. 27.261
Haritaka	Su. 18.6, 27.6
Non-Vegetarian	
Aṇḍarasa	Ci. 2.1.49
Audakalāvaṇika	Su. 15.16
Barhi, tittiri, lāvā etc. Śṛta Kṣīra	Si.9.83
Piṇḍarasa	Ci. 2.1.40
Pūpalikā	Ci. 2.2.29
Māṃṣapūpaka	Ka. 7.28
Majjaudana	Su. 27.259
Māṃsa	Su. 2.28, 27.6
Bhṛta Māṁsa	Ci. 15.225
Bhṛṣṭa māmsa	Ci. 24.173
Śūlya	Ci. 8.120
Saṃskṛta māṃsa	Su. 21.30
Māṃsa-Guḍikā	Ci. 2.4.11–14
Māṃsaudana	Su. 27.259
Māmsarasa	Su. 23.33
Māṃsasāṃskṛta Bhakṣya	Su. 27.268
Māṇısarasa	Su. 15.16, 16.22, 27.312
Ānūpamṛga-rasa	Ci. 24.124
Āpamnūatsya-rasa	Ci. 24.124
Bhūśaya-rasa	Ci. 24.124
Prasaha-rasa	Ci. 23.124
Ānūpapakṣi-rasa	Ci. 24.124
Śikhi-rasa	Ci. 24.123
Dakṣa-rasa	Ci. 24.123
Tittiri-rasa	Ci. 24.123
Lāva-rasa	Ci. 24. 123
Alavaṇa rasa (Nirūhaṇa)	Si. 11.36
Māṃsa-rasa	Su. 2.31
Rasaudana	Su. 13.80
Vallūra	Su. 5.10
Vasāsaṃskṛta Bhakṣya	Su. 27.268
Vasaudana	Su. 27.259
Veśavāra (non-veg.)	Ci. 8.154
Māṃsa-Veśavāra	Su. 3.19
Ambuja Veśavāra	Ci. 25.73
Audaka Veśavāra	Ci. 29.137
Ānūpa Vesāvāra	Ci. 25.73, 29.137
Grāmya Veśārāsa	Ci. 25.73
Prasaha Veśavāra	Ci. 29.137
Baila Veśāvāra	Ci. 25.73

Sanskrit Name	*Reference*
Milk and its products	
Gorasa	Su. 27.6
Āvika dugdha	Su. 27.223
Uṣṭrī-dugdha	Su. 27.220
Aikaśapha-dugdha	Su. 27.221
Godugdha	Su. 27.217
Chāga dugdha	Su. 27.222
Mahiṣī-dugdha	Su. 27.219
Mānuṣa dugdha	Su. 27.224
Hastinī-dugdha	Su. 27.223
Kṣīrasantāna	Ka. 2.6
Ksīra-vikṛti	Ni. 3.10
Pīyūṣa	Su. 27 234
Moraṭa	Su. 27.234
Kilāṭa	Su. 27.234
Kūrcikā	Su. 5.11
Dadhi	Su. 27.225
Jāta dadhi	Su. 27.228
Mandaka dadhi	Su. 27.228
Dadhi-sara	Su. 27.228,
Syn. Dadhyuttara	Ci. 2.2 24, Ka. 2.6
Dadhi-maṇḍa	Su. 15.7, 27.228
Mastu	Su. 13.66
Takra	Su. 27.229
Takrapiṇḍaka	Su. 27.236
Kaṭvara	Ni. 2.4
Takrapiṇḍaka	Ci. 14.9
Udaśvit	Su. 15.7
Navanīta	Su. 27.230
Kṣīranavanīta	Sh. 8.32
Ghṛta	Su. 27. 232
Kṣīrasarpih	Su. 13.95
Ghṛtamaṇḍa	Ci. 26.192

Sanskrit Name	*Reference*
Honey	
Madhu	Su. 27.243
Mākṣika	Su. 27.243
Bhrāmara	Su. 27.243
Kṣaudra	Su. 27.243
Pauttika	Su. 27.243
Ṣugars	
Ikṣu-vikṛti	Vi. 3.10
Syn. Ikṣuvikāra	Su. 27.6
Ikṣurasa	Su. 27.237
Guḍa	Su. 27.238
Kṣudra guḍa	Su. 27.239
Dhauta Guḍa	Su. 27.239
Matsyaṇḍikā	Su. 27.240
Phāṇitā	Ni. 5.6
Khaṇḍa	Su. 27.240
Śarkarā	Su. 27. 240
Guḍaśarkarā	Su. 27.241
Yāsaśarkarā	Su. 27.241
Madhuśarkarā	Su 27.242
Sarva śarkarā	Su. 27.242
Oils	
(Tila) Taila	Su. 27.287
Eraṇḍa-taila	Su. 27.289
Sarṣapa-tail	Su. 27.290
Priyāla-taila	Su. 27.291
Atasī-taila	Su. 27.292
Kusumbhat-aila	Su. 27.293
Phala-taila	Su. 27.294
Annānupāna	Su. 27.319
(Postmeal drink)	
Fermented beverages	
Madya	Su. 27.6, 178
Dhātakyabhiṣuta	Su. 27.188
Āsuta	Su. 27.284

Sanskrit Name	*Reference*	*Sanskrit Name*	*Reference*
Ariṣṭa	Su. 27.182	Ikṣurasāsava	Su. 27.188
Gauḍa	Su. 27.186	Tvāgāsava	Su. 85.42
Gauḍika madya	Ci. 24.25	Dhānyāsava	Su. 25.49
Paiṣṭika madya	Ci. 24.25	Patrāsava	Su. 25,40
Phāla madya	Ci. 24.25	Puṣpāsava	Su. 25.40
Mādhava madya	Ci. 24.25	Phalāsava	Su 25.49
Mādhvīka	Su. 27.188	Madhvāsava	Su. 27. 187
Madhu	Su. 6.12	Mūlāsava	Su. 25,49
Mārdvīka madya	Ci. 24.25	Mṛdvīkāṣava	Su. 27.188
Śārkara	Su. 27.183	Mulāsava	Su. 25.49
Maireya	Su. 27.187	Mṛdvīkāsava	Su. 27.188
Medaka	Su. 24.49,	Sārāsavā	Su. 25.49
	Ci. 7.90	Tuṣodaka	Su. 27.191
Jagala	Su. 27.181	Sauvīraka	Su, 27.191
Surā	Su. 25.49,	Dhānyāmla	Sv. 15.7
Syn. Vāruṇī	27.190, 26.84	*Syn* Dhānyāmbu	Ci. 22.61
Surāmaṇḍa	Su. 27.190,	Avantisoma	Ci. 19.24
Absolute alcohol	Sh. 8.41,	Amlakāñjika	Su. 24.49
Syn. Vāruṇīmaṇḍa	Ci. 2.2.29,	Śiṇḍākī	Su. 27.285
	24.125	Śukta	Su. 27.284
Surāsava	Su. 27.187	Sīdhu	Su. 15.7
Madhūlikā	Su. 27.190	Guḍasīdhu	Ci. 26.18
Prasannā	Su. 27.217	Pakvarasa	Su. 27.184
Madirā	Su. 27.183		Ci. 7.44
Ākṣiki	Su. 27.186	Śītarasa	Su. 27.185
Āsava	Su. 25.49		Ci. 7.44

APPENDIX XI

Geographical divisions and terms

Sanskrit Name	*Reference*	*English equivelent*
	Climatic Zones	
Sādhāraṇa deśa	Vi. 3.48	Medium zone
Anūpa deśa	Vi. 3.48	Marshy zone
Atyūsara deśa	Vi. 1.18	Arid zone
Jāṅgala deśa	Vi. 3.47	Hilly zone
	Regions	
Prācya	Vi. 1.17, 30.317	Eastern
Madhya deśa	Ci. 30.319	Central region
Uttarapaścima	Ci. 30.318	North-Western
Dakṣiṇa (deśa)	Ci. 30.318	Southern
	Political divisions	
Grāma	Ni. 6.13	Village
Nagara	Ni. 6.13	City
Nigama	Ni. 6.13	Guild
Janapada	Ni. 6.13	District
Janapada maṇḍala	Vi. 3.3	Division
Rāṣṭra	Su. 29.8	Nation
	Mountains and allied places	
Himavān	Su. 1.7, 27.209	Himalayas
Himācala	Ci. 1.1.38, 30.3, 3.312	
Kailāśa	Ci. 13.3, 21.3	Kailasha
Sumeru parvata	Ci. 27.3	
Caitraratha Vana	Su. 26.6	
Dhaneśāyatana	Si. 3.3	Alakā
Vindhya	Su. 27.212	*Vindhya range*
Pāriyātra	Su. 27.212	*Aravalli range*
Sahya	Su. 27.212	*Upper part of western ghats*
Malaya	Su. 27.210	*Lower part of western ghats*

Sanskrit Name	*Reference*	*English equivelent*
	Rivers	
Gangā	Vi. 3.8, Ci. 3.13	
Mahānadī	Ci. 11.6	Big rivers
Himavatprabhava Nadī	Su. 27.209	Rivers originating from Himalayas
Malayāprabhava nadī	Su. 27.210	Rivers originating from malaya
Pāriyātrabhava nadī	Su. 27.212	Rivers originating from Pāriyātra
Vindhyabhava nadī	Su. 27.212	Rivers originating from Vindhya
Sahyaprabhava nadī	Su. 27.212	Rivers originating from Sahya
Paścimābhimukha nadī	Su. 27.211	Rivers flowing to the western sea
Pūrvasamudraga nadī	Su. 27.211	Rivers flowing to the Eastern sea
Udadhi	Si. 9.4	Sea
Pūrvasamudra	Su. 27.211	Eastern sea (Bay of Bengal)
Paścima (Samudra)	Su. 27.211	Arabian Sea
	Some important places	
Kampilya rājadhānī	Vi. 3.3	
Pañcanadapura	Si. 12.39	
Pañcāla Kṣetra	Vi. 3.3	
	People inhabiting parts of the country and outside	
Aśmaka	Ci. 30.317	
Āndhraka	In. 5.29	
Āvantika	Ci. 30.317	
Draviḍa	In. 5.29	
Bāhlīka	Vi. 1.18, Ci. 30.316	
Malayavāsi	Ci. 30.318	
Saindhava	Vi. 1.18, Ci. 30.317	

Saurāṣṭrika	Vi. 1.18
Sauvīraka	Vi. 1.18
Cīna	Vi. 1.17, Ci. 30.316
Pahlava	Ci. 30.316
Śaka	Ci. 30.316
Yavana	Ci. 30.316
Śūlika	Ci. 30.316

APPENDIX XII

Anatmical terms

Sanskrit Name	*Reference*	*Modern equivalent*
Aṃsa	Su. 17.101, Vi. 8.117	Acromial region
Aṃsaphalaka	Su. 7.6	Scapula
Akṣaka	Su. 7.6	Clavicle
Akṣi	Su. 5.28	Eye
Akṣikanīnikā	Sh. 7.11	Pupil
Syn. Kumārikā	In. 7.3	
Akṣikūṭa	Sh. 7.11	Orbital margin
Akṣivartma	Sh. 7.11	Eye-lid
Agnyadhiṣṭhāna	Ci. 13.38, 15.56	Seat of digestive fire
Aṅguliparva	Vi. 8.117	Digital node
Aṅgulipramāṇa	Vi. 8.117	Finger measurement
Aṅgulyasthi	Sh. 7.6	Phalanges
Aṅguṣṭha	Su. 5.24	Thumb
Adharaguda	Sh. 7.10	Lower part of rectum
Adhoga sirā	Ci. 27.16	Lower vessels
Antargala	Su. 18.22, Ci. 12.75	Throat
Annavaha srotas	Vi. 5.7	Oesaphagus
Antarādhi	Sh. 7.5	Trunk
Antra	Su. 17.70, Ci. 12.94	Intestines
Apatyapatha	Ci. 14.6, Si. 9.66	Vagina
Syn. Apatyamārga	Si. 9.66	
Ayanamukha	Su. 28.2	Pathway
Aratni	Vi. 8.107	Forearm
Avaṭu	Sh. 7.11	Thyroid
Asthi	Su. 17.113, 20.8, Sh. 7.6	Bone
Asthivaha srotas	Vi. 5.7	Channels carrying Bone-nutrients
Asthi-sandhi	Su. 11.48	Bony Joints
Ānana	Vi. 8.117	Face
Āmāśaya	Su. 20.8	Stomach

Sanskrit Name	*Reference*	*Modern equivalent*
Indriyaprāṇavaha srotas	Si. 9.4	Channels carrying Vitae for sense
Indriyādhiṣṭhāna	Su. 8.10	Sensory organ
Ukhā	Sh. 7.11	Hollow on the side of hip
Uttaraguda	Sh. 7.10	Upper part of the rectum
Udakavaha srotas	Vi. 5.7	Channels carrying fluid
Udara	Su. 17.89, 18.31	Abdomen
Upajihvikā	Sh. 7.11	Tonsils
Upastha	Sh. 1.25. Ci. 14.217	Perineum
Uras	Su. 5.52, 20.8	Chest
Uraḥsrotaḥ	Ci. 17.40	Channels of the chest
Ūru	Su. 14.23, 16.7	Thigh
Ūrunalaka	Sh. 7.6	Femur
Ūrupiṇḍikā	Sh. 7.11	Prominent front of thigh
Ūrdhvāṅga	Su. 27.327	Upper part of the body
Ojovaha	Su. 30.87	Channels carrying ojas
Oṣṭha	Ni. 3.14, 8.98	Lips
Kakṣā	Vi. 8.97, 117	Axilla
Kaṭī	Su. 14.22, 20.8	Waist
Kaṇṭha	Su. 5.47, 29.3	Throat
Kaṇḍarā	Su. 5.60' 17.90, Vi. 8.98	Tendons
Kaniṣṭhikā	Si. 3.9	Little finger
Kaphāśaya	Ci. 20.34, 21.39	Seat of kapha (Lungs ?)
Karṇaputraka	Sh. 7.11	Tragus
Karṇamūla	Su. 18.27, Ci 3.287	Parotid region
Karṇaśaṣkuli	Sh. 7.11	Pinnae
Kākala	Su. 18.20	Uvula
Syn. Galaśuṇḍikā	Sh. 7.11	
Kukundara	Sh. 7.11	Ischial tuberosities
Kukṣi	Su. 14.22, 17.70, 18.32	Belly
Kṛkāṭikā	Vi. 8.105	Laryngeal prominence
Keśa	Su. 17.60, 28.4	Head hairs
Syn. Śiroruha	In. 8.18	
Koṣṭha	Su. 11.48, 14.21, 17.113	Bowels
Koṣṭhāṅga	Sh. 7.10	Viscera

Sanskrit Name	*Reference*	*Modern equivalent*
Kroḍa	Su. 27.334	Chest (cardia)
Kloman	Su. 17.94, Vi. 5.8, Ci. 13.45	Laryngo-trachea
Kṣīravaha sirā	Ci. 30.236	Vessels carrying milk
Kṣīrāśāya	Ci. 30.246	Breast (Mammary gland)
Kṣudrāntra	Sh. 7.10	Small intestine
Kha (srotas)	Su. 7.42	Channels
Gaṇḍa	Vi. 8.105	Cheek
Gaṇḍakūṭa	Sh. 7.6	Zygoma
Garbhāśaya	Sh. 3.3	Uterus
Syn. **Garbhakoṣṭha**	Ni. 3.13	
Garbhadhāriṇi	Sh. 8.32	
Gala	Ci. 12-76	Throat
Galabāhya	Su. 18.21	Front of the neck
Galāsandhi	Ci. 12.76	Fauces
Guda	Su. 17.162, 27.335	Rectum
Gudavali	Ci. 14.6	Mucous folds of the Rectum
Gulpha	Vi. 8.107	Ankle
Guhya	Su. 18.16, In. 6.14	Private parts (genitals)
Gojihvikā	Sh. 7.11	Tongue
Grahaṇi	Ci. 15.26	Duodenum
Grīvā	Su. 20.8	Neck
Ghāṭā	Su. 17.19, Si. 9.84	Nape of the neck
Ghrāṇa	Su. 5.28	Nose
(Cakṣu) aṅga	Sh. 8.51	Front of the eye
(Cakṣu) apāṅga	Sh. 8.51	Corner of the eye.
Cibuka	Vi. 8.107	Chin
Jaghana	Vi. 5.8	Pubes
Jaṅghā	Su. 14.23, 16.7	Leg
Jaṅghāpiṇḍikā	Sh. 7.11, Ci. 12.98	Calf
Jatru	Vi. 8.107	Sternum
Jatrumūla	Ci. 17.33	Xiphisternum
Jānu	Su. 14.23, Vi. 8.107	Knee
Jānukapālikā	Sh. 7.6	Patella
Jihvā	Vi. 8.98	Tongue
Jihvāmūla	Su. 18.19	Root of the tongue

Sanskrit Name	*Reference*	*Modern equivalent*
Taruṇāsthi	Vi. 7.11	Cartilage
Tālu	Su. 5.54, Vi. 5.8	Palate
Tāluka	Sh. 7.6	Palate bone
Trika	Vi. 8.117	Sacrum
Tvak	Su. 17.65, Vi. 8.102	Skin
Syn. Carma	Su. 27, 335	
Tvaṅmāṃsāntara	Su. 18.31, Ci. 13.11	Fascial space between skin and muscles
Danta	Vi. 8.107	Teeth
Syn. Dvija	Su. 17.67	
Dantaveṣṭaka	Sh. 7.11	Gum
Dantolūkhala	Sh. 7.6	Teeth socket
Dṛṣṭī	Su. 14.10	Eye
Dhamanī	Su. 30.12	Artery
Dhamanī-jāla	In. 11.8	Aterial anastomosis
Dhamanī-mukhāgra	Sh. 7.14	Tip of the opening of arteries
Nakha	Su. 17.67, 28.4	Nails
Nābhi	Su. 17.94, Sh. 6.21	Navel (umbilicus)
Nāsā	Su. 5.49	Nose
Nāsā-śṛṅgāṭaka	Ci. 26.104	Plexus of vessels in nose
Nāsikāgra	Sh. 8.61	Tip of nose
(Nāsikā) vaṃśa	Sh. 8.51	Bridge of nose
Netranādi	Si. 2.21	Nasolachrymal duct
Paktisthāna	Ni. 1.20	Stomach and duodenum
Pakvāśaya	Su. 20.8	Large intestines
Pakvāṣayaguda	Sh. 6.21	Rectal portion of colon
Pakṣma	Ci. 13.39	Eyelashes
Parva	Su. 20.8	Nodes or joints
Parśukā	Sh. 7.6	Ribs
Parśukāgra	In. 10.9	Anterior end of ribs
Pāṇi	Su. 17.107	Hand
Pāṇītala	Vi. 8.104	Palm
Pāda	Su. 17.107, 18.16, 20.8	Foot
Pādatala	Vi. 8.104	Sole
Pārṣni	Vi. 8.107	Heel

Sanskrit Name	*Reference*	*Modern equivalent*
Pārśva	Su. 14.22, Ni. 3 7	Side of the chest
Pārśvāntara	Su. 17.101	Mediastimum
Purīṣādhāna	Su. 20.8	Sigmoid colon
Syn. Purīṣādhāra	Sh. 7.10	
Purīṣāśaya	Ci. 19.6	
Purīṣavaha srotas	Vi. 5.7	Lage intestine
Puruṣāvayavaviśeṣa	Sh. 5.4	Particular organ of human body
Pṛṣṭha	Su. 14.22, 17.89	Back
Pṛṣṭhagata asthi	Sh. 7.6	Vertebra
Pṛṣṭhavaṃśa	Sh. 8.51	Backbone
Pṛṣṭhāśirta bāhya sirā	Ci. 28.46	Blood vessels situated externally in the back
Pṛṣṭheṣikā	In. 3.5	Backbone
Pradeśinī	Ci. 28.103	Index finger
Prapada	Ci. 12.98	Fore-foot
Prapāṇika	Vi. 8.117, In. 8.26	Fore-hand
Prabāhu	Vi. 8.107	Fore-arm
Prāṇāyatana	Su. 29.3	Seat of vitae
Prāṇavaha srotas	Vi. 5.7	Channels carrying air (Respiratory tract)
Plīhā	Su. 17.94; 18.28, Ci. 13.36	Spleen
Basti	Su. 7.6, 11.48, 17.80, Ni 3.7	Urinary bladder
Bastiśiras	Vi. 8.117	Suprapubic region
Bastideśa	Ci. 11.78	Pubic region
Bastisandhi	Ci. 13.18	Joint of bladder
Bāla	Ci. 13.39	Hair
Bāhu	Sh. 7·5	Arm
Bāhunalaka	Sh. 7.6	Humerus
Bāhupiṇḍikā	Sh. 7.11	Bicipital prominence
Bhaga	Vi. 8.117	Vulva
Bhagāsthi	Sh. 7.6	Pubis
Bhrū	Vi. 8.98	Eye brow
Bhrūmadhya	Su. 17.19	Mid of the eyebrows

Sanskrit Name	*Reference*	*Modern equivalent*
Majjavaha srotas	Vi. 5.7	Medullary canals
Maṇi (Meḍhra)	Ci. 30.175	Glans penis
Maṇika	Sh. 7.6	Upper row of Carpal bones (Wrist)
Madhya	Su. 27. 335	Trunk
Manovaha srotas	Ni. 7.4	Psycho-cortical routes
Manyā	Su. 14.20, In. 3.6	Side of the neck
Manyāśṛta bāhya sirā	Ci. 28.46	Blood vessels situated externally in side of neck
Marma	Su. 11.48, 17.113	Vital organs
Marmatraya	Su. 29.3	Three vital organs (Head, Heart and bladder)
Malāyana	Su. 7.42, 17.72	Excretory passages
Mastiṣka	Sh. 7.15, Si. 9.79	Brain
Syn. Mastuluṅga	Ci. 26.105	
Mahat chidra	Sh. 7.12	Large apertures
Mahāsrotas	Ni. 3.7	Alimentary canal
Māṃsala avakāśa	Su. 17.82	Muscular sites
Māṃsavaha srotas	Vi. 5.7	Channels carrying muscle-nutrients
Mukha	Su. 5.97, 17.71	Mouth
Mūtraṇādi	Si. 9.60	
Mūtrabasti	Ni. 4.37	Urinary bladder
Mūtramārga	Ci. 26.28, Si. 9.67	Urethra
Mūtravaha srotas	Vi. 5.7	Urinary tubules
Mūtravāhinī nāḍī	Si. 9.4	Ureters
Mūtrāśaya	Ni. 4.9, Ci. 26.35	Bladder
Mūrdhā	Su. 5.54	Head
Medovaha srotas	Vi. 5.7	Channels carrying lipids
Meḍhra	Su. 7.10, 27.335	penis
Syn. Mehana	Su. 7.6, Vi. 5.8, 8.104	
Liṅga, śepha	Ci. 26.30	
Yakṛt	Su. 17.94, 27.335, Ci. 13.38	Liver
Yonimukha	Ni. 3.14	Vaginal orifice
Raktavaha srotas	Vi. 5.7, Ni. 2.4	Blood Vessels

Sanskrit Name	*Reference*	*Modern equivalent*
Raktavāhinī dhamanī	Vi. 7.11	Artery
Syn. Śoṇitavahinī dhamanī	Ni. 6.8	
Rajovaha sirā	Ci. 30.207	Vessel carrying menstrual blood.
Rasanā	Su. 8.8	Gustatory organ
Resavaha srotas	Vi. 5.7	Channels carrying nutrient fluid
Rasavāhinī dhamanī	Ci. 22.6	Channels carrying nutrient fluid
Rasāyanī	Ci. 20.10	Lymphatics
Lalāṭa	Su. 17.19, Vi. 8.104	Fore-head
Loma	Su. 17.67, 28.4	Body hairs
Lomakūpa	Vi. 5.8	Hair follicles
Vaṅkṣaṇa	Su. 7.6, 14.10, 17.94, 18.30	Groin (inguinal region)
Vapāvahana	Vi. 5.8	Omentum
Vāma pārśva	Vi. 5.8	Left side of chest
Vyañjana	Vi. 8.122	Secondary sex characters
Vṛkka	Su. 17.94, 27.335	Kidney
Vṛṣaṇa	Su. 7.10, 14.10, 18.30	Testicles
Śaṅkha	Su. 17.19, 18.26, 29.3, Vi. 8.105	Temple
Śaṅkhakeśānta sandhi	Ci. 9.77, 29.35	Joint of temporal bone with other bones limited by head hair.
Syn. Śaṅkhasandhi	Sh. 8.51	
Śarīra	Sh. 6.4	Body
Śarīradhātvavakāśa	Vi. 5.9	Interstitial spaces
Śarīraparamāṇu	Sh. 7.17	Cells
Śarīrapramāṇa	Vi. 8.117	Measurement of body (Anthropometry)
Śarīrasaṅkhyāna	Sh. 7.3	Enumeration of body parts
Śarīrajñāna	Su. 29.7	Knowledge of body (Anatomy)
Śarīrasandhibandha	Su. 28.4	Ligaments of the body
Śarīrādhikāra	Sh. 6.20	Context of body

Sanskrit Name	*Reference*	*Modern equivalent*
Śalākā	Sh. 7.6	Metacarpal bones
Śalākādhiṣṭhāna	Sh. 7.6	Distal rows of carpal bones
Śarīrābhinirvṛttijnāna	Su. 29.7	Embryology
Śākhā	Su. 11.48, 17.113, 28.31	Extremities
Śiras	Su. 17.12, 20.8, 27.334	Head (skull)
Śiraḥkapāla	Su. 5.60, Sh. 7.6	Flat bones of skull
Siraḥ khāni	Ci. 18.7	Apertures in skull
Śirogrīva	Sh. 7.5	Head and neck
Śirodharā	Su. 17.21	Neck
Śukravaha srotas	Vi. 5.7	Ducts carrying semen
Syn. Retovaha srotas	Ci. 30.138	
Śukravāhinī nāḍi	Si. 9.4	Vas defferens
Smaśru	Su. 5.58, 17.67, 28.4	Beard and moustache
Śroṇi	Su. 27.335	Pelvis
Śroṇiphalaka	Sh. 7.6	Hip bone
Śrotra	Su. 5.28	Ear
Śvasanā	Ci 12.76	Respiratory tubes
Sakthi	Su 20.8, 27.334, Sh. 7.5	Lower limb
Sandhi	Su. 5.60, 17.66, 113	Joints
Sandhipicchā	Su. 28.4	Synovial secretion
Sarvāṅga	Su. 18.16	Whole body
Sirā	Su. 5.60, 17.18, 28 21, 30.12	Blood vessels (Veins)
Sirājāla	Su. 17.21, 86, Vi. 8.98	Plexus of veins
Syn. Sirāpratāna	Vi. 8. 98	
Sirā mukhāgra	Sh. 7.14	Terminal endes of vessels
Sṛkkaṇi	Sh. 7.11	Angls of mouth
Skandha	Su. 27.334, Vi. 8.98	Shoulder (scapular region)
Stana	Su. 17.107, Ni. 3.14	Breast
Stanamaṇḍala	Ni. 1.14, Vi. 8.117	Mamnary areola
Syn. Stanaparyanta	Vi 8. 117	
Stanāntara	Vi. 8.117	Space between the breasts
Stanodara	Sh. 8.32	Mid-portion of breast
Sthālaka	Sh. 7.6	Facets
Sthālakārbuda	Sh. 7.6	Tubercles of ribs
Sthūlaguda	Vi. 5.8, Si. 9.4	Rectum

Sanskrit Name	*Reference*	*Modern equivalent*
Sthūlāntra	Sh. 7.10	Large intestine
Snāyu	Su. 17.90, 28.21	Ligaments
Sparśana	Su. 5.87	Tactile organ
Sphik	Vi. 3.24	Buttock
Srotas	Su. 28.5, 30.12	Channels
Srotaḥśṛṅgāṭa	Ci. 26.132	Nasal labyrinth
Svedamukha	Su. 7.42	Opening of sweat ducts
Svedavaha srotas	Vi. 5.7	Sweat ducts
Hanu	Vi. 8.98	Jaw
Hanumūlabandhana	Sh. 7.6	Binding elements at the root of jaw
Hanvasthi	Sh. 7.6	Bone of jaw (Maxillae or Mandible)
Hasta	Vi. 8.117	Hand
Hṛdaya *Syn.* Hṛd	Su. 11.44, 17.39, Ni. 3.7	Heart

APPENDIX XIII

Physiological terms

Sanskrit Name	*Reference*	*Modern equivalent*
Akṣimala	Su. 28.4	Dirt of eyes
Akṣi-sneha	Ci. 15.19	Eye-smear
Agni	Vi. 6.12	Digestive fire
Acchapitta	Ci. 15.10	Clear digestive juice
Adhaḥśvāsa	Ci. 17.51	Inspiration
Aṅguliparvasphuṭana	Vi. 4.7	Ticking sound in finger nodes
Antaragni	Su. 28.3	Internal fire
Annapaktā	Ci. 15.38	One which digests food
Apatya	Su. 16.18	Progeny
Aparā	Sh. 6.23	Placenta
Apāna	Ci. 15.10	Vāyu which comes out
Abdhātu	Ci. 22.11	Supporting body-fluid
Abhyavaharaṇaśakti	Vi. 8.120	Power of ingestion
Amlabhāva	Ci. 15.10	Acidosis
Avyādhisaha	Su. 28.7	Non-immune
Asātmya	Sh. 1.127	Unsuitable
Asukha Āyu	Su. 30.24	Unhappy life
Asthi	Su. 28.4	Bone
Āhārarasa	Su. 28.4	Essence of food (chyle)
Ahita Āyu	Su. 30.24	Non-benefecial life
Ākuñcana	Sh. 7.16	Contraction
Ātma	Su. 1, 48, 56	Self (soul)
Ābhyantara mala	Vi. 7.10	Internal excreta
Āyus	Su. 30.22	Life-span
Āyuḥ-Pramaṇa	Su. 30.25	Measure of Life-span
(Ārtava) Rakta	Ci. 15.17	Menstrual blood
Ārtavāgamana	Ni. 3.13	Appearance of menstrual blood
Āvi	Sh. 8.30	Labour pains
Āsyamala	Ni. 2.6	Dirt of mouth

Sanskrit Name	*Reference*	*Modern equivalent*
Āhāra	Su. 11.35	Food
Āharaprasādākhya	Su. 28.4	Essence of food
Āhāraśakti	Vi. 8.120	Power of ingestion
Indriya	Su. 8.8	Sensory apparatus
Indriyadravya	Su. 8.9	Basic material of senses
Indriyabuddhi	Su. 8.12	Sense perception
Indriyārtha	Su. 8.11	Sense-objects
Ucchvāsa	Su. 18.49	Inspiration
Utsargin	Su. 28.4	Excretion
Utsāha	Su. 18.49	Enthusiasm
Udarya agni	Ci. 15.7, Vi. 1.24(1)	Abdominal fire
Syn. **Audarya agni**	Vi. 1. 24(1)	
Udgāra	Su. 18.6	Eructation
Unmeṣa	Sh. 7.16	Opening of eyes
Upacaya	Su. 20.9	Development
Upasneha	Sh. 6.23	Unction
Upasveda	Sh. 6.23	Heating
Ūrdhva śvāsa	Ci. 17.51	Expiration
Ūṣmā	Su. 17.116	Heat
Pañca ūṣmā	Ci. 15.13	Five types of heat (Pitta)
Ṛtu	Vi 3.14	Season (period favourable for conception)
Ojas	Su. 17.117	Factor resposible for immunity
Kaṭubhāva	Ci. 15.11	Pungent state
Kanyā apatya	Sh. 2.12	Female child
Kapha	Su. 1.57	Factor responsible for growth
Karṇamala	Su. 28.4	Dirt of ear
Karmaśakti	Vi. 8.121	Power of working
Karmendriya	Sh. 1.25	Motor organs
Kāyāgni	Su. 16.17	Body-fire
Kiṭṭa	Su. 28.4	Excreta
Keśa	Ci. 15.19	Hairs
Kṣaya	Su. 17.112	Deficiency

Sanskrit Name	*Reference*	*Modern equivalent*
Kṣavathu	Su. 18.6	Sneezing
Kṣut	Su. 7.4	Hunger
Kṣudra vāta	Ci. 17.34	Minor air
Khamala	Ci. 15.18	Dirt of orifices
Khāīdni	Su. 1.48	Ākāśa etc. (Mahābhūtas)
Gatimān	Su. 18.49	Moving
Gamana	Sh. 7.16	Movement
Garbha	Sh. 4.5	Foetus
Garbhajanana	Sh. 3.11	Conception
Garbharasa	Su. 30.10	Nutrient of foetus
Garbhavikṛti	Sh. 4.15	Teratological defects
Garbhavikāsakrama	Sh. 4.9–24	Order of foetal development
Garbhavṛdhi	Sh. 6.23	Growth of foetus
Garbha vairupya	Sh. 4.19	Foetal deformity
Garbhasamudbhava	Sh. 2.4	Formation of foetus
Garbhaśarīravikṛti	Sh. 2.29	Defects in body of foetus
Garbhākṛti	Su. 12.8	Shape of foetus
Garbhāvakrānti	Sh. 4.41	Emergence of foetus
Garbhāśayabījabhāga	Sh. 4.30	Genetic portion of uterus
Garbhāśaya-bijabhāgāvayava	Sh. 4.30	A part of genetic portion of uterus
Garbhodaka	Sh. 8.36	Amniotic fluid
Gaurava	Su. 18.51	Heaviness
Caya	Su. 17.114	Accumulation
Ceṣṭā	Su. 17.118	Movement
Chardi	Su. 7.3	Vomiting
Chāyā	Vi. 4.7	Lustre
Jaraṇaśakti	Vi. 4.8	Power of digestion
Jarā	Su. 16.19	Old age (senility)
Jṛmbhā	Su. 7.4	Yawning
Jñāna	Su. 12.12	Knowledge
Tantra	Su. 12.8	System
Tamas	Su. 1.57	Inertia, darkness
Tvak	Ci. 15.17	Skin
Tvak-sneha	Ci. 15.19	Smear of skin

Sanskrti Name	*Reference*	*Modern equivalent.*
Darśana	Su. 18.20	Vision
Dārḍhya	Su. 12.12	Firmness
Dehadhātu	Su. 16.27	Materials supporting the body
Dehaprakṛti	Su. 30.25	Body Constition
Dehāgni	Ci. 15.3	Body-fire
Doṣa-gati	Su. 17.112	Movement of doṣas
Doṣaprakṛti	Vi. 6.13	Dosic constitution
Dohada	Vi. 3.14	Longing for certain things during pregnancy
Dhātugati	Su. 18.49	Metabolic process
Dhatupaktā (agni)	Ci. 15.38	Metabolic fire
Sapta Dhātvagni	Ci. 15.15	Seven metabolic fires
Dhātu-pīka	Ci. 8.39	Metabolism
Dhātupoṣaṇa	Ci. 8.39	Nutrition of tissus
Dhātuprasādasaṃjñaka	Su. 28.4	Essence of dhātus
Dhātu-sāmya	Su. 1.53	Homeostasis
Dhātūṣmā	Su. 28.3	Heat of tissues (metabolic heat)
Dhāraṇa	Sh. 7.16	Holding
Nābhi-Nāḍī	Sh. 6.23	Umbilical cord
Rasavāhinī saṃvāhinī	Sh. 4.15	Vessels carrying nutrient fluid
Nāsikāmala	Su. 28.4	Dirt of nose
Nidrā	Su. 17.52	Sleep
Nimeṣa	Sh. 7.16	Closing of eyes
Niṣṭhyūta	In. 9.19	Sputum
Niḥśvāsa	Su. 18.42	Expiration
Pakti	Su. 18.50	Digsetion
Pañca vāyu	Ci. 14.8, 28.5	Five types of vāyu
Para ojas	Su. 30.7	Superior ojas
Pitta	Su. 1.57	Factor responsible for heat processes and digestion
Pipāsā	Su. 7.4	Thirst
Putra-apatya	Sh. 2.12	Male progeny

Sanskrit Name	*Reference*	*Modern equivalent*
Purīṣa	Su. 18.6	Faeces
Syn. Viṭ	Ci. 15.18	
Puruṣa	Su. 1.123	Living body
Puṣṭi	Su. 16.18	Corpulence
Pumsavana	Sh. 8.19	The rite for procreating male progeny
Pūraṇa	Vi. 3.42	Filling up
Prakupita	Su. 17.116	Vitiated
Prakṛtistha	Su. 18.48	Normal
Prakopa	Su, 17.114	Vitiation
Prakṛti	Su. 16.17, Vi. 6.13	Physiological state
Prakṛtivarṇa	Su. 12.11	Normal complexion
Prakṛtivikārajñāna	Su. 29.7	Science of physiology and pathology
Prajanana-mala	Su. 28.4	Dirt of genitals
Prapāka	Ci. 15.9	The primary state of digestion
Prabhā	Su. 18.50	Brilliance
Praśama	Su. 17.114	Pacification
Praśvāsa	Sh. 7.16	Expiration
Prasavakāla	Sh. 4.25	Time of parturition
Prasāda	Su. 18.50, Vi. 3.24	Essence
Prākṛta bīja	Ci. 30.125	Normal seed (sperm and ovum)
Prāṇa	Su. 17.118	Vital strength
Prāṇa (vāyu)	Ci. 15.6	Vāyu which goes in
Prāṇāśrayā	Ci. 26.4	Seat of vitae
Preraṇa	Sh. 7.16	Impulsion
Bāhya mala	Vi. 7.10	External dirt
Bīja	Sh. 2.12	Seed (sperm and ovum)

Sanskrit Name	*Reference*	*Modern equivalent*
Bījabhāga	Sh. 3.17	Portion of genetic factor
Bīja-Bījabhāga	Sh. 4-31	Portion of the genetic factor concerned with seed
Bīja-bījabhāgāvayava	Sh. 4.31	A part of the portion of genetic factor concerned with seed
Bījasampat	Sh. 3.11	Excellence of seed
Buddhi	Su. 12.12	Intellect
Buddhivaha sirā	Ci. 10.58	Intellect-carrying channels
Buddhīndriya	Sh. 1.24	Sensory apparatus
Bhautika paktā (agni)	Ci. 15.38	Agni related to Bhūtas
Majjā	Su. 28.4	Bone marrow
Madhura bhāva	Ci. 15.9	Sweet stage
Manaḥ	Su. 1.48	Mind
Manovaha sirā	Ci. 10.58	Psychic channels
Mala	Su. 17.117	Excreta
Māmsa	Su. 28.4	Muscle
Mārgaga Śarīradhātu	Vi. 5.9	Nutrient materials for tissues in passage
Medas	Su. 20.8	Fat
Medhā	Su. 18.50	Power of acquisition
Mūtra	Su. 18.6	Urine
Maithuna	Su. 7.11	Coitus
Mokṣa	Su. 18.49	Liberation
Yantra	Su. 12.8	Organ
Yama	Sh. 2.16	Twin
Rakta	Ci. 15.6, Su. 20.8	Blood
Syn. Rudhīra	Su. 20.8	
Rakta-styāyana	Su. 24.20	Blood-coagulation
Rajas	Su. 1.57	Phychic quality related to motion
Rasa	Su. 20.8	Nutrient fluid
Lasikā	Su. 20.8	Lymph
Loma	Ci. 15.19	Body hairs
Lomakūpa-mala	Su. 28.4	Dirt of hair follicles

Sanskrit Name	*Reference*	*Modern equivalent*
Vayas	Vi. 8.122	Age
Varṇa	Su. 20.9	Complexion
Vasā	Ci. 14.15	Muscle-fat
Vāta	Su. 18.6	Wind
Vāta *Syn.* Vāyu	Su. 7.3, 1.57	Factor responsible for motion
Vijñāna	Su. 29.4	Understanding
Viṭ-sneha	Ci. 15.19	Fat content of faeces
Vivartana	Sh. 8.19	Change (of sex)
Vṛddhi	Su. 18.53	Aggravation
Vṛṣatā	Su. 18.51	Virility
Vega	Su. 7.3	Natural urges
Vyādhikṣamatva	Su. 28.7	Immunity
Vyādhisaha	Su. 28.7	Immune
Vyāna vāyu	Ci. 15.35	Vāyu pervading the entire body
Vyāyāma	Su. 6.24	Physical exercise
Vyāyāmaśakti	Vi. 4.8	Power of physical work
Śarīra	Su. 1.46	Body
Śarīrakleda	Ni. 4.9	Body fluid
Śarīraprakṛti	Vi. 4.7	Body constitution
Śharīrabījabhāga	Sh. 4.30	Portion of the genetic factor relating to body
Śarīrarasasneha	Su. 30.11	Cream of the nutrient fluid in the body
Śarīra-sampad	Vi. 7.3	Excellence of body
Śarīrodaka	Sh. 7.15	Body-fluid
Śukra	Sh. 3.3	Semen
Śuddha ārtava	Ci. 30.226	Nomal menstrual blood
Śuddha retas	Ci. 30.145	Normal semen
Śoṇita	Sh. 3.3	Ovum
Śramaniḥśvāsa	Su. 7.4	Breathing after exertion
Ślaismika ojas	Sh. 7.15	Ojas of the nature of kapha
Ṣaṇḍha apatyha	Sh. 2.17	Enunch progeny
Saṃvartamāna	Su. 30.10	Circulating

Sanskrit Name	*Reference*	*Moaern equivalent*
Saṃhanana	Vi. 8.116	Compactness
Saṃsthāna	Vi. 4.7	Shape
Sattva	Su. 1.46	Psyche
Sattvabala	Vi. 7.3	Psychic strength
Sandhisphuṭana	Vi. 4.7	Cracking sound in joints
Samāna vāyu	Ci. 15.7	Vāyu responsible for digestion and assimilation
Sahaja kṛmi	Vi. 7.9	Non-pathogenic germs
Sātmya	Vi. 8.118	Suitable
Sāra	Vi. 8.102	Essence
Siṅghāṇaka	Ni. 2.6	Nasal excretion
Sukha āyu	Su. 30.24	Happy life
Stanya	Ni. 3.14	Breast-milk
Strirajas	Ci. 13.32	Ovum
Sthāna	Su. 17.112	State of equilibrium
Sthānastha śarīradhātu	Vi. 5.9	Nutrient materials for tissues in sites
Sthiratva	Su. 18.51	Stability
Sneha	Su. 18.51	Uuctuousness
Svara	Su. 5.61	Voice
Sveda	Su. 20.8	Sweat
Hāni	Su. 18.53	Diminution, Loss
Hita āyu	Su. 30.24	Benefecial life

APPENDIX XIV

Terms Relating to Action

Sanskrit Name	*Reference*	*Modern equivalent*
Akaṇṭhya	Su. 25.40	Non-beneficial for throat
Akṣī-upaghātakara	Vi. 1.17	Damaging for eyes
Akṣi-sammīlana	Su. 26.42 (2)	Closing the eyes
Agnidīpana	Su. 26.42 (2). Ci. 8.124	Stimulating digestive fire, appetiser
Syn. Agnijanana	Su.27.250	
Agnivardhana	Ci. 1.2.19	
Agnivivardhana	Su. 17.231	
Agni saṃdhukṣaṇa	Su. 25.40	
Antaragni-samdhukṣaṇa	Ci. 1.2.3	
Dīpana	Su. 26.42 (3), Ci. 11.84	
Dīpanīya	Su. 4.8, 15.7, 25.40	
Agni-vaiṣamyakara	Su. 25.40	One which disturbs the balance of digestive fire
Agni-nirvāpaka	Ci. 15.122	One which extinguishes digestive fire
Aṅgamardapraśamana	Su. 4.8	Pacifying body-ache
Aṅgavardhana	Ci. 1.1.70	Developing body parts
Atisāraṇibarhaṇa	Ci. 8.124	
Syn. Atisāraśamana	Su. 27.254	
Atisārahara	Su. 25.40	
Adhomārgapravartana	Su.27.109	Impelling (excrement) downwards
Syn. Adhaḥsraṃsī	Su. 26.42 (3)	
Avasramsī	Su. 27.192	
Sraṃsana	Ci. 3.172	
Sraṃsanīya	Su. 25.40	
Sraṃsī	Su. 27.304	
Adhovātānulomana	Su. 27.302	Carminativeg

Sanskrit Name	*Reference*	*Modern equivalent*
Anāyuṣya	Su. 25.40	Non-benefecial for life-span
Anārogyakara	Su. 25.41	Causing ill health
Anuvāsanopaga	Su. 4.8	Helpful in unctuous enema
Annadravyarucikara	Su. 25.40	Relishing
Syn. Bhaktarocaka	Su. 26.42 (2)	
Bhaktarocana	Ci. 8.143	
Rucikara	Su. 25.40, Ci. 3.145	
Ruciprada	Su. 27.137	
Rocana	Vi. 1.18	
Bhaktaprarocana	Su. 27.156	
Annāśraddhājanana	Su. 25.40	Producing aversion to food
Apatyajanana	Ci. 2.3.11	Procreative
Apatyavivardhana	Ci. 2.1.23	Enlarging progeny
Apdoṣahara	Ci. 13.93	Alleviāting defects of watre
Abaddhamāṃsahara	Ci. 1.2.3	Destroying non-compactness of muscles
Abhiṣyandakara	Su. 25.40	Causing sliminess and obstruction in channels
Syn. Abhiṣyandi	Su. 13.98, 27.84	
Abhyaṅgopayogi	Su. 22.40	Useful in massage
Amlapittajanana	Su. 25.40	Causing acid gastritis
Arocakaghna	Su. 26.46 (5)	Destroying non-relish for food
Arttinut	Su. 27.111	Alleviating distress
Arśoghna	Su. 4.8, 25.40	Destroying piles
Syn. Arśaḥpraśamana	Su. 25.40	
Arśohara	Su. 25.40	
Alpamāruta	Su. 27.10	Causing little wind
Alpavarcas	Su. 27.10	Causing little faeces
Avakāśakara	Su. 26.42 (3)	Making space
Avadhamana	Su. 27.4	Emaciating
Avasādakara	Su. 16.14	Depressant
Syn. Sādana	Su. 26.45	
Avidāhi	Su. 27.87	Non-burning
Avṛṣya	Su. 25.40, 26.51	Non-aphrodisiac
Aśmarī-pātana	Ci. 26.52	Felling calculus (lithagogue)

Sanskrit Name	*Reference*	*Modern equivalent*
Aśmarībhedana	Ci. 26.52	Breaking calculus (lithotriptic)
Ahṛdya	Su. 25.40	Non-cordial
Ācayana	Su. 27.4	Accumulating
Ānāhapraśamana	Su. 25.40	Pacifying hardness of bowels
Ānahabhedana	Ci. 13.145	Breaking hardness of bowels
Ānulomika	Su. 25.40, 56.69, Ci. 14.119	Carminative
Āmapradoṣahetu	Su. 25.40	Causing disorders of āma
Āmapraśamana	Su. 25.40	Pacifying āmadoṣa
Āyuṣya	Su. 5.95, 25.40, 1.1.30	Benefecial for life-span
Āyurhrāsakara	Su. 25.40	Diminishing life-span
Ārogyakara	Su. 25.40, Ci. 1.2.3	Causing health
Ārtta-roganut	Ci. 1.1.4	Alleviating disorders of diseased
Ālasyāpahara	Ci. 1.2.3.	Destroying lassitude
Āsu pramāthi	Ci. 13. 180	Quick churning
Āśvāsakara	Su. 26.40	Consoling
Āsthāpanopaua	Su. 4.8	Helpful in non-unctuous enema
Āsya-śoṣaṇa	Su. 26.43	Drying mouth (anti-sailagogue)
Āsyāsrāvaṇa	Su. 26.42(2)	Causing salivation (sailagogue)
Indriya-dṛḍhīkaraṇa	Su. 26.42(2)	Providing firmness to senses
Indriyatāpana	Ci. 29.34	Causing distress in senses
Indriyaprasādana	Su. 26.42(1)	Causing clarity of senses
Indriya-sphuṭīkaraṇa	Su. 26.42(4)	Making senses distinct
Indriyoparodhaka	Su. 26.45(3)	Obstructing senses
Ucchoṣaka	Su. 26.42(5)	Drying
Utkledi	Su. 27.303	Moistening
Syn. Upakledana	Vi. 1.18	
Upakledi	Vi. 1.18	
Kledana	Su. 56.42(2)	
Kledi	Su. 27.306	
Prakledinī	Vi. 1,16	

Sanskrit Name	*Reference*	*Modern equivalent*
Utsāhajanana	Su. 27.81	Producing enthusiasm
Udarādhmāpana	Su. 26.43	Distending abdomen
Udardapraśamana	Su. 4.8	Pacifying urticaria
Udāvartahara	Su. 25.40	Checking upward movement of vāyu
Udgāraśodhi	Su. 27.301	Correcting eructation
Udvepanapraśamana	Su. 25.40	Pacifying trembling
Upacayavardhana	Su. 27.47	Promoting development
Upanāhopayogi	Su. 25.40	useful for poultice
Upaśamanīya	Su. 12.7, 26.8, Ci. 19.50	Pacifying
Upaśoṣaṇa	Su. 25.40, 26.42(5) Ni. 6.4	Absorbing
Upastambhana	Ci. 20.46	Supporting
Uraḥparidahana	Su. 26.42(2)	Burnning in chest
Ūrjaka	Su. 26.42(1)	Energy-producing
Ūrdhva	Su. 26.69	Emetic
Syn. Vamana	Ki. 1.4	
Ūrdhvahara	Su. 15.7	
Ūrdhvavātānulomana	Su. 27.302	Carminating gastric wind
Ojaskara	Su. 5.94, Ci. 1,3.28	Promoting ojas
Syn. Ojasya	Su. 30.14	
Ojovivardhana	Su 27.231	
Kaṇṭhaghna	Su. 27.136	Damaging throat
Kaṇṭha-paridahana	Su. 26.42(2)	Causing burning in throat
Kaṇṭhya	Su. 4.8	Benefecial for throat
Kaṇḍūghna	Su. 4.8	Destroying itching
Kapha-cyāvana	Ci. 16.157	Expectorant
Syn. Kapha-chedana	Ka. 1.18	
Kaphavilayana	Ka. 1.19	Liquifying kapha (mucus)
Syn. Kaphavilāpana	Su. 26.42(2)	
Kapha-viṣyandana	Su. 26.42(2)	
Śleṣmavilayana	Ci. 13. 127	
Kaphapittāvirodhi	Su. 27.150	Non-antagonistic to kapha and pitta
Karmasahasrakṛt	Su. 27.232	Performing thousands of action

Sanskrit Name	*Reference*	*Modern equivalent*
Karśanīya	Su. 2.24, 22.40	Reducing
Kāṭhinyakara	Ci. 25.42	Hardening
Kāyaśithilīkaraṇa	Su. 26.42(2)	Causing slackness in body
Kāsahara	Su. 4.8	Alleviating cough
Kuṣṭhaghna	Su. 4.8	Anti-leprotic
Kustha-pragālana	Su. 26.42(3)	Increasing leprosy and skin diseases
Keśaghna	Su. 27.160	Destroying hairs of head
Keśopaghātakara	Vi. 1.17	Damaging hairs of head
Keśabṛṃhaṇa	Ci. 26.273	Promoting growth of hairs
Keśarañjana	Ci. 26.273	Dyeing hairs
Keśya	Su. 25.40	Benefecial for hairs
Koṣṭhavātahara	Ci. 15.107	Alleviating wind in bowels
Koṣṭhavātaprakopaka	Su. 27.32	Aggravating wind in bowels
Koṣṭhaśūlakara	Ci. 15.101	Causing pain in bowels
Krimighna	Su. 4.8	Anthelmintic
Klamanut	Su. 27.111	Removing exhaustion
Syn. Klamāpahara	Ci. 1.2.3	
Kṣunnāśana	Su. 2.33	Destroying hunger
Khalityāpādaka	Su. 26.42(3)	Producing baldness
Gaṇḍanut	Ci. 6.143	Destroying glands
Garbhadhāraṇa	Su. 25.40	Supporting foetus
Garbhavṛddhikara	Sh. 8. 27	Promoting development of foetus
Garbhasthāpana	Sh. 3.24	Sustaining foetus
Garbhopaghātakara	Sh. 8.25	Causing damage to foetus
Gudaśothahara	Su. 25.40	Alleviating swelling in ano-rectum
Gulma-bhedana	Ci. 26.58	Breaking lump in abdomen
Grahaṇīdūṣana	Su. 25.40	Causing morbidity in grahaṇī (duodenum)
Grahaṇīdoṣapraśamana	Su. 25.40	Pacifying morbidity of grahaṇī
Grahaṇībalavardhana	Ci. 15.80	promoting strength of grahaṇī

Sanskrit Name	*Reference*	*Modern equivalent*
Grāhi	Su. 2.19. 27.26, Ci. 11.84	Astringent (Checking diarrhoea)
Syn. Saṅgrahaṇa	Ci. 8. 118, 19.15	
Saṅgrahaṇīya	Su. 15.7, Ci. 19.50	
Saṅgrāhi	Su. 26.43	
Sāṅgrāhika	Su. 2.28, 25.40, Ci. 19.56, 8.130	
Glapana	Su. 26.42(4)	Causing malaise
Ghṛtavyāpatpraśamana	Su. 25.40	Correcting complication of ghee (hyperlipidaemia)
Ghrāṇāsravaṇa	Su. 26.42(4)	Stimulating nasal discharge
Cakṣurbaladāyaka	Si. 3.38	Providing strengh to vision
Cakṣurvircana	Su. 26.42(4)	Evacuating eyes
Cakṣuṣya	Su. 5.100, 25.40	Benefecial for vision
Cyāvana	Su. 26.42(3)	Expelling
Chardinigrahaṇa	Su. 4.8, 25.40	Anti-emetic
Syn. Chardihara		
Chardyatiyogapraśamana	Su. 25.40	Checking excessive vomiting
Chhettā	Su. 27.306	Disjoining
Syn. Chedi	Su. 27.187	
Chedana	Su. 26.42(3)	
Chedanīya	Su. 25.40, 26.8	
Jaraṇa	Su. 26.42(2), 27.183	Digestive
Syn. Jaraṇīya		
Jarāpraśamana	Ci. 1.3.6	Geriatric
Jarjarīkaraṇa	Su. 27.4	Shattering
Jihvāviśodhana	Ci. 8.143	Toungue-cleaning
Jivanīya	Su. 4.8	Vitaliser
Jvaraghna	Ci. 3.144	Antipyretic
Syn. Jvarahara	Su. 4.8	
Tandrākara	Su. 25.40	Causing drowsiness
Tandrāpahara	Ci. 1.2.3	Destroying drowsiness
Tamana	Su. 26.42(4)	Causing feeling of darkness
Tarpaṇīya	Su. 20.40	Saturating
Tarṣaṇa	Su. 26.42(2), 26.42 (4)	Causing thirst
Syn. Tṛṣṇājanana		

Sanskrit Name	*Reference*	*Modern equivalent*
Tāpana	Su. 26.42(3), 26.42(4)	Producing heat
Syn. Tāpajanana		
Tīkṣṇa	Su. 15.13	Sharp, drastic
Tīkṣṇa virecana	Su. 25.40	Drastic purgative
Tīvramada	Su. 27.187	Causing high intoxication
Tuṣṭiprada	Su. 27.194	Producing contentment
Tṛptighna	Su. 4.8	Anti-saturative
Tṛṣṇātiyogapraśamana	Su. 25.40	Pacifying excessive thirst
Tṛṣṇānigrahaṇa	Su. 4.8, 27.254	Anti-dypsic
Syn. Tṛṣṇāśamana	Su. 27. 254	
Tridoṣaśamana	Su. 27.80, Ci. 13.96	Pacifying all the three doṣas
Tvak-sthirīkaraṇa	Su. 26.42(5)	Providing firmness to skin
Tvagdoṣāpanayana	Su. 25.40	Alleviating skin disorders
Tvagviśuddhikara	Ci. 25.114	Purifying skin
Tvacya	Su. 4.87, 26.42(1)	Benefecial for skin
Danta-cyāvana	Su. 26.42(3)	Felling teeth
Dantapavana	Ci. 23.116	Cleaning teeth
Syn. Dantaviśodhana	Su. 5.73	
Dantaharṣana	Su. 26.42(2)	Sensitising teeth
Dahana	Vi. 1.17	Burning
Dāraṇa	Su. 26.42(3)	Tearing
Dārdhyajanana	Su. 27.81	Producing firmness
Dāhajvarapraśamana	Ci. 3.257	Alleviating fever with burning
Dāhana	Su. 27.306	Causing burning sensation
Dāhapraśamana	Su. 4.8	Pacifying burning sensation
Syn. Dāhanirvāpana	Su. 25.40	
Dāhāpanayana	Su. 25.40	
Dīpana-grāhī	Ci. 8.134, 19.25, 28.211, 243	Appetiser cum anti-diarrhoeal
Durgandhahara	Su. 25.40	Alleviating foul smell
Durvipākahara	Su. 25.40	Causing difficult digestion
Duḥkhābodhana	Ci. 24.64	Anaesthetising
Dṛkprasādani	Ci. 26.238	Clarifying vision
Syn. Dṛṣṭiprasādana	Su. 5.16	
Dṛṣṭighna	Su. 27.4	Damaging vision

Sanskrit Name	*Reference*	*Modern equivalent*
Deha-Bṛṃhaṇa	Su. 26.42(2)	Promoting body bulk
Doṣapācana	Ci. 3.199	Maturing morbidity
Dosapraśamana	Su. 1.67	Pacifying pathogenic factors
Doṣala	Su. 27.1.38	Causing morbidity
Dosaviṣyandana	Ci. 24.118	Liquifying doṣas
Doṣasaṃśoṣaṇa	Su. 12.8	Absorbring doṣas
Doṣānulomana	Ci. 1.1.29	Carminating doṣas
Daurbalyakara	Su. 25.40	Causing debility
Daurbalyāpahara	Ci. 1.2.3	Alleviating debility
Dhātupradūṣaṇa	Su. 1.67	Affecting dhātus
Dhātuśamyakara	Su. 27.254	Causing homeostasis
Dhidhṛtismṛtihara	Su. 25.40	Destroying intellect, restraint and memory
Nandana	Su. 30.15	Gratifying
Namana	Su. 26.42(4)	Bending
Nidrāpahara	Ci. 1.2.3	Destroying sleep
Ninditavyādhikara	Su. 25.40	Causing despicable diseases
Nirvāpaṇa	Su. 3.26, 25.40	Extinguishing(heat)
Paktā	Su. 27.306	Digestive
Syn. Pāki	Su. 27.304, Ci. 21.133	
Pācana	Su. 2.19, 26.42(3), Vi. 1.17, Ci. 11.84	
Pācanīya	Su. 15.7, 25.40, Ci. 19.50	
Bhaktapācana	Su. 27.167, 181	
(Kṣatādi) Pācana	Su. 26.42(2)	Causing inflammation and suppurating
Pakvāsāya-viśodhana	Ci. 28.244	Cleaning large intestine
Pathya	Su. 25.40	Wholesome (for channels of body)
Palitāpādaka	Su. 26.42(3)	Producing greying of hairs
Pārśvaśūlahara	Su. 25.40	Alleviating pain in sides (chest-pain)
Pittakopana	Su. 26.42(3)	Vitiating pitta
Pittapraśamana	Su. 6.42	Pacifying pitta
Pittahara	Su. 25.40	Eliminating pitta

Sanskrit Name	*Reference*	*Modern equivalent*
Pittābhivardhana	Su. 26.42(2)	Increasing pitta
Pittāvirodhi	Su. 1.100	Non-antagonistic to pitta
Pittotkleśana	Su. 27.170	Exciting pitta
Pīḍana	Su. 26.43	Pressing
Syn. Avapīḍana	Ci. 25.40	
Pīnasaskartṛ	Su. 27.124	Causing coryza
Puṃstvaghāti	Su. 25.40	Destroying virilty
Syn. Puṃstvopahanana	Su. 26.42(3)	
Puṃstvaghna	Su. 27.172	
Puṃstvopaghātakara	Vi. 1.17	
Ṣāṇḍhyakara	Su. 25.40	
Purīṣajanana	Su. 25.40	Producing bulk of faeces
Purīṣabhedana	Sn. 27.103	Breaking faecal mass
Purīṣavirajanīya	Su. 4.8	Decolourising faeces
Purīṣasaṃgrahaṇiya	Su. 4.8	Checking motion of faeces
Syn. Purīṣāvagrahaṇa	Su. 26.43	
Purīṣasraṃsana	Ci. 8.88	Expelling faeces
Puṣṭikara	Su. 25.40	
Syn. Puṣṭiprada	Su. 5.96, 27.194	
Pauṣṭika	Su. 5.99, Ci. 1.1.30	
Pūtigandhahā	Su. 27.169	Removing foul smell
Syn. Pūtigandhāpakarṣaṇa	Ci. 30.124	
Pūtimāruta	Su. 27.138	Causing flatus with foul smell
Prajāsthāpana	Su. 4.8	Sustaining foetus
Pratibhāprada	Su. 27.194	Promoting intelligence
Prabhā-uttamakara	Ci. 1.2.3	Improving lustre
Prabhūtāntarmala	Su. 27.4	Causing large quantity of faeces
Pramāthi	Su. 7.9, Ci. 8.166, 18.157	Churning
Prasādana	Su. 13.14	Clarifying
Prāgalbhyaprada	Su. 27.194	Providing boldnes
Prāṇadhāraṇa	Su. 27.253	Sustaining vital strength
Prāṇapradānahetu	Su. 25.40	Cause of providing vital strength

Sanskrit Name	*Reference*	*Modern equivalent*
Prāṇavardhana	Su. 30.15	Promoting vital strength
Prāṇoparodhi	Su. 25.40	Obstructing vital strength
Prīṇana	Su. 1.107, 25.40, 26.42(2)	Nourishing
Baddhavarcas	Su. 27.10	Binding faeces (constipating)
Baddhaviṇmūtra	Su. 26.61	Binding faeces and urine
Bandha-chedana	Su. 26.42(4)	Cutting bonds
Bandha-vidhamana	Su. 26.42(3)	Weakening bonds
Balakara	Su. 25.40	Promoting strength
Syn. Balajanana	Si. 12.15(7)	
Balaprada	Su. 27.194	
Balavardhana	Su. 26.42(2), 29.57, 30.15	
Balya	Su. 4.8	
Bala-kṣayakara	Su. 26.42(4)	Diminishing strength
Syn. Balaghna	Su. 27.31	
Bastirujāpaha	Su. 27.172	Destroying pain of urinary bladder
Bastirogāpaha	Su. 27.172	Destroying diseases of urinary bladder
Bahudoṣa	Su. 27.82	Causing extensive morbidity
Bahupurīṣa *Syn*. Bahumala	Su. 27.15	Causing large quantity of faeces
Bahumūtra	Su. 27.15	Causing polyuria
Bahu-vāta	Su. 27.19	Causing excess of wind
Bahūsmā	Su. 27.15	Causing excessive heat
Buddhi-janana	Si. 12.15(7)	Producing intellect
Buddhi-prabodhana	Ci. 9.32	Arousing intellect
Buddhi-vivardhana	Su. 27.231	Promoting intellect
Buddhīndriyabalaprada	Ci. 1.1.30	Promoting strength in senses
Bṛṃhaṇa	Su. 1.107	Bulk-promoting
Syn. Bṛṃhaṇīya	Su. 4.8	
Bṛhattvajanana	Su. 27.81	
Bodhana	Ci. 24.63	Arousing
Bhinnavarcas	Su. 27.89	Breaking faecal mass
Syn. Bhinnaśakṛt	Su. 27.108	

Sanskrit Name	*Reference*	*Modern equivalent*
Bhukta-śoṣaṇa	Su. 26.42(4)	Absorbing food
Bhuktāpakarṣaṇa	Su. 26.42(2)	Carrying down food
Bhedana	Su. 26.42(3), Vi. 1.17	Breaking mass (of faeces or any lump)
Syn. Bhedaniya	Su. 4.8	
Bhedin	Su. 2.29, 26.50, 27.90	
Bhautika (Pauṣṭika ?)	Sh. 8.27	Tonic
Bhramaṇa	Su. 26.42(4)	Causing giddines
Madaghna	Su. 27,94	Removing intoxication
Syn. Madavināśin	Su. 2.33	
Manaḥprabodhana	Ci. 9.32	Psychic stimulant
Syn. Manobodhaka	Su. 26.42(2)	
Manaskara	Su. 1.107	Providing mental strength
Mala-sampravartini	Ci. 19.17	Expelling excrement
Mahābala	Su. 27.83	Providing great strength
Mahābhiṣyandi	Su. 26.82	Stronger type of Abhiṣyandi (see Abhiṣyandi)
Māṃsa-koṣaṇa	Su. 26.42(3)	Sloughing of muscles
Māṃsala	Su. 27.65	Promoting muscles
Syn. Māṃsavardhana	Ci. 11.30	
Māṃsa-vidahana	Su. 26.42(2)	Burning muscles
Māṃsa-vilekhana	Su. 26.42(4)	Scarifying muscles
Mārga-vivaraṇa	Su. 26.42(4)	Opening the channels
Mārgaviśodhana	Su. 26.42(3)	Cleaning the channels
Mārdavakara	Ci. 25, 40, 42	Softening
Syn· Mṛdukara	Su. 13.14, 26.42(3)	
Mukhapriya	Su. 27.133	Palatable
Mukhabodhana	Su. 26.75	Arousing mouth sensation
Mukhavaiśadyakāraka	Su. 26.78	Causing non-sliminess in mouth
Mukhaśoṣakāraka	Su. 26.78	Causing dryness of mouth
Syn. Vadana-upaśoṣaka	Su. 26.42(5)	
Mukhaśodhana	Su. 27.167	Mouth-cleansing
Syn. Vaktraśodhana	Su. 26.42(4)	
Mūḍhavātānulomana	Ci. 8.147	Carminating confounded wind
Mūtrakṛcchrahara	Su. 25.40	Alleviating dysuria
Mūtrajanana	Su. 25.40	Producing urine

Sanskrit Name	*Reference*	*Modern equivalent*
Mūtravirajanīya	Su. 4.8	Depigmenting urine
Mūtravirecanīya	Su. 4.8	Diuretic
Mūtrasaṃgrahaṇīya	Su. 4.8	Anti-diuretic
Syn Mūtrāvagrahaṇa	Su. 26.43	
Svalpamūtrakara	Su. 27.74	
Mūrcchana	Su. 26.42(3)	Causing fainting
Mūrcchāpraśamana	Su. 26.42(1)	Pacifying fainting
Syn. Mūrchhānivāraṇa	Su. 27.254	
Mṛduvirecana	Su. 25.40	Mild purgative
Medoghna	Su. 27.20	Destroying fat (anti-obesity)
Medhākara	Su. 27.84, Ci. 1.3.27	Intellect-promoting
Syn. Medhājanana	Si. 12.15(7)	
Medhāvardhana	Ci. 1.2.19	
Medhya	Su. 1.107, 5.98, 1.3.31	
Medhya rasāyana	Ci. 1.3.31	A type of Rasāyana which promotes intellect
Mohana	Su.26.42(4)	Causing mental confusion
Yoniviśodhana	Su. 13.15	Cleaning female genital track
Rakta-dūṣaṇa	Su. 26.42	Affecting blood
Raktapittapradūṣaṇa	Su. 27.290	Affecting raktapitta
Raktapittapraśamana	Su. 25.40	Pacifying raktapitta
Rakta-pravartana	Ci. 23.40	Causing bleeding
Raktavardhaka	Su. 25.42(3)	Promoting blood
Syn. Śoṇīta-vardhana	Ci. 11.30	
Raktasaṃgrahaṇa	Ci. 14.180, 19.82	Haemostatic
Syn. Raktasāṃgrāhika	Su. 25.40	
Śoṇitasthāpana	Su. 4.8	
Rakta-skandana	Ci. 23.42	Causing clotting of blood
Rasanā-saṃvejaka	Su. 26.77	Tongue-irritating
Rasāyana	Su. 7.48, 25.40, 27.89	Promoting body and mind
Rogavardhana	Su. 25.40	Aggravating disease
Retovagrahaṇa	Su. 26.43	Checking discharge of semen
Ropaṇa	Su. 26.43, Ci. 25.43	Healing
Syn. Ropaṇīya	Su. 25.40	

Sanskrit Name	*Reference*	*Modern equivalent*
Laghupāka	Su. 27.83	Light in digestion
Lekhana	Su. 27.266	Reducing
Syn. Lekhanīya	Su. 4.8	
Lomarohaṇa	Ci. 25.43	Promoting growth of body hairs
Loma saṃvejana	Śu. 26.42(2)	Irritating body hairs
Vamanopaga	Su. 4.8	Helpful for emesis
Vayaḥsthāpana	Su. 4.8, 25.40	Sustaining age
Varco–nirasana	Su. 2.28	Expelling faeces
Varconulomana	Su. 27.250	Laxative
Varcobhedi	Su. 27.112	Breaking faecal mass
Varcaḥsāṃgrāhika	Si. 6.50	Checking motion of faeces
Vali–āpādaka	Su. 26.42(3)	Producing wrinkles
Varṇa–uttamakara	Ci. 1.2.3	Promoting complexion
Varṇaviśodhana	Su. 27.185	Cleaning complexion
Varṇya	Su. 4.8, 25.40, 43	Benefecial for complexion
Vāk-nigrahaṇa	Su. 26.43	Holding speech
Vāgvibodhana	Ci. 24.63	Arousing speech
Vājikaraṇa	Ci. 1,1.12	Aphrodisiac
Syn. Vṛṣya	Su. 1.107, 2.32, 25.40	
Vātapittapraśamana	Su. 35.40	Pacifying vāta and pitta
Vātaśleṣmapraśamana	Su. 25.40	Pacifying vāta and kapha
Vātahara	Su 25.40	Vāta–alleviating
Vātānulomana	Su. 2.29. 7.13, 26.42(2)	Carminative
Vāta–avagrahaṇa	Su. 26.43	Holding wind
Vikāsi	Su. 26.42(3)	Causing depression and slackness
Vidāraṇa	Su. 27.306	Tearing
Vidāhi	Su. 27.293, Ni. 5.6	Causing burning and acidity in stomach
Vibandhaghna	Su. 27.185	Removing constipation
Syn. Vibandhapaśamana	Su. 25.40	
Virajanīya	25.40	De-pigmenting
Virūkṣaṇa	Su. 2.26, 27.28	Roughening
Syu. Virūkṣanīya	Su. 25.40	
Virecanopaga	Su. 4.8	Helpful for purgation
Viśodhinī	Ci. 19.60	Cleansing

Sanskrit Name	*Reference*	*Modern equivalent*
Viśamajwara-nāśinī	Su. 2.31	Destroying intermittent fever
Viṣaghna	Su. 4.8	Destroying poison
Syn. Garahārin	Su. 27.146	
Viṣa-vardhana	Su. 26.42(3)	Aggravating poisoning
Viṣṭambhi	Su. 27.110	Distending
Syn. Viṣṭambhaka	Su. 26.43	
Viṣṭabhya-jarana	Su. 27.103	Digesting with distension
Syn. Viṣṭabhya-pāki	Su. 27.32	
Viṣyanda	Su. 26.76	Oozing
Viśrāṃsana	Vi. 1.18	Purgation
Vīryaparda	Su. 27.194	Energy-giving
Vīryavivardhana	Ci. 2.1.23	Promoting semen
Vrttikara	Su. 25.40	Maintaining
Vedanāsthāpana	Su. 4.8	Sensostatic
Vairecanika	Su. 15.14	Purgative
Syn. Ānulomika	Su. 15.7	
Vyavāyi	Su. 13.98	Quickly absorbed
Vyādhikara	Su. 25.40	Causing disease
Vyādhi-praśamana	Ci. 1.3.6	Pacifying disease
Vraṇaropaṇa	Ci. 21.96, 25.96	Wound-healing
Vraṇāvasādāna	Su. 26.42(4)	Wound-depressing
Vraṇaśaithilyaprasādhana	Ci. 25.110	Producing looseness in wounds
Vraṇasaukumārya-prasādhana	Ci. 25.110	Producing softness in wounds
Śarīrakleda-upayoktā	Su. 26.43	Utilising body-fluid
Śarīradaurgandhyahara	Su. 3.29	Destroying foul odor of the body
Śarīradhātuvyūhakara	Su. 27.3	Producing constitution of dhātus
Śarkarā-pracyāvana	Ci. 26.61	Expelling gravels
Śirovirecana	Su. 25.40	Head evacuation
Śirovirecanopaga	Su. 4.8	Helpful in head evacuation
Śiva	Su. 27.254	Wholesome
Śighrapuṃstvadāyaka	Su. 27.24	Quickly providing virility

Sanskrit Name	*Reference*	*Modern equivalent*
Śītapraśamana	Su. 4.8, 25.40	Pacifying cold
Syn. Śītāpanayana	Su. 25.40	
Śukranāśana	Su. 26.62	Destroying semen
Syn. Śukraghna	Su. 27.4	
Śukrahā	Su. 26.61	
Śukrala	Su. 28.61	
Syn. Śukravivardhana	Su. 27.231	
Śukravirecana	Ci. 28.94	Discharging semen
Śukraśodhana	Su. 4.8	Purifying semen
Śukrāśaya-śodhana	Ci. 26.65	Cleaning the seat of semen
Śulapraśamana	Su. 4.8, 25.40	Removing abdominal pain
Syn. Śūlahara	Su. 25.40	
Śoṇita-pradūṣaṇa	Su. 26.82	Affecting blood
Śoṇitapraśamana	Su. 25.40	Pacifying blood
Śoṇitasaṅghāta-bhedana	Su. 26.42(4)	Breaking coagulum of blood
Śothahara	Su. 4.8	Alleviating oedema
Śophaghna	Ci. 24.40	Anti-inflammatory
Syn. Śophahara	Ci. 23.48	
Śophapraśamana	Su. 25.40	
Śophanirvāpaṇa	Ci. 25.46	
Śophajanana	Su. 27.4	Causing swelling
Sopha-sphoṭana	Su. 26.42(3)	Diffusing inflammation
Śoṣakara	Su. 25.40	Causing consumption
Śoṣaghna	Su. 25.40, 27.84	Destroying consumption
Syn. Śoṣanut	Ci. 8.171	
Śoṣaṇa	Su. 25.40, 26.43, 27.16	Drying up (the body)
Śramahara	Su. 4.8, 25.40	Alleviating tiredness
Śleṣmahara	Su. 25.40	Alleviating kapha
Śleṣmapittajanana	Su. 25.40	Causing (aggravation of) kapha and pitta
Śleṣmapittapraśamana	Su. 25.40	Pacifying kapha and pitta
Śvāsahara	Su. 4.8	Anti-dyspnoea
Saṃjñāsthāpana	Su. 4.8	Resuscitative
Saṃjnāpradānahetu	Su. 25.40	Causing recovery of consciousness

Sanskrit Name	*Reference*	*Modern equivalent*
Saṃjñāprabodhana	Ci. 9.32	Arousing consciousness
Saṃprasādana	Ci. 21.98	Soothing
Saṃśamana	Su. 26.43	Pacifying
Saṃsrāvī	Su. 26.77	Stimulating discharge
Saṅkocakara	Ci. 29.34	Causing contraction
Saṅghāta-vidhamana	Su. 26.42(3)	Disintegrating compact mass
Sadyaḥ śubhāśubhakāriṇi	Vi. 1.16	Immediately producing good or bad results
Sadyobalakara	Su. 27.87	Immediately producing strength
Syn Sadyobala	Su. 27.263	
Sadyobalajanana	Ci. 12.15(5)	
Sandhānīya	Su. 4.8	Union-promoting
Syn. Sandhānakara	Su. 26.42(1)	
Sandhānakṛt	Su. 27.21	
Sandhāna	Ci. 25.40	
Sara	Su. 26.42(3)	Laxative
Sarvadoṣaprakopaṇa	Su. 27.293	Aggravating all doṣas
Sarvarogapraśamana	Su. 27.31	Pacifying all diseases
Sarvadoṣahara	Su. 25.40	Eliminating all doṣas
Sarvāpathya	Su. 25.40	All unwholesome things
Savarṇīkaraṇa	Ci. 85.116	Producing normal colour
Sārvakārmika	Ci. 23.201	Having general action
Sukhaparīnāmakara	Su. 25.40	Causing easy digestion
Sṛṣṭabhinnaśakṛdvāta	Su. 27.186	Eliminating and breaking faeces and flatus
Sṛṣṭamūtrapurīsa	Su. 27.113	Eliminating urine and faeces
Sṛṣṭaviṇmūtra	Su. 26.61	Eliminating faeces and urine
Sukhavirecana	Su. 25.40	Causing easy purgation
Saumanasyajanana	Su. 25.40	Causing cheerfulness
Syn. Saumanasya	Su. 5.96	
Stanyajanana	Su. 4.8	Galactogogue
Syn. Kṣīrajanana	Sh. 8.57	

Sanskrit Name	*Reference*	*Modern equivalent*
Stanyaśodhana	Su. 4.8	Galacto-depurant
Syn. Kṣīraviśodhana	Sh. 8 56	
Stambhana	Su. 26.43	Holding
Syn. Stambhanīya	Su. 25.40	
Prastambhanī	Ci. 14.217	
Stambhapraśamana	Su. 25.40	Removing stiffness
Syn. Stambhavidhamana	Su. 26.42	
Sthirakara	Su. 13.15	Producing firmness
Syn. Sthairyakara	Su. 25.40	
Sthairyakṛt	Su. 27.29	
Snigdharaktasaṃgrahaṇa	Ci. 14.185	Checking flow of unctuous blood
Snehana	Su. 13.17	Uncting
Snehavikāraghna	Su. 27.184	Destroying complication of unction
Snehopaga	Su. 4.8	Helpful for unction
Snaihika	Su. 15.14	Providing unction
Sparśana-hita	Su. 5.100	Wholesome for tactile sense organ
Sparśanendriyanāśana	Ci. 7.54	Destroying touch sensation
Smṛtikara	Su. 27.84, Ci. 1.3.27	Improving memory
Syn. Smṛtivivardhana	Su. 27.231	
Smṛtiprabodhana	Ci. 9.32	Arousing memory
Srotaḥprasādana	Su. 30.14	Soothing channels
Srotaḥ-śodhana	Su. 27.193, Ci. 3.145	Cleaning channels
Syn. Srotoviśodhana	Su. 27.228	
Srotaḥsamprabodhana	Ci. 10.14	Arousing channels
Srotomṛdukaraṇa	Su. 27.252	Softening channels
Srotovabandhana	Su. 26.43	Obstructing channels
Svapnajanana	Su. 25.40, 27.81	Hypnotic
Syn. Svapnakara	Su 25.40	
Svāpna	Ci. 26,63	
Svara-uttamakara	Ci. 1.2.3	Improving voice
Svarabodhana	Su. 27.66, Ci. 8.101	Arousing voice
Svarya	Ci. 8.90	Benefecial for voice

Sanskrit Name	*Reference*	*Modern equivalent*
Svaraviśodhana	Su. 27.185	Clarifying voice
Svasthavṛttikara	Su. 1.67	Maintaining health
Svasthorjaskara	Ci. 1.1.4	Producing vigour in healthy
Svedajanana	Su. 27.250	
Syn. Svedakara	Ci. 3.145	Diaphoretic
Svedāpanayana	Su. 25.40	Anti-diaphoretic
Syn. Svedāpaha	Su. 5.94	
Svedopaga	Su. 4 8	Helpful for diaphoresis
Harṣaṇa	Su. 27.194, 30.15	Fxhilarating (arousing sex-urge)
Syn. Praharṣaṇa	Su. 5.95	
Hikkānigrahaṇa	Su. 4.8	Anti-hiccup
Syn. Hikkāhara	Su. 25.40	
Hikkāpracyāvana	Ci. 17.137	
Hṛt-samprabodhana	Ci. 10.14	Cardiac stimulant
Hṛdaya-tarpaṇa	Su. 26.42(2)	Saturating heart
Hṛdaya–paridahana	Su. 26.43(3)	Causing burning in cardiac region
Hṛdaya–pīḍana	Su. 26.43	Pressing on heart
Hṛdayopaghātakara	Vi. 1.17	Damaging heart
Hṛdya	Su. 4.8	Benefecial for heart (cordial)
Māṃsa-sthirīkaraṇa	Su. 26.42(5)	Providing firmness to muscles

APPENDIX XV

Pathological conditions and Syndromes

Sanskrit Name	*Reference*	*Modern equivalent*
Agni-doṣa	Ci. 13.9, 15.44	Defect of digestive fire
Agni-daurbalya	Su. 26.42(1)	Weakness of digestive fire
Agni-parikṣaya	Su. 23.27	Loss of digestive fire
Agnibalanāśa	Su. 22.37	Loss of the strength of digestive fire
Agni-mṛdutā	Su. 17.56	Mildness of digestive fire
Agnisāda	Su. 24.13	Depression of digestive fire
Ajīrṇa	Su. 1.92, 21.39	Indigestion
Atiutsarga	Su. 7.43	Excessive elimination
Atisaṅga	Su. 7.43	Excessive retention
Atīsāra	Su. 19.3	Diarrhoea
Atṛpti	Su. 20.14	Non-contentment
Atyagni	Su. 27.80, Ci. 15.201	Excessively severe digestive fire
Anannābhilāṣa	Su. 26.42(1), Ni. 1.27	Loss of desire for food
Syn. Abhojanābhilāṣa	Ci. 9.20	
Annāśraddhā	Su. 28.9	
Bhaktāśraddhā	Su. 17.59	
Anala-vaiṣamya	Su. 17.54	Irregularity of digestive fire
Antrakūjana	Ni. 3.15	Cooing sound in intestine
Antrasammūrchana	Ci. 13.39	Intussuception
Antrasphuṭana	Ci. 13.14	Intestinal perforation
Annadveṣa	Su. 13.55, Vi. 1.24	Aversion to food
Annapānadveṣa	Ci. 9.20	Aversion to food and drink
Annarasakheda	Vi, 1.21	Non-relishing food and tastes
Annavidāha	Ci. 15.55	Burning (with acidity) of food
Annapāna-vidāha	Su. 24.14	Burning (with acidity) of food and drink
Annaviṣa	Ci. 15.46	Food poisoning

Sanskrit Name	*Reference*	*Modern equivalent*
Anna-viṣṭambha	Ci. 14.21	Distension caused by (stasis of) food
Apakti	Su. 20.17	Non-digestion
Abubhukṣā	Vi. 3.15	Loss of hunger
Amlaka	Su. 20.14	Hyperacidity
Amlapitta	Su. 1.110	Acid gastritis
Amlodgāra	Ci. 15.66	Sour eructation
Aruci	Su. 16.7	Anorexia
Arocaka *Syn.* Aruci	Su. 5.29	
Arśa	Su. 18.6	Piles
Alasaka	Su. 18.6	Stasis of food during digestion
Alpa-purīṣa	Ci. 9.20	Little excrements
Alpa-vāta	Ci. 9.20	Little flatus
Avipāka	Su. 16.13, Ni. 1.21	Non-digestion
Āṭopa	Su. 27.181	Wind formation
Ādhmātodarakukṣi	Ci. 13.5	Blown up abdomen and belly
Ādhmāna	Su. 15.13, 16.7	Flatulence
Ānāha	Su. 18.33	Hardness in bowels
Āmagandhi udgāra	Ci. 15.54	Eructation with fleshy odour
Āma viṭ	Ci. 15.94	Immature faeces
Āmaviṣa	Vi. 2.12	Toxaemia due to āma (Immature food)
Āmāśayotkleṣa	Ci. 20.8	Gastric irritation
Āsyavairasya	Vi. 1.21	Abnormal taste in mouth
Asyasravaṇa	Su. 17.54	Salivation
Udara	Su. 18.6, 19.3	Abdominal disorder
Udara-gurutva	Ci. 3.108	Heaviness in abdomen
(Udara) Rājijanma	Ci. 13.19	Appearance of streaks in abdomen
(Udara) Valināsa	Ci. 13.19	Disappearance of wrinkles in abdomen
Udaravipāṭana	Ci. 13.25	Tearing of ahdomen

Sanskrit Name	*Reference*	*Madern equivalent*
Udara-śirā	In. 36	Prominence of veins in abdomen
Udarāveṣṭa	Su. 20.11	Twisting in addomen
Udāvarta	Su. 19.3	Upward movement of vāyu in abdomen
Udgārabāhulya	Ci. 14.21	Excessive belching
Udgāravinigraha	Vi. 1.21	Retention of eructation
Ūrdhvavāta	Su. 22.37, 23.30	Short breath, upward movement of vāyu
Kukṣiroga	Su. 27.250	Disorders of belly
Kunthana	Ci. 30.247	Tenesmus
Kṛcchravarcastva	Su. 17.101	Difficulty in defaecation
Krimi	Vi. 7.9	Helminths (worms)
Krimikoṣṭha	Vi. 7.07	Instestinal parasites
Krimiroga	Su. 101	Helminthiasis
Kṣunnāsā	Ci. 13.16	Loss of hunger
Gāḍhapuriṣatā	Ci. 13.168	Hard stools
Guḍaguḍāyana	Ci. 13.55	Gurgling sound
Gudagraha	In. 10.17	Stiffness in rectum
Guda-tāpa	Ci. 28.229	Burning sensation in anorectum
Gudapāka	Su. 20.14, 28.12, Ci. 19.70	Proctitis
Gudabhraṃśa	Su. 11.49	Prolapse of rectum
Syn. Gudaniḥśaraṇa	Ci. 14.133, 19.42	
Gudārti	Su. 20.11	Distress in anorectum
Gulma	Su. 19.3	Abdominal lump
Grathita purīṣa	Su. 13.57, In. 6.11	Knotted faeces
Grahaṇidoṣa	Su. 13.76, 19.3	Disorder of grahaṇi
Chardi	Su. 16.7	Vomiting
Chardita-bībhatsatā	Vi. 2.6	Loathsome vomit
Chidrodara	Su. 19.3(1)	Intestinal perforation
Jaṭhara-ātanana	Ci. 13.19	Distension of abdomen
Jaṭhara-gaṇḍa	Ci. 26.7	Mesenteric glands
Ḍambarī	In. 6.19	Flatulent abdomen
Tiktāmla udgāra	Ci. 14.8, 15.54	Bilter-sour eructation
Syn. Tiktāmlodgiraṇa	Su. 17.33, 24.14	

Sanskrit Name	*Reference*	*Modern equivalent*
Tṛpti	Su. 20.17	Feeling of contentment
Tṛṣṇā	Su. 17 23	Thirst
Syn. Tarṣa	Su. 20.12	
Tṛṣṇādhikya	Su. 20.14	Polydypsia
Dakodara	Su. 19.3(1), 26.102	Ascitis
Dhūmaka	Su. 20.14	Fuming
Nisṭhivikā	Ci. 21 34	Spitting
Pakva viṭ	Ci. 15.94	Mature faeces
Pakvāśaya-rujā	Su. 2.27	Pain in colon
Patitagudavali	Ci. 19.9	Falling of rectal folds
Parikartikā	Su. 15.13	Cutting pain
Syn. Vikartikā	Ci. 26.7	
Parisrāva	Su. 15.13	Excessive discharge
Picchāsrāva	Ci. 14.134	Slimy (mucous) discharge
Pittacchardana	Vi. 1.24	Bilious vomiting
Pitta-ṣṭhivana	Su. 17.52	Bilious spitting
Pittotkleśa	Su. 16.7	Excitation of pitta
Purīṣagandhi Niḥśvāsa	Vi. 7.13	Expiration with faecal odour
Purīṣagandhi Udgāra	Vi. 7.13	Eructation with faecal odour
Purīṣanicaya	Ci. 13.18	Accumulation of faeces
Puti-udgāra	Ci. 15.66	Foetid eructation
pūtivarcastva	Su. 17.101	Foetid stool
pracurodgāra	Ci. 14.8	Excessive eructation
Pravāhikā	Su. 27.181, Ci. 16.49	Dysentery
prasravaṇa	Vi. 5.11	Pofuse discharge
Plīhodara	Su. 19.3(1)	Splenomegaly
Baddhaviṇmūtra	Su. 1.103	Constipated faeces and urine
Baddhodara	Su. 19.3(1)	Intestinal obstruction
Bahuśaḥ utthāna	Ci. 14.134	Frequent motions
Bhukta vidāha	Vi. 2.6, Ci. 13. 16	Burning (with acidity) of food
Syn. Bhojana-vidāha	Vi. 7.8	
Bhukta-stambha	Ci. 28.31	Stasis of ingested food
Malakṣaya	Su. 7.43	Diminution of excreta
Malavṛddhi	Su. 7.43	Increase of excreta

Sanskrit Name	*Reference*	*Modern equivalent*
Malādhikya	Su. 20.17	Excess of excreta
Malabheda	Su. 28.22	Disintegration of excreta
Malotsarga	Su. 28.22	Elimination of excreta
Mala-pradūṣaṇa	Su. 28.23	Vitiation of excreta
Mala-śoṣa	Su. 28.22	Dryness of excreta
Mala-saṅga	Su. 28.22	Retention of excreta
Muktanāla	Ci. 19.9, Si. 2.11	Open anal passage
Mūḍhavāta	Su. 23.22, Ci. 11.27, 13.41	Confounded wind
Rakta viṭṭā	Ci. 3.95	Stool with blood
Raktātisāra	Su. 2.21	Bloody diarrhoea
Lālāpraseka	Ci. 3.135	Salivation
Syn. Praseka	Vi. 1.21	
Lohagandhi udgāra	Ci. 15.54	Eructation with metallic odour
Vaṅkṣaṇānāha	Su. 20.11	Tension in groins
Vamathu	Su. 26.42(1)	Vomiting
Varcahkṣaya	Ci. 19.39, 41	Diminution of faeces
Syn. Viṭsaṅkṣaya	Ci. 14.209	
Śakṛt-kṣaya	Su. 17.70	
Varcaḥśoṣa	Ci. 16.18	Drying of faeces
Varcogada	Su. 27.158	Disorder of faeces
Valipāka	Ci. 19.102	Inflammation of rectal folds
Viḍbheda	Su. 20.11	Breaking of faeces
Viṇmūtragandhi chardi	Ci. 20.17	Vomit with faecal and urinic odour
Vidāha	Su. 20.14	Burning (Hyperacidity)
Syn. Vyamlatā	Su. 17.98	
Vibaddhodgāra	Ci. 14.8	Obstucted eructation
Vibandha	Su. 15.13, 27.153	Constipation
Vireka-Vaiṣamya	Su. 17.54	Irregularity of purgation
Viloma vāta	Ci. 14.130	Contrary movement of vāta
Visūcikā	Su. 18.9	Choleric abdomen
Śītavāritarṣa	Ci. 21.32	Thirst for cold water
Śītavāta-tarṣa	Ci. 21.32	Thirst for cold breeze
Śītāgnitā	Su. 20.17	Cold (extinguished) fire
Śuktatva	Ci 15.44	Acidity

Sanskrit Name	*Reference*	*Modern equivalent*
Śuktapāka	Ci. 15.60	Acidity during digestion
Śuktāmlagandharasa udgāra	Vi. 2.6	Eructation with smell and taste of sour vinegar
Śuṣka chardi	Vi. 1.21	Dry vomiting
Sauhityāsahatva	Vi. 3.15	Intolerance to food saturation
Sleṣmapraseka	Vi. 1.27	Excessixe mucus secretion
Śleṣmodgiraṇa	Su. 20.17	Expectoration
Saṅga	Vi. 5.24	Retention
Saṅgraha	Su. 14.22	Accumulation
Sacandrikāchardi	Ci. 20.19	Vomit with moon-like lustre
Hāridravarcastva	Ci. 28.229	Deep yellow faeces
Hṛtkaṇṭhadāha	Ci. 15.66	Burning sensation in cardiac region and throat
Hṛdayāviśuddhi	Ci. 3.134	Impurity of heart
Syn Hṛdayāśuddhi	Su. 16.7	
Hṛddāha	Su. 17.33	Burning sensation in cardiac region
Hṛllāsa	Su. 17.54	
Syn. Utkleśa	Su. 17.97	
Asṛg-visarga	Si. 12.15(1)	Haemorrhage
Asṛk-śoṣa	Ci. 28.38	Drying of blood
Ārohaṇāyāsa	Ci. 16.16	Exhaustion in climbing
Jivādāna	Su. 15.13, Si. 6.29	Discharge of vital blood
Dhamanī-upalepa	Su. 26.42(1)	Coating of blood vesiels
Dhamanīpraticaya	Su. 20.17, 26.84	Atherosclerosis
Dhamanī-saṅkoca	Ci. 29.26	Vasoconstriction
Marmapradhamana	Ci. 23.234	Injury to vital parts
Śirākuñcana	Vi. 2.7	Constiction in blood vessels
Śirāgranthi	Vi. 5.24	Nodular growth in blood vessels
Śirājālagavākṣita	Ci. 13.55	Full of venons plexuses
Śirātanutva	Ci. 12.11	Thinness of blood vessels
Śirāyāma	Ci. 12.10, 23. 167	Dilatation of blood vessels
Śirāsaṅkoca	Su. 5.92	Constriction in blood vessels
Śirāstambhana	Vi. 2.7	Stiffness in blood vessels

Sanskrit Name	*Reference*	*Modern equivalent*
Śirā sphuraṇa	Ci. 12.81	Twitching in blood vessels
Srotaḥpāka	Ci. 3.102	Inflammation in channels
Hṛdayagraha	Vi. 1.21	Stiffness in heart
Hṛdaya-pralepa	Ci. 1.1.34	
Syn. Hṛdayopalepa	Su. 20.17	Coating in heart
Hṛdayāpakarta	Vi. 1.17	Cardiac distess
Hṛdaya–Vyathā	Su. 23.28	Cardiac pain
Hṛdaya-Śunyatā	Ci. 9.6	Vacantness of heart
Hṛdayaspandana	Ci. 16.12	Palpitation of heart
Hṛdayopaśoṣaṇa	Ci. 17.8	Drying of heart
Hṛdayopasaraṇa	Su. 15.13	Dilatation of heart
Hṛdi tamas	Su. 22.37	Darkness in heart
Hṛd-upadeha	Su. 6.13	Smearing in heart
Hṛdghaṭṭana	Su. 17.101	Valvular defects of heart
Hṛddrava	Su. 21.11	
Syn. Hṛdayadrava	Ci. 14.11	Tachycardia
Hṛdroga	Su. 7.22, 17.52, 19.3	Heart disease
Hṛd–nigraha	Su. 22.46	Heart block
Hṛnmoha	Su. 20.11	Cardiac dysfunction
Aṃsāvamarda	Vi. 6. 14	Pressing pain in shoulder
Alpepi Vyāyāme śvāsa	Ci. 13.17	Dysponoea on slight exertion
Ucchvāsoparodha	Su. 17.101	Obstruction in inspiration
Uraḥ-Pralepa	Ci. 1.1.34	Coating in chest
Urasya roga	Vi. 6.4	Thoracic diseases
Syn. Uroroga	Ci. 1.1.71	
Uroruk	Ci. 11.13	Chest pain
Ūrdhva Praśvāsa	Su. 19.3(4) In. 7.26	Respiratory failure
Kaṇṭha-ghurghuraka	In. 11.18	Stertorous breathing
Syn. Ghurghurikā	Ci. 12.75	
Kaṇṭhoddhvaṃsa	Su. 20.11	Irritation in throat (pharyngitis)
Kaphapraseka	Su. 5.30	Excessive mucus secretion
Kapha-ṣṭhivana	Su. 17.52	Spitting of phlegm
Kaphotkleda	Su. 27.149	Excitation of phlegm
Syn. Śleṣmotkleśa	Su. 16.7	

Ṣanskrit Name	*Reference*	*Modern equivalent*
Kāsa	Su. 19.3	Cough
Kāsaprasaṅga	Vi. 6.4	Continuous Cough
Kupitocchvāsa	In. 6.19	Disturbed inspiration
Kṣata	Su. 5.43	Chest wound
Kṣīṇa	Su. 5.43	Consumption
Kṣīṇakṣata	Su. 1.109	Consumption with Chest wound
Kṣudra śvāsa	Su. 19.3(4)	Minor dyspnoea
Chinna śvāsa	Su. 19.3(4)	Intermittent dyspnoea
Tamaka śvāsa	Su. 19.3(4)	Bonchial asthma
Niḥśvāsocchvāsa-saṅgraha	Ci. 28.206	Respiratory obstruction
Pārśvagraha	Vi. 2.7	Tightness in sides
Pārśvāvamarda	Su. 20.11	Pressing pain in sides
Pūyopama Kapha-ṣṭhīvana	Ci 18.25	Spitting of pus-like phlegm
Mahāśvāsa	Su. 19.3(4)	Major dyspnoea
Yamikā	Ci. 17.43	Hiccup with double bouts
Raktacandrikopagamana	Su 15.13	Discharge of lustrous bloop
Raktaniṣṭhīva	Ci. 24.144	Haemoptysis
Syn. Śoṇitaṣṭhivana	Vi. 6.4	
Rājayakṣmā	Su. 11.49, Vi. 6.12	
Syn. Yakṣmā	Vi. 6.7(1)	Phthisis, Consumption
Vakṣa-uparodha	Su. 20.11	Obstruction in chest
Vakṣastoda	Su. 20 11	Pricking pain in chest
Vakṣa-uddharṣa	Su. 20.11	Shivering in chest
Śuṣka Kāsa	Vi. 1.21	Dry Cough
Śleṣma-chardana	Vi. 6.14	Vomiting of phlegm
Śvāsa	Su. 19.3	Dyspnoea
Ṣṭhīvana	Su. 16.7	Spitting
Saṅkocāyāmalakṣaṇa pārsvaśula	Ci. 8.57	Chest pain with constriction and expansion
Hikkā	Su. 17.101	Hiccup
Hrasva praśvāsa	In. 7.25	Short inspiration
Ajñāna	Su. 12.12	Ignorance
Atattvābhiniveśa	Ci. 10.55	Attachment to unreality
Atitandrā	Su. 5.31	Excessive drowsiness

Sanskrit Name	*Reference*	*Modern equivalent*
Atinidrā	Su. 5.31	Excessive sleep
Syn. Atinidratā	Su. 16.14	
Atisvapna	Su. 26.42(1)	
Nidrādhikya	Su. 20.17	
Atipralāpa	Su. 20.11	Excessive delirium
Anavasthitacittatva	Su. 20.11	Instability of mind
Anidratā	Ci. 28.21	Insomnia
Syn. Asvapna	Su. 20.11	
Apasmāra	Su. 19.3	Epilepsy
Abaddhavāktva	Ci. 9.6	Incoherent speech
Abuddhitva	Su. 16.15	Non-intelligence
Aśabdaśravaṇa	Su. 20.11, Vi. 8.6	Auditory hallucination
Asadrūpadarsāna	Ci. 10.7, 24.104	Visual hallucination
Asvapnābhilāṣa	Ci. 9.20	No desire for sleep
Indriya-jāḍya	Ci. 21.38	Dullness of senses
Indriya-daurbalya	Su. 17.60	Weakness of senses
Indriya-vaikṛtya	Ci. 3.37	Disorders of senses
Indriyāsāmarthya	Ci. 8.50	Incapability of senses
Indriyopaghāta	Su. 28.20	Loss of function of sensory organs
Indriyopatāpa	Su. 28.20	Damage to sensory organs
Udvega	Su. 22.40	Agitation
Unmāda	Su. 19.3	Insanity
Aindriyaka vyādhi	Vi. 8.128	Disorder relating to senses
Krodhapracuratā	Su. 24.14	Frequent anger
Cittanāsā	Si. 9.6	Loss of mind
Jaḍa(śiśu)	Ci. 30.249	Mentally retarded
Jāḍya	Su. 13.59, 26.79, 84, Si. 2.9	Mental retardation
Tamaḥpraveśa	Su. 20.14, Ni. 8.5, Ci. 10.3	Loss of Consciousness
Syn. Tamas	Su. 20.11, 28.9	
Tamodarśana	Su. 28.17, Ni. 8.6	Vision of darkness
Dhi-vibhrama	Ci. 9.6	Perverted intellect
Nidrātiyoga	Su. 24.15	Excessive sleeping

Sanskrit Name	*Reference*	*Modern equivalent*
Nidrānāśa	Su. 16.14	Loss of sleep
Syn. Naṣṭanidratā	Ci. 9.20	
Pramīlaka	Su. 23.7	Sleepinesss
Pramoha	Su. 17.31	Excessive mental confusion
Syn. Buddhipramoha	Ci. 1.1.34	
Pralāpa	Su. 17.52	Delirium
Syu. Ativāk	Ci. 3.86	
Baddhābaddhapralāpa	Ci. 9.20	Delirium coherent or otherwise
Bhrama	Su. 17.23	Giddiness
Mada	Su. 17.26	Narcosis, intoxication
Madātyaya	Su. 5.45	Excessive intoxication (Alcoholism)
Manastāpa	Ci. 3.36	Psychic affliction
Manaḥsaṃbhrama	Su. 22.37	Mental pervertion
Manovikāra	Su. 7.52, Ci. 12.48	Mental disorder
Mānasa vyādhi	Su. 15.7	Mental disease
Mānasa	Su. 11.45	Psychic
Mahāgada	Su. 19.3	The great disease
Mūrcchā	Su. 17.33	Fainting
Moha	Su. 17.88	Mental confusion
Viṣāda	Su. 20.11, Ni. 1.21	Severe malaise
Visaṃjñatā	Su. 13.75	Unconsciousness
Vaicitya	Ci. 3 36	Mental distraction
Śirobhrama	Su. 5 38, 17.13	Reeling of head (giddiness)
Saṃjñāpraṇāśa	Su. 26.42(1)	Loss of consciousness
Saṃnyāsa	Su. 19.31	Coma
Sattvapariplava	Ci. 9.6	Psychic agitation
Smṛti-pramoha	Ci. 1.1.34	Confused memory
Aṅgavikṣepaṇa	Ci. 9.10	Throwing of limbs
Syn. Gātravikṣepa	Ci. 3.78	
Aṅguli-saṅkoca	Ci. 23.26	Contraction of fingers
Aṅgaśoṣa	Ci. 28.21	Emaciation of body parts
Asthibheda	Ci. 28.20	Cracking of bones
Asthiśūla	Su. 28.16	Pain in bones

Sanskrit Name	*Reference*	*Modern equivalent*
Anantavāta	Si. 9.86	A head disease
Antarāyāma	Ci. 28.45	Impresthotonus
Syn. Ābhyantarāyāma	Su. 19.3(7)	
Apatantraka	Si. 9.14	Hysterical syndrome
Syn Apatānaka	Su. 11.49, Si. 9.15	
Arati	Su. 16.13	Restlessness
Arti	Su. 17.85	Distress
Ardita	Su. 14.21, 17.14	Facial paralysis
Ardhāvabhedaka	Su. 17.13, Si. 9.76	Hemicrania
Aspandana	In. 3.4	No pulsation
Ākṣepa	Su. 7.19	Convulsion
Ākṣepaka	Su. 20.11, Ci. 28.50	Convulsive syndrome
Āyāma	Ci. 7.34	Extension
Ūru-glāni	Ci. 27.17	Malaise in thighs
Syn. Ūrusāda	Su. 20.11, Ni. 1.21	
Ūrunikuñcana	Si. 12.17(15)	Contraction of thighs
Ūruroga	Ci. 28.27	Disorder of thighs
Ūruśūla	Su. 23.28	Pain in thighs
Ūruśoṣa	Ci. 28.27	Emaciation of thighs
Ūrustambha	Su. 20.11	Stiffness in thighs
Ekāṅgaghāta	Su. 14.21	Paralysis of one limb
Syn. Ekāṅgaroga	Su. 20.11, Ci. 28.55	
Kaṭigraha	Su. 17.10 Vi. 12.7	Painful stiffness of waist
Kampa	Su. 17.26, 20.12	Trembling
Kuṇi	Si. 2.21	Cripple with a crooked hand
Kubjatva	Su. 20.11	Humpedness
Khañjatva	Su. 20.11	Limping
Syn. Khañjatā	Su. 20.12	
Khāñjya	Ci. 28.21	
Khallī	Su. 14.23, 28.21	Contracture
Gulphagraha	Su. 20.11	Stiffening of ankles
Gulpha-nikuñcana	Si. 12.17(15)	Contracture of ankles
Gṛdhrasī	Su. 5.95, 19.31, Ci. 28.56	Sciatica
Grīvāvamarda	In. 11.15	Kneading pain in neck
Grīvāstambha	Su. 20.11	Stiffness in neck

Sanskrit Name	*Reference*	*Modern equivalent*
Grīvāhuṇḍana	Ci. 28.22	Paralysis of neck
Cāla	Su. 25.12	Excessive movement
Ceṣṭāpraṇāśa	Su. 17.59	Loss of movement
Jaṅghā-glāni	Ci. 27.17	Malaise in shanks
Jaṅghā-nikuñcana	Si. 12.17 (15)	Contracture in shanks
Jaṅghā-roga	Ci. 28.27	Disorder in shanks
Jaṅghā-śūla	Su. 23.38	Pain in shanks
Jaṅghāśoṣa	Ci. 28.27	Wasting of shanks
Jaṅghorusadana	Su. 16.8	Malaise in shanks and thighs
Jatru-huṇḍana	Ci. 28.22	Paralysis of root of the neck
Jānu-nikuñcana	Si. 12.17 (15)	Contracture of knees
Jānubheda	Su. 20.11	Cracking in knees
Jānuviśleṣa	Su. 20.11, Ni. 1.21	Dislocation of knees
Jānuśoṣa	Ci. 28.38	Wasting of knees
Trikagraha	Su. 20.11	Painful stiffness of sacral region
Trika-nikuñcana	Si. 12.17 (15)	Contracture of sacrum
Trikaroga	Ci. 28.27	Sacral disorder
Trika-śūla	Su. 23.28	Pain in sacral region
Trikaśoṣa	Ci. 23.27	Wasting of secral region
Daṇḍaka	Su. 20,11, Vi. 8.42, Ci. 28.52	Stick-like stiffness of body
Dhanuḥstambha	Vi. 8.42	Arch-like stiffness of body (Tetanus)
Nāsādi-vakrīkaraṇa	Ci. 28.39	Causing crookedness of nose etc.
Pakṣavadha	Su. 11.49, 26.43	Hemiplegia
Syu. Pakṣāghāta	Su. 14.21	
Pakṣahata	Su. 2.21	
Parvabheda	Su. 22.36, 28.20	Cracking pain in small joints
Parvaruk	Su. 28.11	Pain in small joints
Parvasaṅkoca	Ci. 28.20	Contracture in small joints
Parvastambha	Ci. 28.20	Stiffness in small joints
Pāṅgulya	Su. 20.11, Ci. 28.21	Lameness
Pāda-Kṛcchroddharana	Ci. 27.16	Difficulty in lifting feet

Sanskrit Name	*Reference*	*Modern equivalent*
Pādabhraṃśa	Su. 20.11	Foot-drop
Pādaroga	Ci. 28.27	Disorder of feet
Pādaśūla	Su. 20.11	Pain in feet
Pādaśoṣa	Ci. 28.27, 38	Wasting of feet
Pāda-sadana	Ci. 27.16	Malaise in feet
Pādasuptatā	Su. 20.11	Numbness in feet
Syn. Pādasupti	Ni. 1.21, Ci. 27.16	
Pīṭhasarpi	Si. 2.21	
Pṛṣṭhagraha	Su. 17.101, 20.11, Vi. 1.7	Painful stiffness in back
Pṛṣṭharoga	Ci. 28.27	Disorder of back
Pṛṣṭhaśoṣa	Ci. 28.27	Wasting of back
Prṣṭhāyāma	Ci. 28.44	Stretching of back
Prajāgara	Vi. 1.21	Vigils
Pratāmaka	Su. 7.3	Vision of darkness
Pravepana	Su. 7.19, 17.56	Excessive trembling
Prasāraṇākuñcanāpravṛtti	Ci. 28.37	No initiative in extension and contraction
Prasphuraṇa	Ci. 10.7	Quivering
Balāsaka	Su. 20.17	Excess of mucus
Bāhyāyāma	Su. 19.3(7)	Opisthotonus
Syn. Bahirāyāma	Ci. 28.46	
Bhaṅga	Vi. 5.10	Breaking
Bheda	Su. 17.46	Tearing
Bhedana	Ci. 13.14	Disintegrating
Bhraṃśa	Su. 20.12	Dropping
Manyāgraha	Su. 5.29, 17.14, In. 6.20	Painful stiffness in sternomastoid region
Manyāstambha	Su. 5.59, 20.21, Ci. 28.43	Stiffness in sternomastoid region
Ruk	Su. 17.84	Pain
Lalāṭabheda	Su. 20.11	Cracking pain in forehead
Vātakaṇṭaka	Su. 14.23	

Sanskrit Name	*Reference*	*Modern equivalent*
Āḍhyavāta	Ci. 11.24, 28.66, 29.11	
Syn. Khuḍa	Ci. 29.11	
Khuḍavātatā	Ci. 28.73	
Vātakhuḍḍatā	Su. 20.11	
Vātabalāsaka	Ci. 1.3.35, 29.11	
Vātarakta	Su. 3.23, 19.3	Vātika disorder of the affluent
Vāmanatva	Su. 20.11	Dwarfism
Vijṛmbhaka	Su. 14.21	Excessive yawning, convulsions
Vivṛtāsyatva	Ci. 28.49	Lockjaw with open mouth
Vepathu	Su. 14.23, 17.31	
Syn. Vepana	Su. 17.58, Ci. 27.19	Trembling
Veṣṭana	Su. 17.31	Twisting
Vyathā	Su. 20.12	Pain
Vyāsa	Su. 20.12	Division
Śaṅkhaka	Su. 18.26, In. 9.20, Si. 9.72	Disease of temples
Śaṅkhanistoda	Vi. 1.21	Pricking pain in temples
Śaṅkhabheda	Su. 20.11	Tearing pain in temples
Śākhā-Vāta	Su. 27.221	
Syn. Śakhānila	Ci. 12.38	Vāta in extremities
Śiraḥkampa	Su. 5.60, 17.14, Si. 9.86	Trembling of head
Śiraḥparipūrṇatva	Ni. 6.14	Fullness of head
Śiraḥ-śūnyatā	Ni. 7.6	Vacantness of head
Śiraḥśūla	Su. 27.233	Headache
Syn. Śiroruk	Su. 20.11, 54.13	
Śirogaurava	Su. 2.6	Heaviness in head
Śirograha	Su. 17.51	Stiffness in head
Śirobhighāta	Su. 5.44	Injury to head
Śiroroga	Su. 17.21, 19.3	Cranial disorder
Śirolоṭhana	Ci. 3.106	Frequent turning of head
Śirohuṇḍana	Ci. 28.22	Loss of movement in head
Śroṇibheda	Su. 20.11	Tearing pain in pelvis
Saṃvṛtavaktratā	Ci. 58.49	Lockjaw with closed mouth
Sakthisāda	Su. 17.101	Malaise in legs

Sanskrit Name	*Reference*	*Modern equivalent*
Saṅkoca	Su. 28.21	Contracture
Saṅkocana	Su. 20.12	Contraction
Sandhi-kledana	Ci. 13.48	Moistening of joints
Sandhicyavana	In. 3.4	Drooping of joints
Sandhibhraṃsa	In. 3.4	Dropping of joints
Sandhi-viśleṣa	Vi. 1.21	Dislocation of joints
Sandhiśaithilya	Su. 17.67, Ni. 6.8, Ci. 29.16	Looseness of joints
Sandhi-saṅkoca	Ci. 29.26	Contracture (ankylosis) in joints
Sandhisphuṭana	Su. 17.66	Bursting of joints
Sandhisraṃsa	In. 3.4	Displacement of joints
Sarvāṅgaroga	Su. 14.21, 20.11, Ci. 28.55	Generalised (vātika) disorder
Sirāstambha	Ci. 25.29	Stiffness in veins
Supti	Su. 28.21	Numbness
Sūryāvarta	Si. 9.81	
Skandha-bhaṅga	Ci. 23.21	Breaking pain in shoulders
Stambhana	Su. 20.12	Stiffening
Snāyusaṅkleda	Ci. 21.70	Moistening of ligaments
Snāyusaṅkoca	Su. 5.92	Contracture of ligaments
Sphuraṇa	Su. 18.21, Ci. 21.30	Quickening
Sraṃsa	Su. 20.12	Displacement
Hanu-aprasiddhi	Ni. 1.21	Loss of function in jaws
Harṣa	Su. 20.12	Exhilaration
Alpamūtra	Ci. 9.20	Scanty urine
Aśmarī	Su. 19.3(1)	Calculous
Ālalameha	Ni. 4.10	A type of urine disorder
Ikṣuvālikārasameha	Ni. 4.19	A type of urine disorder
Udakameha	Ni. 4.10	Diabetes insipidus
Uṣṇavāta	Si. 9.25	Urinary tract infection
Kālameha	Ni. 4.25	Melanuria
Kṣārameha	Ni. 4.25	Alkalinuria
Nīlameha	Vi. 4.25	Blue urine
Pūtimūtratva	Su. 17.101	Foetid urine
Prabhūtamedas	Su. 17.105	Hyperlipidism

Sanskrit Name	*Reference*	*Modern equivalent*
Prameha	Su. 19.3	Conditions of Polyuria and abnormal urine
Basti-ātopa	Si. 3.60	Distension of urinary bladder
Basti-upalepa	Su. 26.42(1)	Coating in urinary bladder
Basti Kuṇḍala	Si. 9.26	Atony of urinary bladder
Syn. Kuṇḍala	Si. 12.15(1)	
Bastigraha	Si. 12.15(1)	Obstruction in urinary bladder
Bastinirlekhana	Si. 7.55	Scraping in urinary bladder
Basti-pāka	Si. 12.17(14)	Cystitis
Bastiśūla	Su. 7.6, Ci. 6.17	Pain in urinary bladder
Bastyānāha	Ci. 14.233	Tension in urinary bladder
Bahumūtratā	Ci. 3.135	Polyuria
Majjāmeha	Ni. 4.37	A type of urine disorder
Madhumeha	Su. 17.80, Ni. 4.37	Advanced stage of Diabetes mellitus
Māñjiṣṭha meha	Vi. 4.25	Reddish urine
Mūtrakṛcchra	Su. 2.22, 17.71, Si. 9.25	Dysuria
Mūtrakṣaya	Su. 17.71	Diminished urine
Mūtragranthi	Si. 9.26	Tumour of urinary bladder
Mūtragraha	Su. 27.229, Ci. 6.17	Obstruction in urine
Mūtrajaṭhara	Si. 9.25	Distended bladder
Mūtra-vaivārṇya	Su. 17.71	Abnormal colour in urine
Mūtrasaṅkṣaya	Si. 9.25	Suppression of urine
Mūtrāghāta	Su. 14.21, 19.3	Obstructed micturition
Mūtrātīta	Si. 9.25	Obstructed flow of urine
Mūtrāpravṛtti	Ci. 28.92	Non-passing of urine
Mūtrotsaṅga	Si. 9.25	Stricture of urethra
Mūtraukasāda	Si. 9.25	Nephritis
Vasāmeha	Ni. 4.37	Chyluria
Vātakuṇḍalikā	Si. 9.26	Spasmodic stricture
Vātabasti	Si. 9.25	Retention of urine
Vātāṣṭhīlā	In. 10.4, Ci. 13.162	Enlargement of prostate gland

Sanskrit Name	*Reference*	*Modern equivalent*
Viḍvighāta	Si. 9.43	Vesico-intestinal fistula
Raktameha	Su. 24.12	Haematuria
Syn. Lohitameha	Ni. 4.25	
Raktamūtratā	Ci. 3.95	
Śanairmeha	Vi. 4.10	Passing urine slowly
Śarkarā	Su. 19.3(1)	Gravels
Śitameha	Vi. 4.10	Passing sweet and cold Urine
Śuklameha	Ni. 3.10	Passing white urine
Śukrameha	Ni. 4.10	Passing urine semen-like or mixed with semen
Saraktamūtratva	Ci. 11.13	Passing urine mixed with blood
Syn. Raktamūtratā	Ci. 3.95	
Sikatāmeha	Ni. 4.10	Passing gravels in urine
Sāndrameha	Ni. 4.10	Phosphaturia
Sāndraprasāda meha	Ni. 4.10	Mild phosphaturia
Sāndramūtratā	In. 6.16	Urine with sediments
Hastimeha	Ni. 4.37	Incontinence of urine
Hāridramūtratva	Ci. 3.98, 28.229	Deep yellow urine
Hāridrameha	Ni. 4.25	Passing deep yellow urine (due to presence of bile)
Aharṣaṇa	Su. 28.18, Ci. 15.69	Non-erection (of peins)
Syn. Apariharṣaṇa	Ni. 3.15	
Klaibya	Su. 16.15, Ci. 30.153	Impotency
Syn. Klībatā	Su. 12.12	
Puṃstvopaghāta	Ci. 14.35	
Kṣīṇaretas	Su. 27. 86	Diminished semen
Dhvajabhaṅga	Su. 19.3(5)	Loss of penile strength
Syn. Dhvajopaghāta	Ci. 30.154	
Nirbīja	Ci. 30.159	Sterile
Maṇiviṣaraṇa	Ci. 30.175	Sloughing of glans penis
Muṣka-viṣaraṇa	Ci. 30.175	Sloughing of scrotum
Muṣkavṛddhi	Su. 14.22	Scrotal enlargement
Meḍhrapaka	Su. 20.14 28.12, Si. 12.17(14)	Inflammation of penis
Meḍhra-viṣāraṇa	Ci. 30.175	Sloughing of penis

Sanskrit Name	*Reference*	*Modern equivalent*
Meḍhratāpa	Ci. 28.229	Burning sensation in penis
Mehana-śūla	Su. 7.6, Ci. 6.17	Pain in Penis
Retomargarujā	Su. 2.32	Pain in seminal passage
Liṅgaśaithilya	Ci. 2.1.46, 30.155	Loosenes of Penis
Valayīkaraṇa due to Kathina parigraha	Ci. 30.170	Ring-like hardness in penis (gleet)
Vṛṣaṇaśūla	Su. 7.10	Pain in testicles
Vṛṣaṇākṣepa	Su. 20.11	Twitching in testicles
Śukrakṣaya	Su. 19.3(5)	Loss of semen
Syn. Śukraparikṣaya	Su. 23.27	
Śukra-kṣipramokṣa	Ci. 20.34	Quick discharge of semen
Śukradoṣa	Ci. 18.105, 30.144	
Syn. Retodoṣa	Su. 19.3	
Śukravikrti	Ci. 28.34	Defects of Semen
Śukra-bandha	Ci. 28.34	Binding (non-ejection) of Semen
Śukranāśa	Ci. 28.21	Destruction of semen
Śukramārga-śoṇitapravartana	Vi. 6.8	Haemorrhage in seminal passage
Śukrāvisarga	Su. 17.69	Seminal discharge
Śephastambha	Su. 20.11	Stiffnes of Penis
Acaraṇā	Ci. 30.18	Vaginal itching
Aticaraṇā	Ci. 30.19	Swelling, pain and numbness in vagina due to excessive coitus
Antarmukhī	Ci. 30.31	Crookedness of vaginal track
Arajaskā	Ci. 30.17	Amenorrhoea
Asṛgdara	Ci. 30.208	Menorrhagia
Syn. Pradara	Su. 18.6, Ci. 30.209	
Asṛjā	Ci. 30.16	Excessive vaginal haemorrhage
Āyāma	Sh. 8.45	Expansion
Uttuṇḍikā	Sh. 8.45	Bulging
Udāvartinī	Ci. 30.26	Dysmenorrhoea
Upaplutā	Ci. 30.22	Leucorrhoea

Sanskrit Name	*Reference*	*Modern equivalent*
Karṇinī	Ci. 30.28	Vaginal polypus
Kṣīradoṣa	Su. 19.3	Defects of breast-milk
Garbha-Kṣipramokṣa	Ci. 28.34	Premature labour
Garbhanāśa	Ci. 28.22	Destruction of foetus
Garbhaparisruti	Sh. 2.15	Abortion
Syn. Garbhaparisrāva	Su. 28.19	
Garbhapāta	Su. 28.19	Miscarriage
Garbha-bandha	Ci. 28.34	Binding (non-delivery) of foetus
Garbhavikṛti	Ci. 28.34	Abnormality of foetus
Garbhaśoṣa	Sh. 2.15	Dried up foetus
Garbhājanana	Su. 28.19	Non-formation of foetus
Pariplutā	Ci. 30.24	Pain during coitus
Piṇḍalikā	Sh. 8.45	Circular hardness
Putraghnī	Ci. 30.29	Recurrent foetal death
Paiṅgalyābadha	Sh. 8.32	Tawniness
Prākcaraṇā	Ci. 30.20	Vaginal defects caused by coitus in immature age
Bījadoṣa	Ci. 6.57, 30.8	Genetic defect
Bījopaghāta	Sh. 19.3(5), Ci. 30.154	Damage to seeds (sperm and ovum)
Syn. Bījopatapti	Ci. 14.5	
Bhūtahṛta garbha	Su. 2.9	Foetus stolen by evil spirits
Mātāpitṛ-bījadoṣa	Ci. 30.189	Defect of male and female seeds
Mātṛdoṣa	Ci. 30.32	Maternal defect
Yoni-āsrāva	Vi. 3.14	Vaginal discharge
Yoni-karkaśatā	Ci. 30.10	Vaginal hardness
Yoni-cātālatva	Ni. 3.14	Dilatation of vagina
Yoni-toda	Ci. 30.9	Pricking pain in vagina
Yoni-daurgandhya	Ni. 3.14	Foul smell in vagina
Yonimukha-śoṣa	Ci. 30.33	Dryness of vaginal orifice
Yoni-vedanā	Ci. 30.9	Vaginal pain
Yoni-vyāpad	Su. 19.3	Disorder of female genital track
Yoniśula	Su. 27.233	Vaginal pain

Sanskrit Name	*Reference*	*Modern equivalent*
Yoni-supti	Ci. 30.10	Numbness in vagina
Yoni-stambha	Ci. 30.10	Stiffness in vagina
Yonyāyāsa	Ci. 30.10	Exerted vagina
Rajaḥ-ativartana	Ci. 28.230	Excessive menstrual discharge
Rajonāśa	Ci. 28.21	Destruction of ovum
Rajavisarga	Si. 12.15(1)	(Excessive) flow of menstrual blood
Vāminī	Ci. 30.34	Ejection of semen from uterus
Varta	Su. 20.12	Circumvention
Viguṇa praja	Sh. 8.6	Defective progeny
Vijṛmbhikā	Sh. 8.45	Umbilical hernia
Vināmikā	Su. 8.45	Depressed umbilicus
Virūpa (Prajā)	Su. 28.18	Deformed progeny
Vyāyāma	Sh. 8.45	Horizontal expansion
Śoṇitagulma	Vi. 3.13	Lump of accumulated menstrual blood
Ṣaṇḍhī	Ci. 30.35	Sterile woman
Santānadoṣa	Su. 26.103	Genetic disorders
Sūcīmukhī	Ci. 30.32	Narrow vaginal opening
Stanarujā	Ci. 24.144	Breast pain
Stanyakṣaya	Su. 27.179	Diminished lactation
Stanya(kṣīra)doṣa	Ci. 30.230	Defects of breast-milk
Aṅgapatana	Ci. 7.35	Falling of body parts
Aṅgāvadaraṇa	Su. 20.14	Tearing of body parts
Aṅgāvayava-patana	Ni. 5.11	Falling of sub-parts of body
Atisveda	Su. 20.14	Fxcessive perpiration
Syn. Atisvedana	Ni. 5.7	
Adhimāṃsa	Su. 11.49, 18.33, 28.14, Ci. 14.5	Polypus-like growth
Adhyasthi	Su. 28.16	Bony growth
Apacī	Su. 3.7, 11.49	Scrofula
Aruṣ	Su. 24.16	Vesicles
Syn. Aruṣka	Su. 13.35	

Sanskrit Name	*Reference*	*Modern equivalent*
Arjuna-lomabhāva	Ci. 26.102	Whitening of body hairs
Arbuda	Su. 18.33, 28.4	Tumour
Alaji	Su. 11.49, 17.83, Ci. 12.88	A diabetic boil
Alasaka	Ci. 7.23	A skin disorder
Alpasveda	Ci. 9.20	Scanty sweating
Asvedana	Ni. 5.7	Loss of sweating
Ātapa-sahatvāsahatva	Ni. 1.33	Tolerance and intolerance to the Sun
Utsedha	Su. 18.8	Protuberance
Udarda	Su. 56.42 (4), Ni. 7.6	Allergic eruptions
Ṛṣyajihva	Ni. 5.7(4)	A type of leprosy
Audumbara kuṣṭha	Ni. 5.7 (2)	A type of leprosy
Kakṣyā	Su. 20.14, Ci. 12.91	Herpes zoster
Kacchapikā	Su. 17.83	A diabetic boil (carbuncle)
Kaṇḍu	Su. 16.13	Itching
Kapāla kuṣṭha	Ni. 5.7(1)	A type of leprosy
Karṇamūlaśotha	Ci. 3.288	Parotitis
Karṇikā	Ci. 23.178	Polypus
Kākaṇa kustha	Ni. 5.8	A type of leprosy
Kāmalā	Su. 14.18, Ci. 16.36	Jaundice
Śākhāśraya Kāmalā	Ci. 16.36	Jaundice spread to blood etc.
Koṣṭhāsraya kāmalā	Ci. 16.36	Jaundice located in the organ (liver)
Syn. Kumbhakāmalā	Ci. 16.47	
Kitibha	Su. 3.7	Blackening and roughening of skin
Kilāsa	Su. 1.96, 26.103	Vitiligo
Kīla	Su. 28.14	Nail-like growth
Kuṣṭha	Su. 18.6	Diseases of skin including Leprosy
Keśa-ativṛddhi	Ci. 6.13	Excessive growth of hairs
Keśadoṣa	Su. 28.16	Defects of hairs
Keśapatana	Su. 5.30	Falling of hairs
Keśa-Prapatana	Su. 17.67	Excessive falling of hairs

Sanskrit Name	*Reference*	*Modern equivalent*
Keśapiñjaratva	Su. 5.30	Browning of hairs
Keśabhūmisphuṭana	Su. 20.11	Cracking of the ground of hairs
Koṭha	Su. 16.13	Urticarial patches
Klomaśoṣa	Vi. 5.8	Dryness of Kloma
Khālitya	Su. 5.30	Baldness
Syn. Khalita	Ci. 26.125	
Sureśalupta	Su. 3.7	
Gaṇḍa	Su. 28.14, Ci. 12.79	Glands
Gaṇḍamālā	Ci. 12. 79	Cervical adenitis
Galagaṇḍa	Su. 18.21, 20.17. Ci. 12.79	Goitre
Granthi	Su. 28.21, Ni. 3.7, Ci. 12.81	Cyst
Granthinikuñcana	Ci. 23.177	Conglomeration of cysts
Granthimālā	Ci. 21.32	Chain of cysts
Carmakīla	Su. 11.49	Nail-like growth in skin
Carmadala	Su. 28.13	Psoriasis
Syn. Carmadalana	Su. 20.14	
Cimacimā	Ci. 14.11	Prickly sensation
Jālakagardabha	Ci. 12.99	Spreading inflammation
Jālinī	Su. 17.83	A type of Carbuncle
Tilaka	Su. 18.25	Sesamum-like dark spot in skin
Syn. Tilakālaka	Su. 21.12	
Tvak-Kleda	Ci. 21.70	Moistening of skin
Tvakbheda	Sh. 8.32	Tearing of skin
Syn. Tvagavadaraṇa	Su. 20.14	
Tvagdāha	Su. 20.14	Burning sensation in skin
Tvagvairupya	Sh. 8.32	Deformity in skin
Dadru	Su. 1.118	Ring worm
Duṣṭa rudhira	Ci. 8.82, 14.59	Affected blood
Nakha-ativṛddhi	Ci. 6.13	Excessive growth of nails
Nakha-doṣa	Su. 28.16	Defects of nails
Nakha-puṣpa	In. 1.22	Flowering of nails
Nakha-Prapatana	Su. 17.67	Falling of nails
Nakhabheda	Su. 20.11	Cracking of nails
Nakhādi-Pītatva	Su. 17.52	Yellowness of nails etc.

Sanskrit Name	*Reference*	*Modern equivalent*
Nakhādi-Vaivairṇya	In. 5.12	Abnormal colour of nails etc.
Nakhādi-Śuklatva	Su. 17.56	Whiteness of nails etc.
Nāḍi	Su. 13.46	Sinus
Nīlikā	Su. 18.25, 20.12, 28.12 Ci. 17.128	Blue spots in skin
Pakva sotha	Ci. 25.56	Ripe inflammation
Pāka	Su. 17.87, 28.33	Inflammation, suppuration
Pāṇḍutā	Su. 17.54	Paleness
Pāṇḍuroga	Su. 18.6	Anaemia
Pāda-śopha	Ci. 13.17	Swelling in feet
Syn. Pādaśvayathu	Ni. 314	
Pāmā	Su. 3.7	Pemphigus
Pālitya	Su. 5.81, Vi. 1.17	Greying of hairs
Syn. Palita	Ci. 26.125	
Piḍakā	Su. 17.82	(Diabetic) boils, carbuncle
Piplu	Su. 28.12	Black spot in skin
Pipilikā-saṃcāraṇa	Ci. 28.65	Sensation of ant's crawling
Puṇḍarika	Vi. 5.7(5)	A type of leprosy
Putimāṃsa	Su. 28.14	Sloughing of muscle
Putimāṃsapiḍakā	Ni. 4.8	Boils due to sloughing of muscle
Praduṣṭa Vraṇa	Ci. 25.25	Affected wound
Plihadoṣa	Su. 19.3	Disorder of spleen
Biḍālikā	Ci. 12.76	Inflammation of upper respiratony tract
Bradhna	Su. 14.17, In. 11.15, Ci. 12.94	Inguinal hernia
Bhagandara	Su. 18.6, Ci. 12.96	Fistula-in-ano
Maṇḍala kuṣṭha	Ni. 5.7(3)	A type of leprosy
Maṣaka	Su. 11.49	Mole
Masūrikā	Ci. 12.93, In. 11.14	Chicken pox
Māṃsakleda	Su. 20.14	Moistening of muscles
Māṃsasaṅkoṭha	Su. 17.111	Necrosis of muscles
Māṃsa saṅkleda	Ci. 21.70	Excessive moistening of muscles

Sanskrit Name	*Reference*	*Modern equivalent*
Mukhaśopha	Ni. 6.13	Swelling on face
Raktakoṭha	Su. 20.14	Red urticarial patches
Raktakoṭhābhinivṛtti	Vi. 1.24	Appearance of red urticarial patches
Rakta-kleda	Ci. 21.70	Moistening of blood
Syn. Śoṇitakleda	Su. 50.14	
Raktakṣaya	Su. 27.179	
Syn. Rakta-saṅkṣaya	Su. 17.65	Loss of blood
Śoṇitasaṃkṣaya	Ci. 14.209	
Raktadoṣa	Ci. 18.105	Defect of blood
Syn. Asṛkpradoṣa	Ci. 23.18	
Raktapitta	Su. 14.16, Ni. 2	Internal haemorrhage
Syn. Lohitapitta	Su. 19.3	
Śoṇitapitta	Su. 1.108	
Raktamaṇḍala	Su. 20.14	Haemorrhagic patches
Syn. Asramaṇḍala	Su. 18.13	
Raktavisphoṭa	Su. 20.14	Red eruptions
Raktasrāva	Su. 5.55	Haemorrhage
Raktādi-saṅkṣaya	Ci. 8.40	Loss of blood etc.
Raktotkleśa	Ci. 7.50, 21.134	Excitation of blood
Rāga	Su. 20.15	Redness
Romāntikā	Ci. 15.92	Measles
Rohiṇī	Su. 5.45, 18.35	Diphtheria
Loma-doṣa	Su. 28.16	Defects of body-hairs
Loma-prapatana	Su. 17.67	Falling of body-hairs
Lohit-vṛddhi	Vi. 2.4	Increase of blood (pressure)
Syn. Soṇitavṛddhi	Ci. 13.36	
Vātapūrṇadṛtisparśa śotha	Ci. 28.37	Swelling in touch like bladder full of air
Vicarcikā	Su. 3.11	Eczema
Vidārikā	Ci. 12.89	Inflamation of inguinal or axillary glands

Sanskrit Name	*Reference*	*Modern equivalent*
Vidradhi	Su. 17.63	Abscess (A type of carbuncle)
Vinatā	Su. 17.83	A type of carbuncle
Vīpādikā	Su. 20.11	Rhagades
Visarpa	Su. 7.14, 19.3	Erysipelas
Visphoṭaka	Su. 26.102	Eruptive boils
Vṛddhi	Su. 18.30	Scrotal enlargment
Vyaṅga	Su. 18.12	Freckles
Vraṇa	Su. 1.104	Wound
Vraṇa-duṣṭi	Vi. 5.7	Defect of wound
Vraṇasrāva	Ci. 25.29	Wound discharge
Vraṇāsaṃrohaṇa	Ni. 5.7	Non-healing of wound
Śarāvikā	Su. 17.83	A type of carbuncle
Syn. Śarāva	Su. 17.84	
Śītapiḍakā	Vi. 1.27	Allergic eruption
Śoṇitaja roga	Su. 24.11	Blood disorder
Śoṇita-vilībhāva	In. 3.4	Loss of blood
Śoṇitasañcaya	Ci. 12.78	Accumulation of blood
Śoṇiābhiṣyanda	Su. 26.84	Sliminess in blood (causing obstruction in circulation)
Śotha	Su. 18.3	Swelling
Syn. Śopha	Su. 18.6	
Śvayathu	Su. 1.110	
Śmaśru-Prapatana	Su. 17.67	Falling of moustache and beard
Ślipada	Ci. 12.98	Filaria, elephantiasis
Śarṣapī	Su. 17.83	A type of diabetic boil
Sidhma Kuṣṭha	Ni. 5.7(6)	Cloasma
Śītasparśāvedana	Ci. 27.17	Loss of sensation of cold touch
Suptāṅgatā	Ci. 7.11	Numbness in body parts
Sparśajñatva	Ci. 7.11, 29.16	Loss of sensation of touch
Śmaśru-doṣa	Su. 28.16	Defect of moustache and beard

Sanskrit Name	*Reference*	*Modern equivalent*
Sphoṭa	Su. 13.35	Boil
Syn. Sphoṭaka	Ci. 21.30	
Srāva	Su. 20.15	Discharge
Sveda	Su. 17.33, 20.15	Sweating
Svedānubandha	In. 3.4	Continuous sweating
Haritatva	Su. 20.14	Greenness
Haritahāridranetramūtravarcastva	Su. 20.14	Greenness and deep yellowness of eyes, urine and faeces
Hariloma	Ci. 26.102, 272	Greying of body hairs
Hāridratva	Su. 20.14	Deep yellowness
Ūrdhvajatrūttha gada	Ci. 26.126	Diseases of supraclavicular region
Syn. Urdhvajatruja roga	Su. 5.32	
Āsyaroga	Ci. 26.189	Diseases of mouth
Syn. Mukharoga	Su. 73.13	
Mukhapāka	Su. 24.11	Stomatitis
Syn. Āsyapāka	Su. 28.12	
Āsyavipāka	Su. 20.14	
Āsya-māṃsābhivṛddhi	Su. 26.42(1)	Pathological growth in mouth
Mukhapūtigandha	Su. 5.29	Foul odour in mouth
Syn. Durgandhitāsya	Ci. 26.103	
Pūti-āsyagandhitā	Su. 24.11	
Pūti-mukhatā	Su. 20.14	
Oṣṭha-karkaśatā	Ci. 22.9	Coarseness of lips
Oṣṭhapāka	Ni. 1.24	Inflammation of lips
Oṣṭhabheda	Su. 20.11	Cracking of lips
Syn. Oṣṭhasphuṭana	Su. 5.72	
Tālukarkaśatā	Ci. 22.9	Coarseness of palate
Tālupāka	Ni. 1.24	Inflammation of palate
Tāluvidradhi	Ci. 12.77	Palate abscess
Kaṇṭakopacita jihvā	In. 8.14	Thorny tongue
Jihvā-karkaśatā	Ci. 22.9	Coarseness of tongue
Jihvā-nirodha	Ci. 23.68	Blocking of tongue
Jihvānirgama	Ci. 22.10	Protrusion of tongue

Sanskrit Name	*Reference*	*Modern equivalent*
Jihvāśoṣa	Vi. 5.8	Dryness of tongue
Jihvāśvayathu	In. 11.15	Glossitis
Suptajihvatā	Ci. 8.104	Numbness in tongue
Arasajñatā	Su. 20.11, 28.9	Loss of taste sensation
Syn. Rasāvedana	Ci. 26.107	
Kaṇṭharoga	Ci. 26.192	Disorder of throat
Kaṇṭha-Karkaśatā	Ci. 22.9	Coarseness of throat
Kaṇṭha-nirodha	Ci. 23.38	Blocking of throat
Kaṇṭhapāka	Vi. 1.24	Inflammation of throat
Kaṇṭha-māṃsābhivṛddhi	Su. 26.42(1)	Pathological growth in throat
Adhijihvikā	Ci. 12.77	Sublingual abscess
Upajihvikā	Su. 18.99, Ci. 12.77	Supralingual abscess
Śālūka	Ci. 12.75	Tonsillitis
Galagraha	Su. 17.14, 18.22, 26.102	Painful stiffness in pharynx
Galapāka	Su. 20.14, In. 11.15	Pharyngitis
Galaroga	Ci. 22.58, 26.189	Disorder of pharynx
Galaśuṇḍikā	Su. 18.20	Uvulitis
Syn. Galaśuṇḍi	Su. 5.30	
Galaśopha	Su. 26.42(1)	Swelling of pharynx
Śūkapūrṇagalāsyatā	Ci. 18.5	Mouth upto pharynx as if full of awns
Vāksaṅga	Su. 17.59, 20.11	Obstructed speech
Syn. Vākgraha	Su. 16.11	
Anukīrṇa svara	In. 1.15	Stammering voice
Avyakta svara	In. 1.15	Indistinct voice
Eḍaka svara	In. 1.15	Voice like that of sheep
Kala svara	In. 1.16	Feeble voice
Dīna svara	In. 1.15	Poor voice
Kṣāma svara	In. 1.15	Faint voice
Gadgada svara	In. 1.15	Choked voice
Grasta svara	In. 1.15	Subdued voice
Kalatā	Su. 26.84	Feebleness of voice
Mūkatva	Su. 5.38, 20.11	Dumbness
Syn. Mūkatā	Su. 26.84	

Sanskrit Name	*Reference*	*Modern equivalent*
Mainninya	Su. 26.84	Naisal voise
Vaisvarya	Su. 5.30	Abnormal voice
Svarakṣaya	Su. 24.15	Diminished voice
Svara-khurkurāyana	Ci. 8.54	Hoarseness of voice
Svaradaurbalya	Su. 14.14	Weak voice
Svarapranāśa	Su. 26.42(1)	Loss of voice
Svarabheda	Su. 14.20	Hoarseness of voice
Dantaroga	Ci. 26.189	Dental disorder
Adhidanta	Su. 28.16	Extra tooth
Upakuṣa	Su. 24.12, Ci. 12.78	Gingivitis
Jātaśarkara danta	In. 3.6	Tartar
Dantakrimi	Ci. 26.205	Caries in tooth
Dantakṣaya	Su. 5.79	Decay of teeth
Dantacalana	Ci. 26.205	Movement of teeth
Dantacūrṇaka	In. 1.22	Tartar
Dantadaurbalya	Su. 5.28	Weaknes of teeth
Danta-paṅka	In. 1.22	Muddy coating on teeth
Danta-puṣpa	In. 1.22	Flowery coating on teeth
Dantabheda	Su. 20.11, 28.16	Cracking of teeth
Dantabhraṃśa	Ci. 26.205	Displacement of teeth
Danṭavidradhī	Ci. 12.78	Gum abscess
Dantaśūla	Su. 5.29	Toothache
Dantaśaithilya	Su. 20.11, Ci. 23.33	Looseness of teeth
Dantasauśirya	Ci. 26.205	Tooth cavity
Dantaharṣa	Su. 5.80, 26.75, Ni. 1 21	Sensitive teeth
Dvija-prapatana	Su. 17.67	Falling of teeth
Akṣigaurava	Su. 7.23	Heaviness in eyes
Akṣi-glāni	Su. 17.66	Malaise in eyes
Akṣi-nirodha	Ci. 23.68	Blocking of eyes
Akṣipāka	Su. 20.14	Ophthalmitis
Akṣibheda	Su. 20.11	Tearing pain in eyes
Akṣirāga	Su. 24.11	Redness in eyes
Akṣiroga	Su. 17.13, 19.3	Eye diseass
Syn. Akṣyāmaya	Su. 26.42(1)	
Akṣivyudāsa	Su. 20.11	Squint

Sanskrit Name	*Reference*	*Modern equivalent*
Akṣiśūla	Su. 5.28, 27.224	Pain in eyes
Akṣi-śrāva	Su. 5.28	Discharge from eyes (Lachrymation)
Akṣi-huṇḍana	Ci. 28.22	Loss of function of eyes
Atijihma cakṣu	In. 3.6	Excessively slanted eyes
Atipraviṣṭa cakṣu	In. 3.6	Excessively sunk eyes
Atiprasruta cakṣu	In. 3.6	Excessively lachrymated eyes
Atimuktabandhana cakṣu	In. 3.6	Excessively Loose eyes
Ativiṣama cakṣu	In. 3.6	Excessively unequal eyes
Atyutpiṇḍita cakṣu	In. 3.6	Excessively protruded eyes
(Netra) Abhiṣyanda	Ci. 17.128	Conjunctitis
Arma	Ci. 17.128	Pterygeum
Alātavarṇa cakṣu	In. 3.6	Eyes red like firebrand
Āndhya	Su. 5.38, 26.84	Blindness
Utpiṇḍitaruṇākṣatā	Ni. 7.6(1)	Protruded and red eyes
Kapotāndha	In. 3.6	Blindness of pigeon (Colour blindness)
Kāca (Netraroga)	Ci. 17.128	Cataract
Kāṇa	Si. 2.21	One-eyed
Kṛṣṇa cakṣu	In. 3.6	Black eyes
Cakṣu-ākulatva	Ni. 1.33	Agitated eyes
Syn. Paryākula dṛṣṭi	Ci. 9.6	
Cakṣurvibhrama	Si. 9.6	Instability of eyes
Jaṭābaddha pakṣma	In. 3.6	Matted eyebrows
Tāmra cakṣu	In. 3.6	Coppery eyes
Timira	Su. 5.44, Ci. 14.8	Defects of vision
Dṛṣṭināśa	Su. 1.122	Loss of vision
Syn. Tamas	Ci. 17.128	
Nakulāndha	In. 3.6	Blindness of mongoose (colour blindness)
Nimeṣonmeṣātipravṛtta cakṣu	In 3.6	Excessive blinking of eyes
Nīla cakṣu	In. 3.6	Blue eyes
Netra upadeha	Ci. 6.13	Smearing of eyes
Netra-stabdhatā	Ci. 28.40	Stiffness of eyes

Sanskrit Name	*Reference*	*Modern equivalent*
Paṭala	Ci. 23.73	A defect of vision
Pilla	Ci. 17.128	Bleared eyes
Pīta cakṣu	In. 3.6	Yellow eyes
Puṣpaka	Ci. 17.128	Corneal opacity
Bhrūvyudāsa	Vi. 8.6	Twisting of eyebrows
Rātryāndhya	Ci. 23.83	Night blindness
Vartmasaṃkoca	Su. 20.11	Contraction (atrophy) in eyelids
Vartmastambha	Su. 20.11	Stiffness in eyelids
Viparītadṛṣṭika	In· 3.6	Reverted vision
Vibhrāntadṛṣṭika	In. 3.6	Perverted vision
Vyastadṛṣṭika cakṣu	In. 3.6	Deranged vision
Sukla cakṣu	In. 3.6	White eyes
Suṣkākṣipāka	Ci. 23.73	Xerophthalmia
Śyāva cakṣu	In. 3.6	Blackish eyes
Satatanimiṣita cakṣu	Iu. 3.6	Constantly closed eyes
Satatonmiṣita cakṣu	In. 3.6	Constantly open eyes
Harita cakṣu	In. 3.6	Green eyes
Hāridra cakṣu	In. 3.6	Deep yellow eyes
Syn. Hāridranetratva	Ci. 3.98	
Hīnadṛṣṭika cakṣu	In. 3.6	Diminished vision
Nāsāroga	Su. 17.13	Diseases of nose
Gandhāvedana	Ci. 26.103	Anosmia
Ghrāṇanāśa	Su. 2.6, 20.11	Loss of smell sensation
Syn Ghrāṇendriyanāśa	Sh. 1.125	
Ghrāṇapāka	Ni. 1.24, Ci. 26.101	Rhinitis
Ghrāṇa-pūtitva	Ci. 26.101	Foetid nose
Syn. Nāsāpūtigandha	Su. 5.29	
Pūtighrāṇagandhitā	Su. 24.11	
Pūtinasya	Ci. 26 144	
Ghrāṇa-viplava	Ci. 8.49	Olfactory derangement
Ghrāṇaśotha	Ci. 26.101	Swelling in nose
Ghrāṇārbuda	Ci. 26.101	Nasal tumour
Dīpta	Ci. 26.110	Burning in nose

Sanskrit Name	*Reference*	*Modern equivalent*
Nāsāgrapāka	Ci. 26 99	Inflammation of the tip of nose
Nāsā-nirodha	Ci 23.68	Blocking of nose
Nāsāśoṣa	Ci. 26.101	Dryness of nose
Nāsāsrāva	Su. 5 28, Ci. 18.65	Nasal discharge
Nāsā-huṇḍana	Ci. 28.22	Loss of function of nose
Parisrāva	Ci. 26.101	Excessive nasal discharge
Pīnasa	Su. 16 8	Coryza
Syn Apīnasa	Ci. 26.101	
Pratiśyāya	Su. 17.13, 19.3	
Pūyarakta	Ci. 26.101	Nasal lupus
Duṣṭa pratiśyāya	Ci. 26.100	Chronic coryza
Pratināha	Ci. 26.101	Deviation of septum
Srotaḥśṛṅgāṭaśoṣa	Ci. 26.132	Dryness of frontal sinus
Karṇa-nirodha	Ci. 23.68	Blocking of ear
Karṇaroga	Su. 17.13, 19.3	Ear diseases
Karṇanāda	Ci. 26.120	Tinnitus
Syn. Karṇasvana	Ni. 1.21	
Karṇamāla-śoṣa	Ci. 26.120	Dryness of earwax
Karṇaśūla	Su. 5.28, 27.233, Ci. 26.216	Earache
Karṇasrāva	Su. 5.28	Discharge from ear
Karṇa-Pūyasrāva	Ci. 26.222	Pus discharge from ear
Bādhirya	Su. 5.38, 20.11, 26.84	Deafness
Syn. Aśravaṇa	Ci. 26.120	
Uccaiḥśruti	Su. 5.84, 20.11	Hard hearing
Śravaṇa-upadeha	Ci. 9.13	Smearing in ears
Śrotra–daurbalya	Su. 23.28	Weakness of hearing
Aṃsadāha	Su. 20.14,	Burning sensation in shoulders
Syn. Aṃsābhitāpa	In. 9.7, Ci. 8.52	
Aṃsasaṃtāpa	Ci. 8 26	
Aṅgagraha	Su. 15.13	Stiffness in body parts
Aṅgamarda	Su. 14.22, 17.58	Body–ache
Atikṛśa	Su. 21.15	Excessively lean and thin
Atitamodarśana	Su. 24.15	Excessive vision of darkness
Atidāha	Ni. 1.24	Excessive burning sensation

Sanskrit Name	*Reference*	*Modern equivalent*
Atidaurbalya	Su. 24.13	Excessive debility
Antardāha,	Su. 20.14, Ni. 6.10, Ci. 3.39	Internal heat
Alpaprāṇatā	Ni. 1.33	Little vital strength
Ālasya	Su. 26.42(1), 17.25	Lassitude
Āyāsa	Su. 17.96	Exertion
Ūṣma-atitivrabhāva	Vi. 1.24	Excessively intense heat
Ūṣmādhikya	Su. 20.14	Excessive heat
Utsāhakṣaya	Ci. 16.133	Loss of enthusiasm
Ojaḥkṣaya	Su. 17.73	Loss of ojas
Ojaḥ-saṅkṣaya	Su. 23.27	Excessive loss of ojas
Oṣa	Su. 20.14	Heat
Karapāda-dāha	Ni. 4.47, Ci. 6.14	Burning sensation in hands and feet
Kārśya	Su. 12.12	Leanness
Klama	Su. 16.13, 17.33	Exhaustion
Kriyā-kṣaya	Su. 17.60	Loss of function
Kṣaya	Su. 7.33	Diminution or Loss
Glāni	Su. 17.60	Malaise
Jvara	Su. 17.49	Fever
Anyeduṣka	Sh. 1.113	Quotidian fever
Avisargi jvara	Ci. 3.134	Non-remittent (continuous) fever
Caturṭhaka jvara	Vi. 8.113	Quartan fever
Jīrṇa Jvara	Su. 27.289, Ci. 3.176	Chronic fever
Taruṇa Jvara	Ci. 3.143	Acute fever
Tṛtīyaka Jvara	Vi. 8.113	Tertian fever
Dvyahagrāhi	Sh. 1.113	Reverse tertian
Punarāvartaka Jvara	Ci. 3.343	Relapsing fever
Purāna Jvara	Ci. 1.1.31	Old (chronic) fever
Paurvāhnika Jvara	In. 6.10	Forenoon fever
Balavān Jvara	Ci. 3.134	Severe fever
Bahirmārgagata Jvara	Ci. 3.175	Fever located in external passages

Sanskrit Name	*Reference*	*Modern equivalent*
Bāhya Saṃtāpa	Ci. 3.41	External heat
Viṣama Jvara	Ci. 1.1.31	Irregular (intermittent) fever
ŚītaJvara	Su. 26.42(1), Ni. 3.11, Ci. 3.271, 21.34	Fever rising with cold (rigor)
Satata Jvara	Ci. 3.61	Fever rising twice a day
Santata Jvara	Ci. 3.54	Continuous fever
Sannipāta Jvara	Ci. 3.90	Fever caused by sannipāta (all the three doṣas)
Tandrā	Su. 16.8, Si. 9.22	Drowsiness, stupor
Tandrātiyoga	Su. 24.15	Excessive drowsiness
Davathu	Su. 20.14, Ni. 3.9	Intense burning
Dāha	Su. 17.46	Burning sensation
Dīrghasūtratā	Vi. 1.33	Lethargy
Duṣṭamedas	Su. 17.104	Lipid disorders
Deha-parikṣaya	Su. 23.27	Loss of body (weight)
Dainya	Ci. 3.76	Anxious expression
Daurbalya	Su. 17.46	Debility
Dhātukṣaya	Ci. 28.59	Diminution of dhātus
Dhātupācana	Ci. 15.219	Consuming tissues
Dhātūpaśoṣaṇa	Ci. 17.8	Drying up tissues
Dhātūṣma-apacaya	Ci. 8.40	Decrease of metabolic fire
Ploṣa	Su. 20.14	Scorching
Pariśoṣa	Su. 17.58	Drying
Paramālasa	Ci. 14.8	Excesive lassitude
Balakṣaya	Ci. 16.133	Diminished strength
Syn. Balaparikṣaya	Su. 23.27	
Balahāni	Ci. 3.29	
Balapraṇāśa	Su. 16.15	Loss of physical strength
Syn. Dehabalanāśa	Su. 22.37	
Śarīramādhurya	Vi. 4.7	Sweetness of body (Hyperglycaemia)
Śarīravairasya	Vi. 4.7	Abnormal taste of body
Śarīra-śaithilya	Vi. 4.8	Looseness in body
Syn. Śaithilya	Su. 12.12	

Sanskrit Name	*Reference*	*Modern equivalent*
Śarīrasadana	Su. 14.14	Malaise
Syn. Sadana	Su. 17.53	
Śītaka	Su. 17.50, Ci. 3.86, 21.34	Rigor
Śoṣa	Su. 18.6, 19.3, Ni. 6.3	Dryness, phthisis
Śaitya	Su. 17.47	Cold
Śrama	Su. 17.46	Exhaustion
Santāpa	Su. 24.13, Ni. 1.32	Pyrexia
Syn. Dehasantāpa	Ci. 3.37	
Sthaulya	Su. 16.13	Obesity
Atisthaulya	Su. 21.27	Over-obesity
Atisthūla	Su. 21.9	Over-obese
Snehavyāpatti	Su. 13.78	Disorder of lipid metabolism
Syn. Snehavyāpad	Su. 27.229	
Aṅgagandha	Su. 20.14, Ci. 6.13	Smell in body parts
Aṅgabheda	Ni. 5.11	Tearing in body parts
Atarpaṇa	Su. 21	Non-saturation
Atipravṛtti	Vi. 5.24	Excessive discharge
Adhogurutva	Ci. 13.25	Heaviness in lower part of the body
Anuṣaṅgi	Su. 25.40	Persisting
Apkṣaya	Ci. 22.25	Loss of fluid (dehydration)
Ariṣta	Su. 10.20	Signs and symptoms indicating death
Aśrvāgamana	Ni. 1.33	Lachrymation
Asthikṣaya	Su. 17.67	Diminution of bone tissue
Asthisandhibheda	Su. 23.29	Tearing pain in bone joints
Ātyayika vyādhi	Sh. 8.22	Emergent disorder
Āsyavairasya	Su. 28.9	Tastelessness in mouth
Syn. Virasamukhatva	Su. 20.12	
Vairasya	Su. 5.72	
Āsyopadeha	Ci. 15.68	Coating in mouth
Āsrāva	Su. 17.86	Discharge
Udara-Tanutva	Su. 17.66	Thinness of abdomen
Udveṣṭana	Su. 17.58	Twisting
Upadrava.	Su. 10.12	Complication

Snskrit Name	*Reference*	*Modern equivalent*
Upastambha	Ci. 13.169	Stiffness
Kaṭukāsyatā	Vi. 1.24	Pungency in mouth
Syn. Kaṭukāsyatva	Ci. 13.28	
Kaṇṭhaśoṣa	Su. 5.79, Ni. 1.21	Dryness of throat
Kaṇṭhopalepa	Su. 20.17	Coating of throat
Karapāda-suptatā	Ni. 4.47	Numbness of hands and feet
Kaṣāyāsyatā	Su. 20.11, Ni. 1 21	Astringency in mouth
Kāyacchidropadeha	Ni. 4.47	Smearing in pores of body
Kulaja Vikāra	Ci. 6.57	Familial disease
Kūjana	In. 10.20	Cooing
Kleda	Su. 17.84	Moistening
Kṣavathu	Su. 5.31	Sneezing
Kṣavathu-nigrahaṇa	Ci. 28.40	Checking sneezing
Syn. Kṣavathu-vinigraha	Ni. 1.21	
Kharaṅgata	Ci. 15.60	Roughness in body parts
Khavaiguṇya	Ci. 15.37	Abnormality in channels
Kheda	Ni. 1.24	Anxiety
Gaṇḍaspandana	Si. 9.6	Quivering in cheeks
Gara	Su. 27.229	Artificial poison
Garārdita	Ci. 10.47	Affected by artificial poison
Galopalepa	Su. 26.42(1)	Coating of pharynx
Gurugātratā	Su. 25.43	Heaviness in body
Gurutva	Ci. 3.76	Heaviness
Graha	Su. 1.104	Seizures
Grivādhmana	Ni 8.7(1)	Blowing of neck
Ghanāṅgatā	Ci. 6.13	Solidity of organs
Ghurṇana	Ci. 23.167	Giddiness
Ghṛtavyapatti	Su. 2.30	Complications of ghee (lipid disorders)
Cheda	Su. 17.99	Cutting
Janapadoddhvaṃsakara vikāra	Vi. 3.4	Epidemic diseases
Janapadoddhvaṃsana	Vi. 3.5	Destruction of community
Jalābha srāva	Ci 26.98	Watery discharge
Jṛmbhā	Su. 17.97	Yawning
Jihva-upadeha	Ci. 6.13	Coating of tongue

Sanskrit Name	*Reference*	*Modern equivalent*
Tāluśośa	Su. 5.44, Ni. 1.21, Ci. 22.34	Dryness of palate
Tiktāsyatā	Su. 27.126, Ci. 3.89	Bitterness in mouth
Syn. Vaktratiktatā	Su. 17.33	
Tailavyāpad	Su. 2.30	Complication due to oil (lipid disorder)
Toda	Su. 17.55	Pricking pain
Daṃśāvadaraṇa	Ci. 23.168	Tearing down of the sting
Danta-daṃśana	Ci. 28.44	Gnashing of teeth
Dara	Su. 17.31	Tearing pain
Dirgharoga	Su. 22.60	Chromic disease
Dūyana	Su. 17.54	Distress
Dūṣīviṣa	Su. 21.45, Ci. 23.31	Latent poisoning
Daurgandhya	Su. 5.76	Foul smell
Dhātuvaiṣamya	Su. 9.4	Imbalance of dhātus
Dhvaṃsaka	Ci. 24.199	
Nilauṣṭha	Ci. 23.33	Cyanosis in lips
Pāka	Ci. 21.136	Inflammation, suppuration
Pādasphuṭana	Su. 5.92	Cracking of feet
Piṇḍikodveṣṭana	Su. 7.8, Ci. 16.16	Cramps in shanks
Pittaprakopa	Su. 14.14	Vitiation of pitta
Punarviroha	Ci. 14.36	Regeneration
Prāṇahara	Ci. 24.60	fatal
Phena	Ci. 23.16	Foaming
Bandha-vidhamana	Su. 26.42 (3)	Weakness of binding
Bībhatsaceṣṭatā	Ci. 10.3	Loathsome expression
Majjakṣaya	Su. 17.68	Diminution of marrow
Madyaviplava	Su. 27.153	Complication of alcoholic drink
Madhvāma	Su. 27.247	Āma (indigestion) caused by honey
Marmaccheda	Ci. 3.81	Cutting pain in vital parts
Marmadūyana	Ci. 22.10	Distress in vital parts
Marmasaṃrodha	Su. 17.111	Obstruction in vital parts
Malakṣaya	Su. 17.72	Diminution of excretions
Mahātyayika	Ci. 21.41	Sever emergency
Margāvaraṇa	Ci. 28.59	Covering of passages

Sanskrit Name	*Reference*	*Modern equivalent*
Mārgoparodha	Su. 26.82	Obstruction in passages
Māṃsa-kṣaya	Su. 17.65	Diminution of flesh
Syn. Māṃsaparikṣaya	Su. 23.27	
Māṃsa-vītībhāva	In. 3.4	Loss of flesh
Mardava	Su. 26.42(1)	Softness
Mukhapāṇḍutā	Su. 5.29	Paleness of face
Mukha-phenāgama	Vi. 7.6(1)	Foaming of mouth
Mukhamādhurya	Su. 20.17, Ni. 1.27,	Sweetness in mouth
Syn Āsyamādhurya	Ci. 6.14	
Mukhaśoṣa	Su. 17.62	Dryness of mouth
Syn. Āsyaśoṣa	Su. 7.21	
Mukhasrava	Su. 20.17	Salivation
Medaḥkṣaya	Su. 17.66	Diminution of medas (fat)
Rasa-kṣaya	Su. 17.64	Diminution of Rasa
Rasapradoṣa	Ci. 23.18	Defects of Rasa
Rogasamūha	Su. 25.40	Group of disorders
Romaharṣa	Ni. 1.21	Horripilation
Lavaṇāsyatā	Su. 24.14	Saline taste in mouth
Liptāsyatā	Ci. 3.89	Coating of mouth
Lohitagandhāsyatā	Su. 20.14	Fleshy odour in mouth
Vidārikā	Ci. 12.89	A hard cylindrical growth in groin or arm-pit
Vaṃkṣaṇānāha	Su. 7.6, Ci. 14.133	Traction in groins
Vaṛna-parikṣaya	Su. 23.27	Diminution of complexion
Syn. Varṇahāni	Ci. 3.19	
Varṇapraṇāśa	Su. 16.15	Loss of complexion
Vāta-Sahatvāsahatva	Vi. 1.33	Tolerance and intolerance to wind
Vikṣaya	Ci. 24.199	
Vidura gandha	In. 2.16	Sudden smell
Vināma	Su. 7.6	Bending of body
Syn. Vināmaka	Su. 14.21	
Vibhraṃśa	Su. 15.13	Displacement
Vimārgagamana	Vi. 5.24	Flowing in a wrong passage
Viyoni gandha	In. 2.16	Smell without apparant source

Sanskrit Name	*Reference*	*Modern equivalent*
Vivarṇatā	Su. 28.16	Loss of complexion
Vikṛtivarṇa	Su. 12.11	Abnomal complexion
Śyāva varṇa	In. 1.9	Blackish complexion
Tāmra varṇa	In. 1.9	Coppery complexion
Harita varṇa	In. 1.9	Green complexion
Śukla varṇa	In. 1.9	White complexion
Nīla varṇa	In. 1.9	Blue complexion
Viṣa	Su. 1.104, Ci. 23.5	Poison
Viṣapīta	Ci. 10.47	Intake of poison
Viṣarūpatā	Ci. 15.54	Poison-like
Viṣyandana	Su. 28.33	Oozing
Vyadha	Su. 17.96	Perforating pain
Vyāviddha spandana	In. 7.25	Irregular twitchings
Śaṅkāviṣa	Ci. 23.222	Suspicion of poisoning
Śabda-sahatvāsahatva	Vi. 1.33	Tolerance and intolerance to sound
Śarīra-daurgandhya	Su. 24.15	Foul smell in body
Śītasahatvāsahatva	Ni. 1.33	Tolerance and intolerance to cold
Śitābhinandatā	Ci. 22.14	Liking for cold
Śitibhāva	In. 3.4	Coldness
Śūnyatā	Su. 17.31	Vacantness
Śūla	Su. 1.92, 17.18	Pain
Śyāvatā	Su. 22.40	Blackishness
Slakṣṇagaṇḍatva	Ci. 13.21	Smooth cheeks
Śleṣma-vikāra	Su. . 0.17	Disorder of kapha
Śvetamūtranetravarcastva	Su. 20.17	Whiteness of urine, eyes and faeces
Śvetāvabhāsaṭā	Su. 20.17	Whitish look
Saṃtarpaṇa	Su. 21.20	Saturation
Saṃpuraṇa	Ci. 9.13	Excessive saturation
Sarpaṇa	Su. 17.96	Spreading
Sarpadaṃśa	Su. 13 32	Snake bite
Syn. Sarpadaṣṭa	Ci. 10.47	
Sarvarasa-gṛddhi	Ci. 15.62	Longing for all the tastes

Sanskrit Name	*Reference*	*Modern equivalent*
Skandhagraha	Ci. 23.248	Painful stiffness of shoulders
Stabdhatā	Su. 5.90	Stiffness
Stabdhagātratva	Su. 22.40	Stiffness of body
Stambha	Su. 17.47, In. 3.4	Stiffness
Staimitya	Su. 17.8	Feeling of wetness
Sparśāsaha	Vi. 3.9	Tender
Sphuṭana	Su. 17.58	Bursting
Srāva	Su. 17.102	Discharge
Srotaḥ-kledana	Ci. 13.48	Moistening of passages
Srotodūṣaṇa	Ci. 13.14	Morbidity of passage
Srotorodha	Ci. 8.26	Obstruction in channels
Svagandhāsahatva	Ci. 3.79	Intolerance to own smell

APPENDIX XVI

Terms relating to Therapeutics

Sanskrit Name	*Reference*	*Modern equivalent*
Akṣyañjana	Śu. 5.14	Application of collyrium to eyes
Añjana	Su. 1.91	Collyrium
Agada	Su. 1.96	Anti-poison
Agada-dhāraṇa	Ci. 9.93	Wearing of antipoison drugs
Agnikarma	Su. 28.26	Cauterization
Syn. Agnidāha	Ci. 14.33	
Aja-cikitsā	Si. 11.19	Treatment of goat
Ajātānutpatti	Su. 28.34	Prevention
Atiyoga	Su. 15.12	Excessive use
Anutarṣa-pāna	Ci. 24.147	Intake of fluid in thirst
Anupāna(Bheṣajīya)	Ci. 14.129	Intake of vehicle following drug
Anulepana	Ni. 1.36	After-paste
Anuvāsana	Su. 1.90	Unctuous enema
Anuśāstra	Su. 25.40	Parasurgical measures
Antaḥ Parimārjana	Su. 11.55	Internal cleansing
Annāvagraha	Ci. 15.205	Amid meal
Syn. Annāvapīḍita	Ci. 15.209	
Apakarṣaṇa	Vi. 7.14	Extraction
Apatarpaṇa	Su. 23.26	Desaturation
Apunarbhava	Su. 11.28	Non-relapse
Abheṣaja	Su. 10.4	Non-remedy
Abhiprokṣana	Vi. 6.17	Sponging
Abhyañjana	Su. 1.87	Massage
Syn. Abhyaṅga	Sv. 5.86	
Ayoga	Su. 15.12	Negation of application
Ariṣṭā(bandhana)	Ci. 23.35	Binding tourniquet
Syn. Veṇikābandhana	Ci. 23.38	
Arkābhitāpana	Ci. 7.86	Exposure to sun

Sanskrit Name	*Reference*	*Modern equivalent*
Alavaṇa āhāra	Ci. 13.192	Salt-free diet
Avagāha	Su. 1.112	Dipping in water
Avacūrṇana	Ci. 7.99	Application as powder
Avapīḍana	Vi. 6.16	Hard pressing
Avabodhana	Su. 24.47	Arousing (consciousness)
Avamārjana	Ci. 23.61	Rubbing the site in reverse direction
Avarodhana	Ni. 7.8	Confinement
Avasecana	Su. 24.9	Draining out blood
Avasthāntara	Su. 15.17	Conditional variations
Avi-cikitsā	Si. 11.19	Treatment of sheep
Aśva-cikitsā	Si. 11.19	Treatment of horses
Asamyak prayoga	Su. 15.4	Improper administration
Ātanka-viparīta	Vi. 2.13	Contrary to disease
Ātapa	Su. 6.36	Sun
Ātmaguptāvagharṣa	Su. 24.47	Rubbing the (hairy fruits of kapikacchu)
Ātyayika karma	Vi. 8.127	Emergent measures
Ābhyantara bheṣaja	Ci. 27.47	Internal remedy
Śarīrābhisaṁskāra	Su. 26.104	Conditioning of body
Ābhyantara ropaṇa	Ci. 21.136	Internal healing
Ābhyantara śodhana	Ci. 21.136	Internal cleansing
Ārogya	Su. 1.15	Freedom from disorders
Ālepana	Su. 3.25	Application of paste
Āścyotana	Su. 5.19	Application of drops
Āśvāsana	Ci. 9.79	Consoling
Āsthāpana	Su. 1.84	Non-unctuous enema
Syn. Nirūha	Su. 1.90	
Āhārya	Su. 25.40	Extractable
Eṣaṇa	Ci. 12.97	Probing
Utkartana	Ci. 23.35	Cutting
Uttarabasti	Si. 9.8	Urethral or vaginal douche
Utthāpana	Ci. 28.96	Recovery
Utsādana	Su. 6.14, Su. 6.24	Anointing
Syn. Udvartana		

Sanskrti Name	*Reference*	*Modern equivalent*
Udarāveṣṭana	Sh. 8.48, Ci. 13.60	Bandaging the abdomen
Udāvartahara karma	Ci. 13.91	Measure alleviating udāvarta
Udgharṣaṇa	Su. 24.52	Rubbing
Syn. Pragharṣaṇa	Ci. 7.99, 23.40	
Uddharaṇa	Ci 12.82	Excision
Udveṣṭana	Vi. 6.16	Twisting
Uddhārya	Su. 25.40	Excisable
Unmardana	Vi. 6.16	Kneading
Upadhāna	Ci. 23.35	Medication on incised scalp
Upanāha	Su. 14.35	Poultice
Upalepana	Vi. 8.9	Pasting
Upavāsa	Ci. 3.315	Fasting
Upaśamanīya	Su. 15.14	Pacificatory measure
Upasparśana	Su. 15.14	Ablution
Upāya	Vi. 8.130	Measure
Ubhayatobhāgahara	Vi. 7.18	Eliminating by emesis and purgation
Ūrdhvajatruka karma	Ci. 28.203	Therapeutic measures applicable in supraclavicular disorders
Syn. Ūrdhvabhāgika karma	Ci. 28.207	
Ullekhana	Su. 24.52	Emesis
Uṣṭra-cikitsā	Si. 11.19	Treatment of camels
Eraṇḍapatra-bandhana	Ci. 23.115	Binding with castor leaves
Oṣadhi-dhāraṇa	Ci. 9.93	Wearing herbs
Auttarabhaktika ghṛta	Ci. 7.17	Intake of ghee after meal
Auṣadha	Ci. 23.36	Medicament
Auṣadha-pāna	Su. 15.3	Potion
Auṣadha-vibhraṃśa	Su. 15.13	Expulsion of the drug
Kaṇṭha-rodhana	Si. 7.35	Pressing on the throat
Kaphāmāśaya-śodhana	Ci. 20.34	Cleansing the seat of kapha and āma
Karṇatarpaṇa	Su. 5.84	Saturating the ears
Karṇa-taila	Su. 5.110	Oiling the ears
Karṇa-pūrāṇa	Ci. 26.216	Ear drop
Kartana	Ci. 14.33	Cutting

Sanskrit Name	*Reference*	*Modern equivalent*
Karmabasti	Si. 1.47	A course of enema
Karṇikāpātana	Ci. 23.203	Felling the sting (of insects)
Karśaṇa	Su. 21.16	Reducing
Kavalagraha	Su. 5.109	Gargle
Kavalikābandha	Ci. 25.69	A bandage
Kākapada-karaṇa	Ci. 23.66	Incising the scalp
Kālabasti	Si. 1.47	A course of enema
Kuśikā-bandha	Ci. 25.69	Bandaging with splint
Keśa-lomaluñcana	Su. 24.47	Plucking the hairs of head and body
Kriyāpatha	In. 11.29	Ways of treatment
Klomāpakarṣaṇa	Si. 9.6	Drawing pain in Kloma
Kṣapaṇa	Ci. 27.25	Diminishing measure
Kṣārakarma	Su. 28.26	Treatment with alkali
Kṣāra-dāha	Ci. 14.33	Cautrization with alkali
Kṣāra-nipātana	Ci. 7.54	Application of alkali
Kṣārasūtra	Ci. 12.97	Thread impregnated with alkali
Kṣārāgada	Ci. 23.63	Alkaline antipoison
Kṣīrabasti	Ci. 13.68	Milk enema
Kṣīrabhojana	Ni. 1.36	Milk-diet
Kṣaudra-dāha	Ci. 25.103	Cautrization with honey
Gaja-cikitsā	Si. 11.19	Treatment of elephants
Gaṇḍūṣa	Ci. 22.34	Gargle
Garbhakoṣṭhaśuddhi	Su. 8.31	Cleansing of uterus
Garbhamārgasnehana	Su. 8.32	Oleation of the passage for foetus
Garbhasthānasnehana	Sh. 8 32	Oleation of the seat of foetus
Gudaprakṣālana	Ci. 19.71	Washing the anus
Guda pratisāraṇa	Ci. 19.89	Application on anus
Gudalepa	Ci. 23.75	Pasting on anus
Gulmabhedana	Ci. 21.131	Breaking the abdominal lump

Sanskrit Name	*Reference*	*Modern equivalent*
Go-cikitsā	Si. 11.19	Treatment of cow
Gomaya-gharṣaṇa	Ci. 7.57	Rubbing with cowdung
Ghṛta-dāha	Ci. 25.103	Cautrization with ghee
Cakṣustarpaṇa	Su. 21.53	Saturating the eyes
Catuṣpāda	Su. 10.3	Four limbs (of treatment)
Catuṣprayoga	Ci. 26.276	Four types of uses (of oils)
Candana-lepana	Ci. 12.69	Pasting of sandal
Cikitsā	Su. 9.5	Treatment
Cikitsā-prābhṛta	Su. 16.3	Well-equipped physician
Cikitsita	Ci. 1.1.3	Therapeutics
Cibukonnāmana	Ci. 28.103	Raising the chin
Celagrāhaṇa	Sh. 8.24	Putting (inside vagina) cloth piece (soaked with some drug)
Cūṣaṇa	Ci. 23.35	Sucking
Chedana	Ci. 12.83	Excision
Jarāyuprapātana	Sh. 8.31	Expelling the placenta
Jāgaraṇa	Vi. 6.18	Keeping vigils
Jāta-vinivṛtti	Su. 28.34	Alleviation of the born disorder
Jentākasveda	Su. 14.46	Chamber-heating
Tarjana	Ci. 9.31	Terrorising
Tarpaṇa	Su. 5.39	Saturating
Tāḍana	Ci. 9.29	Beating
Todana	Su. 24.46	Pricking
Tikṣṇauṣadha-varjanīya	Su. 25.40	Those for whom drastic measures are contraindicated
Taila-dāha	Ci. 12.97	Cautrization with oil
Tailābhyaṅga	Su. 21.31	Massage with oil
Trāsana	Ci. 9.31	Frightening
Daṃśachedana	Ci. 23.44	Excision of the bite
Dantagharṣaṇa	Ci. 36.184	Rubbing the teeth
Danta-daśana	Su. 24.47	Biting with teeth
Dāna	Ci. 9.31	Donation
Duścikitsya	Su. 25.40	Curable with difficulty

Sanskrit Name	*Reference*	*Modern equivalent*
Dehasaṃvejana	Ci. 9.29	Agitating the body
Doṣadhātukleda-viśoṣaṇa	Su. 8.31	Absorbing the fluid of doṣas and dhātus
Doṣapṛvilayana	Su. 15.11	Liquifying the impurity
Doṣaharaṇa	Su. 15.13	Eliminating the impurity
Doṣānukarṣaṇī	Su. 13.34	Extracting the impurity,
Doṣāvasecana	Su. 21.33	Draining out the impurity
Daivavyapāśraya	Su. 11.54	Spiritual therapy
Dhamanī-bandha	Ci. 23.61	Ligating the blood vessels
Dhāvana	Vi. 6.18	Running
Dhūpana	Sh. 8.61	Fumigation
Dhūmapāna	Su. 5.31	Smoking
Nakhāntara-pīḍā	Su. 24.46	Producing pain in nail-bed
Nasya	Su. 1.87	Snuffing
Nāḍīsveda	Su. 14.32	Tube-fomentation
Nidānavarjana	Vi. 7.28	Avoiding the etiological factors
Nimitta-viparīta	Vi. 2.13	Contrary to etiology
Niyuddha	Vi. 6.18	Wrestling
Nirābādhā	Su. 13.40	Without any obstacle
Nirvāpaṇa	Su. 18.5	Extringuishing (removing heat)
Nivāta	Su. 15.15	Wind-less
Niṣpīḍana	Ci. 23.35	Compression
Pañcakarma	Su. 2.15	Five (evacuative) measures
Paṭṭabandha	Ci. 25.70	Cloth bandage
Patrachādana	Ci. 25.41	Covering with leaves
Paricchada	Su. 15.20	Accessories
Parimardana	Ci. 21.135	Compression
Parisaraṇa	Vi. 6.18	Cyclic movements
Pariṣeka	Ci. 23.35	Sprinkling (bath)
Parihāra	Su. 13.40	Restriction
Parihārakāla	Si. 1.4	Period of restriction
Pācana	Su. 22.18	Ripening, digestive measures
Pāṭana	Ci. 12.97	Incision

Sanskrit Name	*Reference*	*Modern equivalent*
Pādābhyaṅga	Su. 5.90	Massage in feet
Pāna	Su. 1.87	Intake, potion
Picu	Ci. 19.46	Swab, tampon
Picugrāhana	Sh. 8.24,	Tamponing
Syn. Picupraṇayana	Sh. 8.32	
Picchābasti	Ci. 14.224	Slimy enema
Piṇḍasveda	Su. 14.25	Bolus fomentation
Piṇḍikopanāha	Ci. 12.90	Bolus poultice
Pipāsā	Su. 22.18	Thirst
Pipilikādaṃśana	Ci. 13.187	Biting by ants
Punarnavakarī	Su. 13.34	Refreshing
Paurvabhaktiki	Ci. 14.65	Before meal
Prakṛtibhojana	Su. 15.16	Normal diet
Prakṛtilābha	Su. 15.17	Normalisation
Prakṛtivighāta	Vi. 7.14	Destruction of causative source
Prakṛtisthāpana	Su. 10.6	Rehabilitation
Pracchana	Ci. 7.40	Scarifying
Pracchādana	Ci. 14.218	Covering
Pratāpana	Su. 18.5	Exposing to heat
Pratikarma	Vi. 8.129	Treatment
Pratikarmakāla	Si. 1.4	Period of treatment
Pratīkāra	Su. 15.3	Counteraction
Pratimarśa ,	Si. 9.89	Nasal smearing
Pratimārga harana	Ni. 2	Elimination by contrary passage
Prativiṣa	Ci. 23.36	Antidote
Pratisāraṇa	Ci. 23.36	Local application
Pradeha	Su. 20.16	Unctuous paste
Pradhamana	Su. 24.46	Blowing (in the nose)
Prapīḍana	Ci. 21.131	Compression
Pramārjana	Sh. 8.43	Cleansing
Prayoga-sauṣṭhava	Su. 15.5	Proper administration
Pralepa	Su, 18.5	Paste

Sanskrit Name	*Reference*	*Modern equivalent*
Pralepana	Su. 25.40	To apply paste
Prastarasveda	Su. 14.42	Bed fomentation
Plavana	Vi. 6.18	Leaping
Bandha	Su. 18.5	Bandage
Bandhana	Ci. 25.41	Bandaging, tying (Ni. 7.8)
Balalābha	Su. 15.17	Regaining strength
Basti	Su. 1.87	Enema
Bastikarma	Su. 7.7	To administer enema
Bahiḥ Parimārjana	Su. 11.55	External cleansing
Bahisparśana	Ci. 8.173	Exposure to external contact
Bāhya kriyā	Ci. 21.71	External measures
Bāhya cikitsita	Ci. 27.47	External treatment
Bāhya ropaṇa	Ci. 21.136	External healing
Bāhya śodhana	Ci. 21.136	External cleansing
Biḍālaka	Ci. 26.234	Paste applied on eye-lid
Buddhisaṃvejana	Ci. 9.29	Agitating intellect
Bṛṃhaṇa	Su. 21.16	Increasing body (weight)
Bhaya	Ci. 9.31	Fear
Bhāvita-kṣaumapaṭṭa-dhāraṇa	Ci. 30.118	To apply impregnated flaxen cloth
Bhiṣak	Su. 11.50	Physician
Bheṣaja	Su. 10.4	Remedy
Syn. Bhiṣajya	Su. 1.134	
Majjā-dāha	Ci. 25.103	Cauterization by marrow
Madhūcchiṣṭa-dāha	Ci. 25.103	Cauterization by bee-wax
Mānaḥprasāda	Ci. 9.28	Clarity of mind
Mānaḥsaṃkṣobha	Ci. 24.53	Mental excitement
Mānaḥsaṃvejana	Ci. 9.29	Agitating mind
Mānaḥ Śamādhi	Ci. 24.52	Mental concentration
Mantra	Su. 18.5	Incantation
Mardana	Su. 18.10	Pressing
Mātrāpramāṇa	Su. 15.10	Measure of dose
Māruta	Su. 22.18	Air

Sanskrit Name	*Reference*	*Modern equivalent*
Mukhadhāvana	Ci. 8.135	Mouth-washing
Mukhalepa	Su. 21.53	Paste on face
Mūrdhataila	Su. 5.13	Oil on head
Mūrdhapralepana	Ci. 26.273	To apply paste on head
Mūrdhasneha-dhāraṇa	Si. 9.82	To keep unctuous substance on head
Mṛtasaṃjīvana	Ci. 23.37	Revivation
Mṛttikā-nipātana	Ci. 16.117	Elimination of the (ingested) earth
Mṛdubheṣajīya	Su. 25.40	Those fit for mild medication
Mauna	Si. 12.14(1)	To observe silence
Yuktivyapāśraya	Su. 11.54	Rational (remedy)
Yoga	Su. 15.12	(Proper) administration
Yogabasti	Si. 1.47	A course of enema
Yoni-dhāvana	Ci. 30.83	Vaginal wash
Yonilepana	Ci. 23.75	To apply paste in vagina
Raktamokṣaṇa	Su. 6.44	Blood-letting
Rūkṣaṇa	Su. 22.4	Roughening
Rudhira-pravāhaṇa	Ci. 14.61	To promote bleeding
Rogāpunarbhava	Su. 9.19	Non-relapse of disorder
Lagvaśana	Ni. 1.36	Light diet
Laṅghana	Vi. 6.18	Lightening
Lepa	Su. 3.13	Paste
Lalāṭa-lepa	Ci. 23.75	Paste on forehead
Leha	Ci. 23.36	Linctus
Loha-dāha	Ci. 25.103	Cauterization by iron (rod)
Lauha-prayoga	Ci. 1.3.20	Use of metals
Vadha	Ni. 7.8	Striking
Vamana	Su. 1.84	Emesis
Varṇalābha	Su. 15.17	Regaining complexion
Varti	Su. 1.91	Stick
Vartti-praṇidhāna	Vi. 2.13	Application of suppository
Vasā-dāha	Ci. 25.103	Cauterization by fat

Vikārapraśamana	Su. 11.4	Pacifying disorder
(Kūrca) Vighaṭṭana	Ci. 7.50	Rubbing with brush
Vītrāsana	Ni. 7.8	Terrorising
Vināmana	Ci. 103	Bending
Vipāṭana	Ci. 12.82	Incision
Virecana	Su. 1.80	Purgation
Anulomaharaṇa	Vi. 7.27	Elimination downwards (Purgation)
Syn. Adhodeṣaharaṇa	Vi. 6.17	
Vilayana	Ci. 12.82	Compression
Vilepana	Ci. 6.50	Pasting
Viśuddhakoṣṭha	Su. 16.17	Cleansed bowels
Viśrāma	Su. 7.24	Rest
Viṣama cikitsya	Su. 25.40	Unevenly treatable
Vismāpana	Ni. 7.8	To create surprises
Vismāraṇa	Ni. 7.8	To produce forgetting
Visrāvaṇa	Ci. 12.90	Draining
Vyāyāma-varjanīya	Su. 25.40	Those who should avoid physical exertion
Vyāpat	Su. 15.4	Complication
Vyāyāma	Su. 22.18	Physical exercise
Vraṇapīḍana	Ci. 25.62	Pressing wound
Vraṇapracchāda	Ci. 25.95	Covering wound
Śamana	Su. 1.109	Pacification
Śaradāha	Ci. 21.133	Cauterization by (iron) arrow
Śarīradhātusāmyakara	Su. 28.4	Producing equilibrium of the body constituents
Śastrakarma	Su. 28.26	Surgical operation
Śaśtra-dāha	Ci. 12.82	Cauterization by weapon
Śastrapraṇidhāṇa	Su. 11.55	Application of surgical instruments (surgical operation)
Śirobasti	Si. 9.78	Head-pouch
Śirolepa	Su. 21.53	Paste on head
Śīrṣavirecana	Su. 1.79	Head-evacuation
Śodhana	Su. 1.109	Cleansing, elimination

Sanskrit Name	*Reference*	*Modern equivalent*
Śītikaraṇa	Su. 22.32	Refrigeration
Śoṇita-srāvaṇa	Su. 24.18	To drain out blood
Śoṣaṇa	Ci. 27.25	Absorption
Ṣṭhīvana	Ci. 15.198	Spitting
Ṣoḍaśakala	Su. 10.3	Having sixteen properties
Saṃyāva-dhāraṇa	Ci. 30.106	To keep saṃyāva (a paste-like preparation)
Saṃtarpaṇa	Su. 23 21	Saturation
Saṃvāhana	Vi. 6.16	Gentle pressing
Saṃśuddhi	Su. 22.18, 28.26	Eliminative therapy
Saṃśodhana	Su. 16.20	Elimination
Saṅkarasveda	Su. 14.41	Bolus fomentation
Saṃjñā-prabodhana	Su. 24.50	Arousing consciousness
Saṃjñāsaṃsthāpana	Ci. 23.36	Resuscitative
Saṃsarjanakrama	Ci. 9.26	Dietitic regimen
Sattvāvajaya	Su. 11.54	Psychotherapy
Sadvṛtta	Su. 7.5	Noble behaviour
Samyakprayoga	Su. 15.4	Proper administration
Sarpiḥpāna	Su. 5.39	Intake of ghee
Sarvamārgānusāriṇī	Su. 13.34	Spreading in all passages
Sātmya	Su. 1.109	Suitable
Sādhana	Su. 16.26	Management
Sāntvana	Ci. 9.31	Consoling
Vilekhana	Ci. 7.51	Scraping
Śamopāya	Su. 1.17	Measure for pacification
Siddhi	Su. 2.16	Success in treatment
Seka	Ci. 13.111	Sprinkling
Secana	Ci. 21.95	Sprinkling media
Sirākarma	Ci. 23.63	
Syn. Sirāvyadha	Ni. 7.8	Venesection
Sirāvyadhana	Ci. 13.77	
Sūcī-toḍana	Su. 24 46	Pricking with needle
Śūcī (raktaśrāvāna)	Ci. 29.36	Blood-letting with needle
Stambhana	Su. 22.4	Checking

Sanskrit Name	*Reference*	*Modern equivalent*
Sthāna-saṅgamana	Ci. 28.103	Replacement
Snāna	Su. 5.94	Bath
Snehapāna	Su. 13.56	Intaka of uncting substance
Snehana	Su. 1.87	Unction
Snehapicu	Ci. 30.108	Unctuous tampon
Snehabasti	Su. 22.28	Unctuous enema
Snehavibhrama	Su. 13.76	Faulty application of uncting, substance
Snehopacāra	Sh. 8.31	Management with unction
Snigdha udvartana	Su. 21.32	Unctuous anointing
Snigdha phalavarti	Si. 11.31	Unctuons supposition
Smāraṇa	Su. 24.51	To produce memory
Sraṃsana	Su. 24.52	Purgation
Srāvaṇa	Su. 5. 15	Draining
Srotovibandha-mokṣa	Ci. 8.174	To remove obstruction in channels
Svaymavasthāna	Su. 15.13	Automatic stoppage
Svasthavṛtta	Su. 7.45	Code of conduct for the healthy
Svasthavṛttānuvṛtti	Su. 11.4	Observance of the code of conduct for the healthy
Svāsthyarakṣaṇa	Su. 30.26	Preservation of health
Sveda	Su. 1.96	Sudation
Svedaprādurbhāva	Su. 15.11	Appearance of sweat
Svedana	Su. 22.4	Sudation (fomentation)
Harṣaṇa	Ci. 9.31	Exhilaration
Hetuvyādhiviparita	Vi. 1.13	Contrary to cause and disorder
Hetuvyādhiviparītārtha-kārī	Vi. 2.13	Serving the purpose of therapy contrary to cause and disorder
Hemadāha	Ci. 21.133	Cauterization by gold
Hṛdayāvaraṇa	Ci. 23.36	Protection of heart

APPENDIX XVII

Some important formulations

Sanskrit Name	*Reference*	*Sanskrit Name*	*Reference*
Agastya harītakī	Ci. 18.57–62	Kaścrukādi ghṛta	Ci. 26.94
Agurvādya taila	Ci. 3.267	Kālaka cūrṇa	Ci. 26.194–195
Ativiṣādi cūrṇa	Ci. 14.187	Kāśāghṛta	Ci. 10.30
Abhayāriṣṭa	Ci. 14.138–143	Kāsīsādi varti	Ci. 30 121–122
Amṛtaprāśa ghṛta	Ci. 11.34–43	Kāśmaryādi ghṛta	Ci. 30.52–54
Amṛtādya taila	Ci. 28.157–164	Kirātādya cūrṇa	Ci. 15.134–140
Aśvagandhādi kṣāra	Ci. 17.117	Kuṭajādi ghṛta	Ci. 14.197
Aṣṭakaṭvara taila	Ci. 27.44–47	Kuṭajādi rasakriyā	Ci. 14.188–191
Aṣṭaśatāriṣṭa	Ci. 12.32–33	Kulatthādi ghṛta	Ci. 8.129
Aṣṭāṅga lavaṇa	Ci. 24.177–178	Kuṣṭha taila	Ci 14.44
Ātarūṣakādi kaṣāya	Ci. 4.65	Kṣāra guṭikā	Ci. 12.43–46
Āmalaka ghṛta	Ci. 1.2.4	Kṣāra ghṛta	Ci. 15.171
Āmalaka rasāyana	Ci. 1.1.175	Kṣāra taila	Ci. 22.226
Āmalakāvaleha	Ci. 1.2.7	Kṣīraṣaṭpala ghṛta	Ci. 5.147
Indrokta rasāyana	Ci. 1.4.6	Khadira ghṛta	Ci. 7.135
Udumbarādi ghṛta	Si. 8.36–37	Khadirādi guṭikā	Ci. 26.206–214
Udumbarādi taila	Ci. 30.73–75	Khadirāriṣṭa	Ci. 23.188
Uśīrādi kaṣāya	Ci. 6.30	Kharjūra ghṛta	Ci. 28.118–121
Eraṇḍādi varti	Ci. 26.182	Kharjūrādi leha	Ci. 8.99
Elādi guṭikā	Ci. 11.21–24	Gaṇḍīrādyariṣṭa	Ci. 12.29–31
Kaṃsa harītakī	Ci. 12.50–52	Gandhabasti agada	Ci. 23.70–76
Kaṭukādya ghṛta	Ci. 16.47	Guḍūci ghṛta	Ci. 16.134
Katphalādi cūrṇa	Ci. 26.97	Guḍūci taila	Ci. 29.121
Kaṇṭakārī ghṛta	Ci. 18.125–128	Gomūtra harītakī	Ci. 12.21
Kanakakṣīrī taila	Ci. 7.111–116	Gauḍāriṣṭa	Ci. 7.81
Kanakabindvariṣṭa	Ci. 7.76–79	Candana ghṛta	Ci. 12.69
Kanakāriṣṭa	Ci. 14.182	Candanādi kvātha	Ci. 14.186
Kapitthādi leha	Ci. 23.184	Candanādi taila	Ci. 3.258
Kampillakādi taila	Ci. 25.90–91	Candanādya ghṛta	Ci. 15.125
Kalyāṇaka ghṛtā	Ci. 9.35–41	Cavyādi ghṛta	Ci. 14.105

Sanskrit Name	*Reference*
Cavyādi leha	Ci. 26.287
Cāṅgeri ghṛta	Ci. 19.42
Citraka ghṛta	Ci. 12.58
Citrakādi guṭikā	Ci. 15.97
Citrakādi cūrṇa	Ci. 26.65
Citrakādi taila	Ci. 14.40
Cyavanaprāśa	Ci. 1.1.62–74
Jātyādi kaṣāya	Ci 3.207
Jīvanīya ghṛta	Ci. 29.61–70
Jīvantyādi ghṛta	Ci. 8.111–116
Takrāriṣṭa	Ci. 15.120
Tālīśādi guṭikā	Ci. 8.145
Tālīśādi cūrṇa	Ci. 8.145
Tikta śaṭpala ghṛta	Ci. 7.140–143
Tilvakādi kaṣāya	Ci. 7.26
Tejovatyādi ghṛta	Ci. 17.141–144
Tejohvādi dantamanjana	Ci. 26.190
Trāyamāṇādya ghṛta	Ci. 5.118
Trikaṇṭakādi ghṛta	Ci. 6.38
Trikaṇṭakādi taila	Ci. 6.38
Triphalādi kaṣāya	Ci. 3.208
Triphalādi ghṛta	Ci. 7.136
Triphalādi cūrṇa	Ci. 7.68–69
Triphalādi taila	Ci. 10.43
Triphalādyariṣṭa	Ci. 12.39–40
Triphalādya lauha	Ci. 16.99
Truṭyādi cūrṇa	Ci. 26.64
Tryūṣaṇādi cūrṇa	Ci. 14.62–64
Tryūṣaṇādi ghṛta	Ci. 5.66
Tvagādi cūrṇa	Ci. 8.137
Tvagādi vaṭī	Ci. 8.137
Tvagādi leha	Ci. 18.92
Dantighṛta	Ci. 16.51
Danti harītakī	Ci. 5.154–160
Dantyariṣṭa	Ci. 14.144–147

Sanskrit Name	*Reference*
Dantyāsava	Ci. 6.45
Daśamūla ghṛta	Ci. 8.97–98
Daśamūlyādya ghṛta	Ci. 15.82–86
Daśamūla taila	Ci. 26.140–141
Dāḍimādi ghṛta	Ci. 14.198
Dārvyādi kaṣāya	Ci. 6.96
Dārvyādi ghṛta	Ci. 14.196
Dārvyādi leha	Ci. 16.97
Duḥsparśādi leha	Ci. 18.51
Durālabhādi ghṛta	Ci. 8.106
Durālābhādya kṣāra	Ci. 15.179–180
Durālabhāsava	Ci. 15.150
Devadārvādi cūrṇa	Ci. 26.101
Devadārvādi taila	Ci. 26.223
Drākṣādi ghṛta	Ci. 26.49
Dviruttara hiṅgvādi cūrṇa	Ci. 26.20
Dhātakyādi taila	Ci. 30.78–81
Dhātri-avaleha	Ci. 16.100
Dhātryariṣṭa	Ci. 16.111–113
Navāyasa	Ci. 16.70
Nāgarādi ghṛta	Ci. 13.115
Nāgarādya cūrṇa	Ci. 15.129–131
Nārāyaṇa cūrṇa	Ci. 13.125
Nimba ghṛta	Ci. 7.135
Nimbādi kaṣāya	Ci. 3.201
Nīlinyādi ghṛta	Ci. 5.105–109
Nīlinyādi cūrṇa	Ci. 13.137
Nyagrodha ghṛta	Ci. 19.99
Nyagrodhādi kaṣāya	Ci. 25.87
Pañcakola ghṛta	Ci. 13.112–114
Pañcakolādi vaṭī	Ci. 26.192–194
Pañcagavya ghṛta	Ci. 10.16–17
Pañcamūlādya ghṛta	Ci. 15.88–93
Pañcaśirīṣa agada	Ci. 23.212–218
Paṭolādi kaṣāya	Ci. 12.53–54

Sanskrit Name	*Reference*
Paṭolādi cūrṇa	Ci. 13.119–120
Pathyādi cūrṇa	Ci. 15.102–104
Padmaka ghṛta	Ci. 29.146
Padmakādi kaṣāya	Ci. 12.68
Padmakādi taila	Ci. 12.68
Padmakādi leha	Ci. 18.170–179
Palāśakṣāra taila	Ci. 13.170
Palāśādi kvātha	Ci. 15.142–143
Pāṭhādi cūrṇa	Ci. 14.195
Pāṣāṇabhedādi cūrṇa	Ci. 26.60–61
Piṇḍa taila	Ci. 29.123
Piṇḍāsava	Ci. 15.160
Pippalīmūla ghṛta	Ci 14.105
Pippalyādi ghṛta	Ci. 3.219–221
Pippalyādi cūrṇa	Ci. 12.41
Pippalyādi leha	Ci. 18.135
Pīlaka cūrṇa	Ci. 26.196
Punarnavādi ghṛta	Ci. 26.46–47
Punarnavādi cūrṇa	Ci. 11.26
Punarnavādi taila	Ci. 26.82
Punarnavā maṇḍūra	Ci. 16 93–96
Punarnavāriṣṭa	Ci. 13.34–38
Puṣkarāmūlādi curṇa	Ci. 26 85–86
Puṣyānuga cūrṇa	Ci. 30.90–95
Priyaṅgvādi kaṣāya	Ci. 6.31
Phalatrikādi kaśāya	Ci. 6.40
Phalāriṣṭa	Ci. 14.148
Balā ghṛta	Ci. 8.94
Balā taila	Ci. 28.148
Balādi ghṛta	Ci. 3.224
Bilvādi yoga	Ci. 19.104
Bījakāriṣṭa	Ci. 16.106
Bṛṃhaṇī guṭikā	Ci. 2.1.24
Bṛhacchatāvarī ghṛta	Ci. 30.63
Bṛhatyādi kaṣāya	Ci. 3.210
Brāhma rasāyana	Ci. 1.1.42–57
Brāhmī ghṛta	Ci. 10.25
Bhallātakādya ghṛta	Ci. 5.143
Bhallātakāsava	Ci. 6.46
Bhūnimbādi cūrṇa	Ci. 15.132
Mañjiṣṭhādi kaṣāya	Ci. 12.68
Mañjiṣṭhādi taila	Ci. 12.68
Maṇḍūra vaṭaka	Ci. 16.72–78
Madhukādi ghṛta	Ci. 11.48
Madhūparṇyādi taila	Ci. 29.88
Madhūkāsava	Ci. 15.146
Madhvariṣṭa	Ci. 15.163
Madhvāsava	Ci. 6.41
Manaḥśilādi ghṛta	Ci. 17.145–146
Maricādi leha	Ci. 18.180
Maricādya cūrṇa	Ci. 15.108
Mahākalyāṇa ghṛta	Ci. 9.42–44
Māhākhadira ghṛta	Ci. 7.152
Mahātiktaka ghṛta	Ci. 7.144
Mahānīla taila	Ci. 26.268
Mahāpañcagavya ghṛta	Ci. 10.18
Mahāpadma taila	Ci. 29.210
Mahāpaiśācika ghṛta	Ci. 9.45
Mahāmāyūra ghṛta	Ci. 26.166
Muktādya cūrṇā	Ci. 17.125
Mustakādi kaśāya	Ci. 3.197
Mustādi cūrṇa	Ci. 8.137
Mūlakādya taila	Ci. 28.167
Mūlāsava	Ci. 15.156
Yavānītintiḍīka guṭikā	Ci. 8.137
Yavānīṣāḍava cūrṇa	Ci. 8.141
Yaṣṭyādi ghṛta	Ci. 26.179
Yogarāja	Ci. 16 80–86
Rasona taila	Ci. 28.177
Rāsnā ghṛta	Ci. 18.43

Sanskrit Name	*Reference*
Rāsnādi ghṛta	Ci. 8.170
Rāsnādi taila	Ci. 26.160
Rohiṇyādya ghṛta	Ci. 5.114
Rohitaka ghṛta	Ci. 13.83
Lasunādya ghṛta	Ci. 9.49
Lājādi curṇa	Ci. 20.29
Lodhrādi kaṣāya	Ci. 6.31
Lodhrādi ghṛta	Ci. 25.110
Lodhrādi varti	Ci. 30.120
Lodhrāsava	Ci. 7.41-43
Lauhādi rasāyana	Ci 1.3.15-23
Vacādi curṇa	Ci. 26.21
Vatsaka ghṛta	Ci. 4.89
Vatsakādi yoga	Ci 15.186
Vāsāghṛta	Ci. 4.88
Vāsādi ghṛta	Ci. 3.222
Viḍaṅgādi kaṣāya	Vi. 7.22
Viḍaṅgādi ghṛta	Ci. 18.47
Viḍaṅgādi kṣāra	Ci. 13.81
Viḍaṅgāvaleha	Ci. 1.2.9
Vidāryādi curṇa	Ci. 6.73
Viraṇādi kaṣāya	Sa. 8.57
Vṛṣya satāvarī ghṛta	Ci. 2.3.18
Vyoṣādi ghṛta	Ci 16.118
Śaṃkhādi varti	Ci. 26.246
Śaṭyādi curṇa	Ci. 17.129
Śatapūṣpādi ghṛta	Ci. 19.62
Śatapuṣpādi taila picu	Sa. 8.41
Śatāvaryādi kvātha	Ci. 26.50
Śatavaryādi ghṛta	Ci. 4.95-96
Śatāvaryādi taila	Si. 9.8
Śirīṣādi kaṣāya	Ci. 6.31
Śirīṣādyañjana	Ci. 9.65

Sanskrit Name	*Reference*
Śaileyādi taila	Ci. 12.65-66
Śvadaṃṣṭrāmūlādi cūrṇa	Ci. 26.62
Śvadaṃṣṭrā ghṛta	Ci. 26.74
Śvadaṃṣṭrā taila	Ci. 28.146
Ṣaṭpala ghṛta	Ci. 3.298
Saptacchadādi kaṣāya	Ci. 26.57
Samaṅgādi ghṛta	Ci. 4.90
Sārivādi kaṣāya	Ci. 21.54
Sitopalādi leha	Ci. 8.103
Sukumāra taila	Ci. 29.96-102
Sukhāvati varti	Ci. 26.252
Suniṣaṇṇaka-cāṅgeri ghṛta	Ci. 14.234
Saindhavādi cūrṇa	Ci. 11.85
Saindhavādi taila	Ci. 27.45
Saindhavādi varti	Ci. 26.242
Sauvarcalādi yoga	Ci. 17.109
Sthirādi ghṛta	Ci. 26.23
Sthirādi taila	Ci. 29.76
Snuhīkṣīra ghṛta	Ci. 13.141
Svarṇakṣiryādi yoga	Ci. 27.36
Hapuṣādya ghṛta	Ci. 5.71-73
Hapuṣādya cūrṇa	Ci. 13.133
Haridrā ghṛta	Ci. 16.53
Haridrādi yoga	Ci. 17.77
Harītakī leha	Ci. 18.163
Harītakyādi kaṣāya	Ci. 6.27
Harītakyādi ghṛta	Ci. 26.83
Haritakyadi yoga	Ci. 12.22
Hiṅgvādi ghṛta	Ci. 9 34
Hiṅgu-sauvarcalādi ghṛta	Ci. 5.69
Hiṅgvādi cūrṇa	Ci. 26.29
Hiṅgvādi taila	Ci. 26.222
Hiṅgvādi vaṭikā	Ci. 5.79
Hrīberādi ghṛta	Ci. 14.230

INDEX

A

Abdominal disorder associated with fluid 222
Abhayāriṣṭa 239
Abheṣaja 3
Acaraṇā 504
Acute fever 57
Acquired piles 226
Adhijihvikā 199
Adhyaśana 271
Administer poison mixed with food and drink 222
Agastya harītakī 306
Agni (digestive fire) 249
Agnis relating to bhutas, dhātus and food 253
Agni-visarpa 346
Agurvādya taila 79
Aindra rasāyana 23
Akṣata 200
Ākṣepaka 466
Alcoholism predominant in vāta 401
Āmalaka-cūrṇa 15
Āmalakaghṛta 15
Āmalakādya-ghṛta 110
Āmalakāvaleha 15
Āmalakāyas Brāhma rasāyana 21
Āmalaka rasāyana 11
Āmalakī 6
Āmātisāra caused by vāta 320
Amṛtādya taila 477, 496
Amṛtaghṛta 389
Amṛtaprāśa ghṛta 182
Anaemia 272
Anantavāta 654
Animal poison 365
Annaja hikkā 290
Anorexia 437
Antarmukhī 505
Antarāyāma 465
Anti-poison formulation 385
Anti-poison formulation named, Gandhahastī 373
Antipyretic enema 76
Antipyretic extracts 71
Anti swelling measures 412
Apatānaka 647
Apatantraka 647
Aphrodisiac 3
Aphrodisiac black gram formulation 39
Aphrodisiac boluses 50
Aphrodisiac buffalo-meat soup 38, 48
Aphrodisiac cock's meat formulation 39
Aphrodisiac egg juice 39
Aphrodisiac fish-meat fried in ghee 49
Aphrodisiac formulation of pippalī 45
Aphrodisiac formulation of pūpalikā etc. 41
Aphrodisiac formulation of ṣaśtika rice 43
Aphrodisiac formulation of the supernatant layer of curd 42
Aphrodisiac ghee 38, 42
Aphrodisiac madhuka formulation 45
Aphrodisiac meat-boluses 48
Aphrodisiac meat 39
Aphrodisiac milk 42
Aphrodisiac pāyasa formulation 45
Aphrodisiac piṇḍarasas 38
Aphrodisiac pūpalikās 43, 45
Aphrodisiac pūpalikā of māṣa 49
Aphrodisiac pūpalikā preparations 49
Aphrodisiac Śatāvarī ghṛta 45
Aphrodisiac uncting preparations 678
Aphrodisiac utkārika 50
Apinasa 435
Application of alkali 418
Application of rubbing powd ers 369
Arajaskā 504
Arbuda (tumour) 200
Ardhāṅgavāta 466
Ardhāvabhedaka 653
Ardita 465
Arocaka 437
Aśmarī 424
Asṛgdara 522
Aṣṭakaṭvara taila 459
Aṣṭaśata ariṣṭa 192
Ascites 209
Aticaraṇā 504
Aversion to the wholes diet 533
Avoidables during enema

B

Bahirāyāma 465
Balātaila 476
Balātaila cooked hundre thousand times 497
Baldness 439
Bandage of wounds 417
Bastikuṇḍala 650
Behaviourial rasāyaṇa 32

Bhagandara (fistula-in-ano) 202
Bhallātaka-ghṛta 18
Bhallātaka-kṣaudra 18
Bhallātaka-kṣīra 18
Bhallātaka-lavaṇa 18
Bhallātaka-palala 18
Bhallātaka-saktu 18
Bhallātaka-taila 18
Bhallātaka-tarpaṇa 18
Bhallātakādya ghṛta 112
Bhallātaka-yūṣa 18
Bheṣaja 3
Bhūnimbādya cūrṇa 261
Biḍālikā 199
Bījakāriṣṭa 283
Binding of vessels 371
Bite by duṣīviṣa luta (spider) 379
Bite by lizard 380
Bite by poisonous frogs 380
Bitten by uccitinga 380
Bleeding piles 231
Blood letting 232, 350, 369
Bloody diarrhoea 329
Boils 201
Bradhna (inguinal hernia) 201
Brāhma rasāyana 8
Breaking and felling of calculus 428
Bṛhat Śatāvarī ghṛta 503
Baddhagudodara 208
Bulk-promoting bolus 37
Buttermilk 214, 233, 260

C

Calculus 424
Camel's milk 215
Cameleon poisoning 385
Candanādya ghṛta 261
Candaṇādya taila 77
Cāṅgerī ghṛta 326
Cases fit for emesis 598
Cases fit for non-unctuous enema 601
Cases fit for purgation 599
Cases not fit for emesis 597
Cases unfit for head evacuation 602
Cases unfit for non-unctuous enema 600
Cases unfit for purgation 598
Causes of gulma 99
Cause of fever 54
Causes of innate swelling 188
Cause of insanity 160
Causes of phthisis 144
Cauterization 417
Cavyādighṛta for prolapse of rectum 326
Celestial drugs 29
Characters of vāyu according to location 464
Chicken pox 201
Chidrodara 208
Chinna śwāsa 291
Chronic fever 69
Citrakaghṛta 196
Citrakādi leha 306
Gitrakādyā guṭikā 258
Classification of fever 55
Cleanser of skin 418
Collection of drugs 539
Collection of trivṛt 556
Complications arisen from the vomiting 340
Congenital case of prameha 124
Congenital piles 225
Continued discharge 629
Continuance of vomiting 340
Contributions of Dṛḍhabala 681
Convalescence 84
Cooking of uncting substance 582
Correct planning of eight triads 396
Coryza 434
Cough due to chest wound 303
Covering the wound 417
Coverings of vāta 467
Covering of vāta by pitta etc. 481
Cyavanaprāśa 10

D

Daṇḍaka 466
Daṇḍakālasaka 324
Dantavidradhi (gum abscess) 199
Dantīharītakī 113
Dantīghṛta 277
Dantyariṣṭa 239
Daśamūlādya ghṛta 256
Daśamūlādi ghṛta 312
Daśamūlīghṛta 112
Dāḍimādya ghṛta 276
Dārvīghṛta 138
Deadly poison 379
Death by hanging or strangulation, poisoing or drowning 370
Deep-seated, long-standing and severe fever 57
Defects are known to be twenty four 411
Defects of improper enemation 607
Defects of wine 395
Depressing the wounds 417
Devices of treatise 682
Dhanustambha 465
Dhātryariṣṭa 283
Dhātryavaleha 282
Diarrhoea caused by kapha 321
Diarrhoea with symptoms of all the doṣas 322
Dicharges from wounds 411

Diet after evacuation 588
Diet alleviating rakta-pitta 91
Diet for the patient of erysipelas 354
Diet of the patient 609
Dietitic management for fever 71
Dietitic regimen for the patients of phthisis 157
Digestive for immature doṣas 66
Dīpta 436
Disease as severe, medium and mild 578
Diseases of mouth 437
Diseases of nose 436
Dislocated joints 414
Disorders of female genital tract 502
Disorder of grahaṇī 254
Dosage 532
Dose of non-unctuous enema 609
Drākṣā ghṛta 277
Drākṣādya ghṛta 110
Drastic, medium and mild evacuative measures 577
Drinking party 397
Dṛṣṭipradā varti 451
Drugs administered in proper dose 624
Dry nose 435
Dry piles 231
Durālabhāsava 263
Duṣṭa pratiśyāya 434
Dvipañcamūlādi ghrta 316
Dysuria 423

E

Ear diseases 438
Effects of fever 54
Effective paste for leucoderma 142
Eight defects of breast-milk 528
Eight defects of semen 517
Eight locations of wound 410
Eight types of odour 411
Ekāṅgaroga 466
Elādi guṭikā 180
Eleven-fold manifestation of the king of diseases 146
Eleven minor skin disorders 127
Eleven types of other skin disorders 125
Emetic 537
Emprosthotonus 465
Eight avoidables after evacuative 668
Enemas for animals 665
Enema of three types 658
Enema nozzles 605
Enema of the drugs with all the six rasas 642
Enema pouch 606
Enemas successful in various disorders 659
Enlarged spleen 207
Etiological factors for prameha 117
Etiology of vātarakta 486
Etiology of vātavyādhi 462
Evacuative 537
Ever-ill persons and their management 666
Examination of wounds 410
Examining the ten entities 533
Excessive fire 270
Excision 413
Excision of the bite 369
Excretion of food 251
Exogenous fever 63
Exogenous wounds 409
Extracts mixed with ghee 73
Eye diseases 438

F

Facial paralysis 465
Features of nirāma (mature) fever 65
Fertility-producing juice 42
Fertility-producing ṣaṣṭikādi guṭikā 41
Fever caused by aggregate 61
Five root pentads 7
Five agnis 250
Five types of vāyu 461
Fomentation 588
Formation of dhātus 251
Formulation of harītakī 11
Formulation of Śilājatu 195
Formulations which alleviate the intermittent fever 82
Four types of vātika prameha 117
Fractured bone 414
Frequent motions 330
Fumigation 231

G

Galagaṇḍa (goitre) 199
Gambhīra hikkā 288
Gaṇḍamālā (cervical adenitis) 199
Gaṇḍīrādyariṣṭa 192
Gara 365
Gastric irritation 337
Gauḍa ariṣṭa 282
Gaudheyaka 378
General symptoms of alcoholism 399
General symptoms of the abdominal disease 205
General symptoms of insanity 160
General symptoms of swelling 189
Ghee providing virility 50
Ghee washed hundred times 76

Ghrāṇapāka 436
Grahaṇī 254
Granthi (nodular growth) 200
Granthi visarpa 347
Gravels 424
Gṛdhrasī 466
Growths 436
Guḍa-bhallātaka 18
Guḍūcyādi ghṛta 316
Gulma after ripening 102
Gulma caused by blood 115
Gulma having symptoms of inflammation 102

H

Habitat of medicinal plants 539
Halīmaka 285
Hanugraha 466
Hapuṣādya cūrṇa 217
Hapuṣādya ghṛta 105
Haridrā ghṛta 277
Harītakī 6
Harītakī leha 317
Head 644
Head diseases 436
Heart 644
Heart disease 430
Herpes zoster 201
Hiṅgusauvarcalādya ghṛta 105
Hiṅgwādi cūrṇa and guṭikā 106
Hornet sting 380
House lizard 380
Hrīberādi ghṛta 247
Hydrocele 201

I

Impotency 518
Impulses of poisoning 366
Incision 413
Indications of basti 591
Indoor method of resāyana treatment 31
Inflammation 412
Inflammation of rectal folds 332
Initial appearance of fever 53
Innate wound 409
Insanity caused by evil spirits 162
Intellect-promoting rasāyana drugs 23
Internal gulma 102
Internal haemorrhage 86
Intermittent fever 59

J

Jālakagardabha 202
Jīvanīya ghṛta 493
Jurisdiction of the physicians of the Dhanwantari school 102

K

Kakṣya 201
Kāla basti 594
Kālaka cūṛṇa 445
Kalyāṇaka ghṛta 166
Kāmalā (jaundice) 275
Kaṃsaharītakī 195
Kanakabindvariṣṭa 132
Kanakakṣīrī taila 136
Kanakāriṣṭa 241
Kaṇṭakārī ghṛta 304, 312
Kaphaja diarrhoea 332
Kaphaja kāsa 302
Kaphaja madātyaya (alcoholism) 405
Kaphaja poisoning 382
Kaphaja type of vomiting 339
Kaphaja visarpa 345
Kaphaja wound 410
Kaphodara 211
Kardama visarpa 346
Karma basti 594
Karṇinī 505
Kaṭukādya ghṛta 276
Kāsa caused by wasting 303
Kevalāmalaka rasāyana 21
Khadira ghṛta 138
Khadirādi guṭikā 447
Khadirādi taila 447
Khuḍḍāka padmaka taila 497
Kirātādya cūrṇa 262
Kṣārāgada 375
Kṣāraghṛta 265
Kṣāraguḍikā 194
Kṣāraguṭikā 266
Kṣayaja tṛṣṇā 363
Kṣīraṣaṭpalaka ghṛta 112
Kṣudra hikkā 289
Kulatthādi ghṛta 312
Kumbhakāmalā 275
Kuṭajādi-rasakriyā 243
Kuṭīprāveśika 5

L

Laśunādya ghṛta 167
Laśunakṣīra 107
Lauhādi rasāyana 22
Leucoderma 141
Liver enlargment 213
Location of fever 55
Lock-jaw 466
Loss of fluid 360

M

Mada (narcosis or intoxication) 393
Madātyaya (alcoholism) 398
Madhuka taila cooked hundred times 497
Madhuparṇyādi taila 495
Madhūkāsava 263
Madhvariṣṭa 264
Madhvāsava 122
Madhvāsava 132
Mahāgandhahastī agada 374
Mahāhikkā 288

Mahākalyāṇaka ghṛta 166
Mahākhadira ghṛta 140
Mahāmāyūra ghṛta 443
Mahānīla taila 453
Mahāpadma (ka) taila 496
Mahāpaiśācika ghṛta 166
Mahāpañcagavya ghṛta 174
Mahāśwāsa 290
Mahātiktaka ghṛta 140
Mahāyoni 506
Making incision in the scalp 372
Male and female types of vatsaka 552
Management of the cases of poisoning 387
Management of kuṣṭha in general 131
Management of piles associated with loose motions 235
Management of wounds 415
Manaḥśilādi ghṛta 299
Maṇḍūravaṭaka 279, 282
Manyāstambha 465
Maricādya cūrṇa 259
Masūrikā 201
Mātrābasti 619
Māyūra ghṛta 442
Method of administration of bhallātaka 19
Method of administration of emetic drugs 542
Method of enemation 607
Method of rasāyana treatment 13
Menorrhagia 522
Merits of basti 591
Mixed fatty formutation 113
Movements of raktapitta 88
Mṛtasamjīvana agada 371
Muktādya cūrṇa 298
Mūlaka taila 478
Mūlakādya taila 478
Mūlāsava 263
Mustādi cūrṇa 131
Mūtragranthi 650
Mūtrajaṭhara 648
Mūtrakṛcchra 423, 649
Mūtrasaṃkṣaya 649
Mūtrātīta 649
Mūtrotsaṃga 649
Mūtraukasāda 648
Mutual covering of five types of vāta 481

N

Nāgabalā rasāyana 17
Nāgarādya cūrṇa 261
Nārāyaṇa cūrṇa 217
Nasal swelling 436
Nasal therapy 654
Nāsāśwayathu 436
Nāsāviśoṣaṇa 435
Nastaḥ karma 654
Natural fever 56
Navāyasa powder 279
Nīlinyādi cūrṇa 218
Nīlinyādya ghṛta 109
Nimbaghṛta 138
Normal digestive fire 253
Normal menses 523
No therapy equal to enema 658

O

Obstructive abdomen 208
One hundred and seven vital parts 420, 644
One inheriting the disease from his diabetic father 124
Other aphrodisiac soups 39
Operation by experienced surgeons 222
Opisthotonus 465

P

Pad-bandages and splints 414
Padmakādi leha 317
Paittika alcoholism 402
Paittika kāsa 302
Paittika madātyaya (alcoholism) 398
Paitttika poisoning 382
Paittika tṛṣṇā 359
Paittika type of vomiting 338
Paittika visarpa 344
Paittika wound 409
Palate abscess 199
Pañcagavya ghṛta 173
Pañcamūlādya ghṛta and cūrṇa 257
Pañcaśirīṣa 386
Pañcaśirīṣa agada 386
Pāṇḍuroga 273
Pāṇḍuroga of long duration 275
Paripluta 504
Parisrava 435
Parisrāva 629
Paruṣaka ghṛta 492
Pathogenesis of pramehas 117
Pathogenic materials for leprosy and other skin disorders 125
Pathyāghṛta 277
Paṭolaghṛta 138
Paṭolādya cūrṇa 216
Pediatic management 528
Perforative abdomen 209
Period of abstenance 595
Persons not be treated by physician 597
Phalāriṣṭa 240
Pharmaceutical preparations of caturaṅgula 564
Pharmaceutical preparations of dantī and dravantī 572
Pharmaceutical preparations of dhāmārgava 550
Pharmaceutical preparations of ikṣvāku 547

Pharmaceutical preparations of Jīmūta 545
Pharmaceutical preparations of kṛtavedhana 554
Pharmaceutical preparations of madana 537
Pharmaceutical preparations of saptalā and śaṅkhinī 570
Pharmaceutical preparations of sudhā 568
Pharmaceutical preparations of śyāmā and trivṛt 556
Pharmaceutical preparations of tilvaka 566
Pharmaceutical preparations of vatsaka 552
Physician who promotes tife 33
Picchā basti 247
Piles predominant in kapha 228
Piles predominant in pitta 228
Piles predominant in two doṣas 229
Piles predominant in vāta 227
Pīnasa 434
Piṇḍa taila 498
Piṇḍāsava 264
Pippalyādya ghṛta 105, 304
Pippalī-rasāyana 23
Pippalī-vardhamāna rasāyana 24
Pītaka cūrṇa 445
Pittaja diarrhoea 327
Pittātisāra 321
Pittodara 211
Place of three types 539
Plenosthonus 466
Plīhodara 207
Poison of all sorts of rats 385
Poison of centiped 380
Poisoning by ingestion, bites, piercing and contamination 376
Poisoning due to nails and teeth 387
Poisonous fishes 380
Poisonous leeches 380
Polypus 436
Potentiation of formulations 577
Powdering the wounds 418
Pradara 522
Prākcaraṇā 504
Prapāka (preliminary digestion) 250
Pratamaka and santamaka types of śwāsa 292
Pratināha 435
Pratiśyāya 434
Premonitory symptoms of pāṇḍuroga 273
Prodromal symptoms of cough 301
Prodromal symptoms of fever 55
Prodromal symptoms of kuṣṭha 126
Prodromal symptoms of the multiformed phthisis 146
Prodromal symptoms of piles 229
Prodromal symptoms of tṛṣṇā 358
Prodromal symptoms of vātarakta 488
Prognosis of vātavyādhi 468
prolapse of rectum 326
Prolapsed rectum 631
Promotive treatment 3
Properties and uses of jīmūtaka 545
Properties and uses of kṛtavedhana 554
Properties and uses ef trivṛt 556
Properties of poison 367
Psychic fever 55
Psychic stress 340
Punanrnavādyariṣṭa 193
Punaranavāmaṇḍūra 281
Puncturing 413
Purgative 537
Puṣyānuga cūrṇa 511
Pūtinasya 435
Putraghnī 505
Pūyarakta 436

Q

Quadruped bitten by some poisonous animal 388
Quartan fever 58
Quotidian fever 58

R

Rabies 383
Raising the depressed wounds 417
Rājayakṣmā (phthisis) 145
Raktātisāra 329
Rasāyana 3
Rasāyana uncting enemas 679
Rāsnā ghṛta 305
Rāsnā taila 477
Relapsing fever 85
Remedy for excessive application (of purgation) 627
Remission by crisis 84
Remission by lysis 84
Remission of fever 84
Remittent fever 57
Repilatory formulations 419
Reviving normal colour in skin 419
Rohiṇyādya ghṛta 109
Romāntikā (measles) 201
Root poisons 365
Routes of administration of drug 530

Rubbing the site in reverse direction and self-protection 371

S

Ṣāḍava 186
Saindhavādi cūrṇa 186
Śālaparṇyādi gaṇa 324
Śālūka 199
Saṇdhī 506
Śaṅkāviṣa (suspicious poisoning) 387
Śaṅkhaka 653
Sannipātajwara 61
Sannipātaja visarpa 317
Sannipātātisāra 323
Sannipātodara 212
Santata jwara 57
Samaśana 271
Śarkarā 424
Śārkara ariṣṭa 240
Sarpirguḍas 183
Sarvaṅga roga 466
Sāsṛjā 504
Satataka jwara 58
Śātāvaryādi ghṛta 95
Ṣaṭyādya cūrna 297
Scarification 413
Sciatica 466
Scope of redaction 681
Scorpion bite 380
Scraping 413
Section on pharmaceuticals 537
Seven agnis 251
Seven major skin disorders 126
Seven types of boils inflicting the patients of prameha 124
Seven types of proper leprosy 125
Siddhisthāna 681
Signs and Symptoms of would be abdominal disorders 205
Signs of death 368
Signs of the drug digested 625
Signs of drug undigested 625
Signs of well-administered non unctuous enema 593
Śilājatu rasāyana 26
Śilājatuvaṭaka 281
Sites of gulma 98
Site of all the piles 224
Six complications of unctuous enema 616
Six hundred evacuative formulations 538
Six types of diarrhoea 323
Six types of pittaja prameha 117
Six types of surgical operations 412
Sixteen complications of wounds 411
Ślīpada (filaria) 202
Smoking 307
Sneezing 435
Snuhīkṣīra ghṛta 218
Somatic fever 55
Sources of origin of fever 53
Specific character of fever 55
Specific remedies for vātarakta 490
Spider bite 379
Spider poison 385
Stages of intoxication 393
Sting of incurable mosquito 381
Sting of mosquito 381
Storage and preservation of drugs 540
Stupor 648
Successfull management of the complication of emesis and purgation 623
Successful management of the complication of enema 632
Successful management of the complication of the nozzle and enema pouch 620
Successful management of the (disorders related to) three vital parts 644
Successful management of unctuous enema and its complications 614
Successful management with formulations in terms of prasṛta 639
Sūcīmukhī 505
Suitability 532
Sukhāvatī varti 451
Sukumāraka tail 496
Superiority of madanaphala among emetics 540
Suppurating boils 436
Surā (wine) 390
Sūryāvarta 653
Śuṣkā yoni 505
Sustaining enemas 672
Suturing 413
Swadaṃṣṭrādi ghṛta 182
Śwetakaravīra-pallavādya taila 135
Śwetakaravīrādya taila 135
Świtra 141
Symptoms in excessive application of unctuous enema 593
Symptoms of eighteen types of kuṣṭha 126
Symptoms of external fever 56
Symptoms of five types of pāṇḍuroga 275
Symptoms of gulma 99

Symptoms of head injury 645
Symptoms of heart injury 645
Symptoms of injury of urinary bladder 645
Symptoms of internal fever 56
Symptoms of pacyamāna (maturing) fever 65
Symptoms produced by the vitiated vāyu 463
Symptoms of rājayakṣmā 147
Synonyms of dhāmārgava 550
Synonyms of ikṣvāku 547
Synonyms of jīmūtaka 545
Synonyms of kṛtavedhana 554
Synonyms of madana 544
Synonyms of trivṛt 556
Sononyms of vatsaka 552

T

Tailapañcaka 107
Takrāriṣṭa 233, 260
Tālīśādya cūrṇa and guṭikā 155
Tāluvidradhi 199
Tamaka śwāsa 291
Tandrā 648
Tejovatyādi ghṛta 299
Ten types of kaphaja prameha 117
Ten types of sannipāta 406
Tertian fever 59
Therapeutics 3
Therapeutic management of fever 69
The foremost aphrodisiac 35
Third birth of the physician 33
Thirst caused by āma 359
Thirst due to alcoholism 363
Thirst due to anorexia or excessive intake of fat 363
Thirty six measures of treatment of wounds 412
Three stages of intoxication 394
Three types of snakes 378
Tiktaṣaṭpalaka ghṛta 139
Tikteṣvākvādi taila 135
Time relating to (administration of) drug 530
Title of formulations 576
To continue the same treatment 533
Trāyamāṇādya ghṛta 110
Treatment of abdominal disease 203
Treatment of anorexia 447
Treament of atisāra (diarrhoea) 319
Treatment of baldness etc. 453
Treatment of bleeding piles 241
Treatment of both the innate and exogenous types of insanity 165
Treatment of calculus 429
Treatment of chardi (vomiting) 334
Treatment of cough caused by chest wound 314
Treatment of the disorders of vāta 469
Treatment of dry piles 241
Treatment of dysuria 427
Treatment of ear diseases 448
Treatment of epilepsy 171
Treatment of eye diseases 451
Treatment of grahaṇī disorder 247
Treatment of gulma 97
Trertment of head diseases 444
Treatment of hiccup and dyspnoea 286
Treatment of hṛdroga 434
Treatment of injury to heart, head and urinary bladder 646
Treatment of insanity 159
Treatment of jwara (feaver) 52
Treatment of kaphaja cough 313
Treatment of kāsa (cough) 301
Treatment of impotency 521
Treatment of leprosy including other skin disorders 125
Treatment of madātyaya (alcoholism) 390
Treatment of oedema 187
Treatment of pāṇḍuroga (anaemia) 272
Treatment of phthisis 143
Treatment of piles 223, 230
Treatment of pīnasa and other diseases of nose 441
Treatment of pittaja cough 310
Treatment of poisoning 364
Treatment of prameha 116
Treatment of raktapitta 86
Treatment of svarabheda 454
Treatment of tṛṣṇā (polydipsia or excessive thirst) 357
Treatment of two types of vraṇa (wound) 408
Treatment of udāvarta 423
Treatment of ūrustambha 455
Treatment of vātaśoṇita 486
Treatment of vātavyādhi 461
Treatment of vātika kāsa 308
Treatment of visarpa (erysipeles) 341
Treatment of the wounded (in chest) and wasted 178
Triphalādyariṣṭa 193
Triphalā rasāyana 24

Tryūṣaṇādi ghṛta 104
Tryūṣaṇādya ghṛta 257, 301
Twelve sustaining enemas 674
Twelve types of defective wounds 410
Twenty disorders of female genital tract 506
Twenty types of wounds 410
Two types of diarrhoea caused by fear and anxiety 323
Two types of piles 224
Two types of trivṛt 556
Two types of vātarakta 488

U

Udakodara 209
Udāvarta (reverse movement of vāyu) 420
Udāvartinī 505
Unction 588
Unctuous enema for prolapse of rectum 326
Units of weight 581
Universal anti-poison for animals 388
Unnatural fever 57
Untoward effects caused by deficient and excessive application 626
Upadhātus 251
Upadrava (complication) 347
Upajihvikā 199
Upakuśa 199
Upaplutā 504
Uplift of the science of life 27
Ūrdhwa śwāsa 290
Urethral douche 651
Urinary bladder 644
Uses of dhāmārgava 550
Use of goat's milk 328
Uses of ikīvāku 547
Use of śilājaiu 107
Usṇavāta 650
Uttarbasti 651

V

Vājīkaraṇa 4
Vāminī 505
Vāsāghṛta 94, 110
Vātabasti 650
Vātakuṇḍalikā 650
Vātāsthilā 649
Vātātapika 5
Vātika alcoholism398
Vātika poisoning 382
Vātika tṛṣṇā 358
Vātika visarpa 344
Vātika vomiting 337
Vātika wound 409
Vātodara 210
Vegetable poison 366
Vehicles of drugs 540
Viḍaṅgāvaleha 16
Vidārikā 200
Viḍvighāta 650
Vipādikā-alleviating ghṛta and taila 137
Viṣama jwara 59
Viṣamāśana 271
Visphoṭaka 201
Vṛṣamūlādi taila 478
Vṛṣya 3
Vyapeta hikkā 289

W

Wine counteracts the properties of ojas 393
Wine vis-a-vis poison 399
Without progeny 36
Wounds caused by insects and spiders 385
Wound-cleanser 416
Wound-healing 416

Y

Yavānīṣāḍava 155
Yoga basti 594
Yogarāja 280

Anůs dimmel vaj'aruani

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